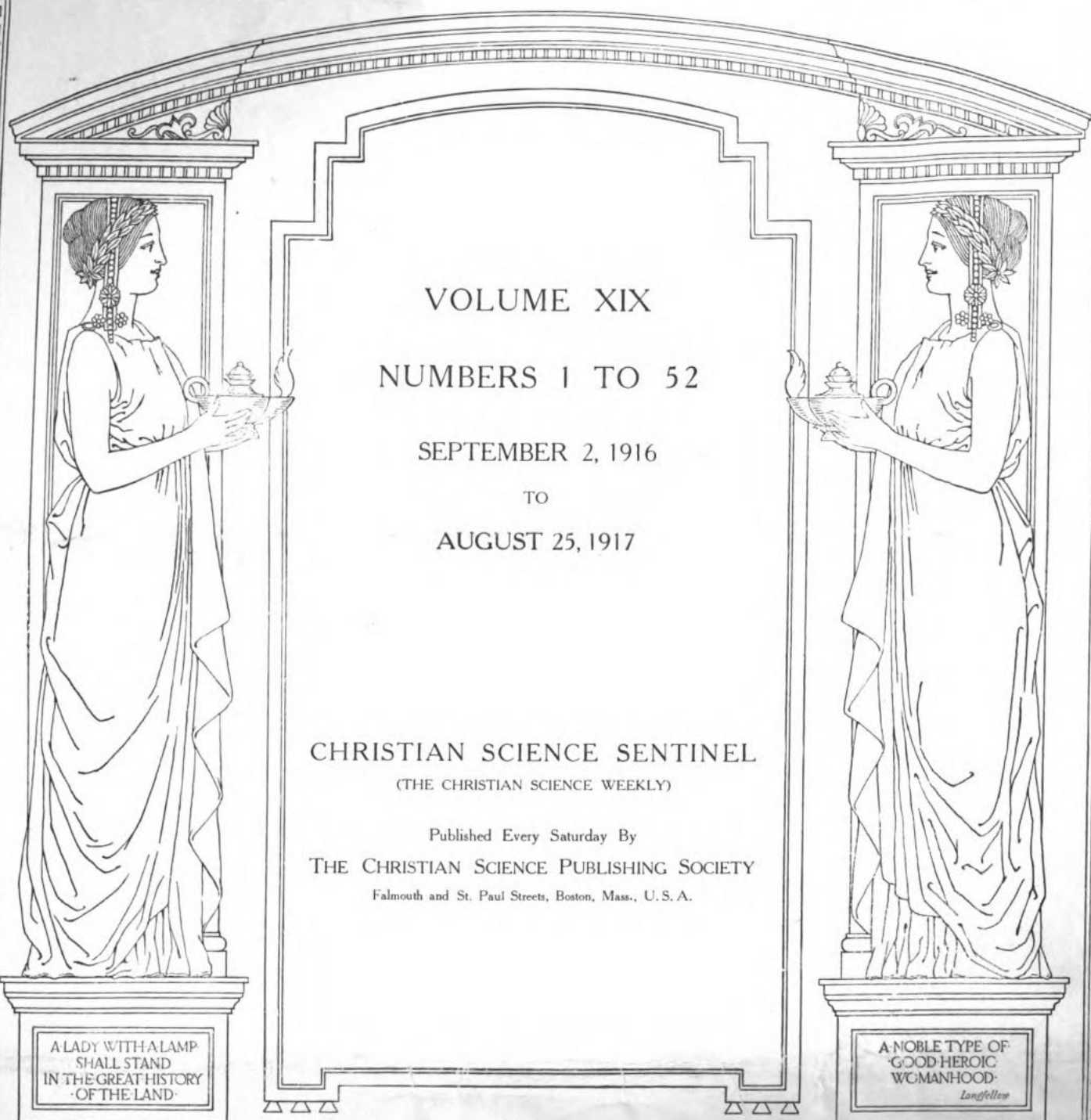
CHRISTIAN SCIENCE SENTINEL

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



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CHRISTIAN SCIENCE SENTINEL

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

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SHALL·STAND
IN·THE·GREAT·HISTORY
·OF·THE·LAND·

A·NOBLE·TYPE·OF·
·GOOD·HEROIC·
WOMANHOOD·
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Items of Interest

At a meeting of business men held in Rio de Janeiro, on June 20, a company was formed for the exploitation of a process for preserving meats without the use of refrigeration. Most of the meat consumption of Brazil is in the form of "xarque," jerked beef or "biltong," and the new process is said to produce results almost equal to those of the ordinary refrigerating methods, which are much more costly. The treatment consists of boning the meat and putting it through a certain slight process of salting, then immersing it in special tanks containing a pickle preparation formed of meat juices and melted salt, where it is left for ten days. It is claimed that meat so treated is preserved indefinitely, whether exposed later to air, heat, moisture, or extreme cold. It is said that meat thus prepared has a darkish appearance, similar to that of dried meat, but that once dipped in water it resumes its original appearance.

The Utah Power & Light Company, a subsidiary of the Utah Securities Corporation, has started construction of a fourth hydro-electric development on Bear River at Cove, Idaho. The new plant will have a capacity of 12,000 horse-power. With its completion the company will have utilized 865 feet of 1710 feet of fall in Bear River between Bear Lake and Great Salt Lake. The first hydro-electric plant of the company on Bear River at Grace, sixty miles from Bear Lake, delivers 44,000 horse-power. The second plant is the one at Cove; the third is the Oneida station, of 27,000 horse-power capacity, recently completed. The fourth is at Whelon, and has a capacity of 12,800 horse-power.

According to the Japanese press, the naval leaders of the Empire will insist in the next Diet upon an important building policy. There are five modern superdreadnoughts either built or building in Japan, and, according to forecasts, the navy will request authority to build three more within the next seven years. The program is also said to include two new battle cruisers within the same period. That would give Japan a first line fleet of eight superdreadnoughts and six powerful battle cruisers.

The conference committee of the Senate and House of Representatives are deadlocked on the general dam bill, and it appears that there will be no water-power legislation this session. The two points of difference upon which the conferees are deadlocked are: Federal charge for use of water-power and a separate act of Congress for every dam grant. Both of these are House bill provisions to which the Senate conferees will not agree; both are regarded as essential by the conservationists, especially the first.

The first meeting of the new farm loan board to begin the organization of the Federal land bank system convened at the treasury in Washington, Aug. 7. The first work of the board will be to divide the country into twelve Federal land bank districts, in each of which a bank will be located to furnish loans to farmers under the terms of the act recently passed and approved by President Wilson. Some forty cities have already applied or been recommended for location of banks.

The lumber cut of 1915 by principal kinds compiled by forest service shows that southern yellow pine, with a total cut of 14,700,000,000 board feet, forms 30 per cent of the total, and was more than three times the cut of Douglas fir, the second in size. Oak, white pine, and hemlock are the only other kinds with a showing of more than 2,000,000,000 feet. The total cut of all species is shown as 37,013,294,000 feet. It is believed that at the outside the grand total 1915 lumber cut did not exceed 38,000,000,000 feet.

Annual reports of the Siamese Treasury Savings Bank for the fiscal years 1914 and 1915 show that fair progress has been made in a line of economics quite new to the people of Siam as a whole. During 1914, the year of the bank's opening, the total number of depositors was 634. By March 31, 1915, the number had risen to 1380, with total deposits of 375,614 ticals ($138,977). During 1915 the interest paid to depositors amounted to 6682 ticals ($2472).

Under what is called "The American Plan," a nation-wide campaign has just been launched by the Public Comfort Station Bureau of New York, backed by the American Automobile Association, National Highways Association, National Old Trails Road Association, and other national organizations, to provide roadside stations in cities along all highways, like passenger stations along the right of way of a railway.

An ore dock, costing approximately two million five hundred thousand dollars, will be built by the Duluth, Missabe & Northern Railroad Company at Duluth, Minn. The new dock will be completed so as to be ready for handling ore at the opening of navigation in 1918. It will have 384 pockets, each with a capacity of 350 tons of ore. All machinery on the dock will be electrically operated.

Since the reopening of the Panama canal after having been closed for several months after August, 1915, traffic has gradually and steadily increased. During August, 1915, 170 ships passed through the canal, and the total revenue from tolls collected was somewhat in excess of $500,000. During July, 1916, 75 ships passed through the canal southward and 70 northward. Tolls collected during July for ships passing northward were $215,694.45; collections for ships passing southward were over $240,000.

In connection with Spain's 1917 budget a bill has been introduced for taxing extra profits of companies and individuals. The provisions of the law when enacted will apply equally to Spaniards and foreigners doing business in Spain. This law regards as "extra profits" the difference between the profit which was normally obtained and that obtained since Jan. 1, 1915, and places the "normal profit" at 7 per cent annually on the capital invested.

The International Bank of Costa Rica has thirty rural credit branches, which in the past year have loaned money to farmers with a success that has more than justified their existence. The bank is planning to increase its rural credits fund, if this is approved by Congress, and to establish more branches. A department of mortgages is also planned by the International Bank.

Many bicycles are in use in the Madras Presidency, British India. Custom-house returns show that in the fiscal year ended March 31, 1914 (before the war), 4703 bicycles, valued at $21,310, were imported into the various parts of the Presidency, and that 4090 bicycles, valued at $23,336, were imported in 1914-15.

The Venezuelan budget for the year beginning July 1, 1916, has been passed by the Congress. The total estimated expenditures of $8,520,710 are fully covered by the estimated revenues. The chief source of revenue is the tariff on imports, estimated at $2,026,500 for the coming year.

The discovery of a new diamond field in the Transvaal, about six miles distant from the famous Premier diamond mine and eighteen miles from Pretoria, has been reported. It is stated that the initial finds were exceptionally good.

The announcement has been made that the manufacture of paper pulp from cotton stalks is possible, and that a $10,000,000 corporation has been formed and a site purchased for its first factory at Greenwood, Miss.

The first reading of the bill providing for the sale of the Danish West Indies to the United States was taken up in the Danish Folkething, the lower house of the Rigsdag, Aug. 10.

On Jan. 1, 1916, there was an average of one automobile to every forty-four persons in this country. By Jan. 1, 1917, it is estimated, there will be one for each twenty-five inhabitants.

The total value of the foreign trade of France, exclusive of gold and silver, for the first six months of 1916 was $1,192,104,451, against $963,315,496 for the corresponding period of 1915.

With an export of $112,000,000 in the fiscal year ending June 30, 1916, the United States now ranks second only to the United Kingdom in the cotton markets of the world.

Increase in population in the United States by immigration amounted to only 169,061 during the fiscal year of 1916. The influx of aliens was lower than in eighteen years.

The production of pig-iron in the United States for the year 1915 reached a total of more than 29,900,000 tons.

Saskatchewan, Canada, expects to harvest a wheat crop of 125,000,000 bushels, and nearly as much of oats.

The value of the gold, silver, and lead produced in South Dakota in 1915 amounted to $7,507,782.

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Christian Science Sentinel

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

Complete

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There Is No War in Love

WILLARD S. MATTOX

In these days of "wars and rumors of wars," who can doubt that too much of the thought of those "that dwell on the earth" is given over to a saddened contemplation of carnage and destruction; as Keats puts it,—

Hear ye not the hum
Of mighty workings?

There is, however, a metaphysical definition of war which corrects and cures all misconceptions. The fear of war is healed by these words of Mrs. Eddy (Miscellaneous Writings, p. 118): "Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you,—and obedience crowns persistent effort with everlasting victory. Every attempt of evil to harm good is futile, and ends in the fiery punishment of the evil-doer."

In this passage Mrs. Eddy clearly removes war from the zone of governments or nations to the territory comprised in the individual state of mind called a mortal. In its ultimate rendition, war is seen to be nothing less than the primitive struggle of mankind to be good, to overcome the pretense of evil with the power of Truth. The beloved disciple, on the island of Patmos, was vouchsafed a revelation of this contest between Truth and error. His enlightened thought visioned the seeming combat in heaven, and heaven may be defined scientifically as individual consciousness in which peace and harmony prevail. What John saw was the allegorical strife between the flesh and Spirit, and he also prophesied the final destruction of all error when he said, "Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." There is indescribable comfort and confident expectation of the ultimate triumph of good in this spiritual outlook.

Jesus said, "The kingdom of God is within you." This is understood in Christian Science to mean that heaven is an individual reflection of God, which is equivalent to a consciousness of perfection. The heaven of spiritual understanding does not include discord. Against this spiritual comprehension of harmony the belief of evil wages war only to be defeated. Paul says plainly, "For to be carnally minded is death; but to be spiritually minded is life and peace." So then it would appear that all war is, in its last analysis, only a supposititious conflict in the individual understanding called man, between life and a belief of war, or that which is fundamentally opposed to life.

There would be no war if every man obeyed Jesus' commandment, "Thou shalt love thy neighbor as thyself." This means more than the man on the street can comprehend. In the first place, he does not know just what love really is. When Love is known to be divine, perfect, and eternally ever present, the man who is seeking to know more of Truth and Love will love his neighbor as himself. Human love needs to be directed by divine Love, which is never selfish, egotistical, critical, and intemperate, as human love may be.

There is no war in Love, and those who are obedient to the beneficent and considerate law of Love will never be at war with their neighbor. Love promotes peace between men and nations, and the right time will surely come when men will love their neighbor as themselves and nations will be just and fair in their dealings with other nations. Isaiah foresaw the day when war would cease to be, when he said, "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." This will be a happy and joyous day for men and nations.

Today Jesus' prophecy is being fulfilled. "For nation shall rise against nation," he declared, "and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Mrs. Eddy's explanation of the events now taking place becomes doubly significant. "The hour is come," she says. "The great battle of Armageddon is upon us. The powers of evil are leagued together in secret conspiracy against the Lord and against His Christ, as expressed and operative in Christian Science" (Miscellaneous Writings, p. 177). To this it is apropos to add that "he that runs may read." Diplomats and statesmen, military and naval experts, rulers and lords and governors, may explain the *casus belli* and describe the secret political or sectarian combinations which are supposed to lie back of it, but the metaphysician alone understands. To the materialist who ascribes the present contest to surface causes Jesus would have said, "Ye can discern the face of the sky; but can ye not discern the signs of the times?"

The world of mortal mind should have learned, and would have learned if it had known enough, that war has never supplied the race with a solution of any problem, nor has it ever offered a remedy for any evil. Milton's lines in "Paradise Lost" illustrate this:—

Who overcomes
By force, hath overcome but half his foe.

It has been estimated that during a period of about thirty-three hundred years the world has been permitted to enjoy only three hundred years of peace, as opposed to three thousand years of war, which works out a general average of one year of peace to every ten of war. A writer in the *Revue des Deux Mondes* has called attention to the fact that from 1500 B.C. to 1860 A.D. "more than eight thousand treaties of peace, meant to remain in force forever, were concluded. The average time they remained in force is two years." When it is known that a conservative estimate of the cost of all the wars of history aggregates an almost unthinkable sum, eight hundred billion dollars, the man who thinks may conclude that progress or success by means of war is as futile as the task of Sisyphus.

The very nature of war is to disrupt unity, for it is unity's antithesis. Unity is peace, and war is the opposite of peace. The Christian Scientist knows how impossible it would be for God to be in a world that is at war with itself, for where He is there is peace. In the Mind which is God there are no contests. It follows, then, that a world where war prevails is

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not the universe which is governed by divine Love. The mortal nature which is at war with immortality is fiction, and is not to be found in the universe of which intelligence is the governor. War typifies the accuser, the adversary, whatever opposes or seeks to destroy the substance of life. War is the enemy of unity and all that unity means.

Carlyle glimpsed the truth when he said, "A mystic bond of brotherhood makes all men one." Mrs. Eddy's spiritual vision was so clear that she was able to write that wonderful passage on page 340 of "Science and Health with Key to the Scriptures" which proclaims a remedy for war, and which is so pregnant with potentiality that it will be memorable long after wars have been forgotten: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

A Lesson from a Hammer

AMY C. FARISS

READERS of the Bible the world over must surely marvel at the unresponsiveness of the masses in the face of Jesus' wonderful demonstrations of God's presence with men. Instead of mankind's joyous acceptance of the spiritual inheritance which his teachings brought to light, it would seem as if many of them deliberately brought forth any and every argument to discredit the idea that the works bore any relation to our heavenly Father's power and willingness to bless and save.

Speaking of the same trait in mortal consciousness, as Jesus encountered it nineteen centuries ago, our Leader says (Science and Health, p. 330), "Until the author of this book learned the vastness of Christian Science, the fixedness of mortal illusions, and the human hatred of Truth, she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance." In our turn, following the upward path, we too cherish "sanguine hopes" that the works which are so beautifully clear to us as proof of God's presence in our midst, will be seen and gladly acknowledged by those about us. But, as in the Wayshower's time, the most inconsistent arguments are often advanced in an effort to disprove the divine origin of some given blessing or healing, the whole trend of resisting reason apparently being to see that under no circumstance is God to be credited with infinite power and goodness.

This might be most disheartening to earnest toilers, except for the fact that the human mind has always been slow to yield to any idea not familiar to it; also for the further fact that, however it may linger, its grip on the false is loosened and eventually gives way, and in time it seeks a truer basis of thought. Thus each manifestation of healing and regeneration must combine in a degree to impress itself upon the adamant casing of educated and inherited concepts, even if the outward appearance would lead one to believe that the demonstration had been passed unseen and unnoticed, in the way mortal mind has of affecting to ignore what it hesitates frankly to investigate.

The writer recalls that for many months her trips from city to city brought her into view of the water-front where wharf building was in progress. From the car window the giant hammers which were used to drive the huge piles into place seemed ever to operate to no purpose. A dull thud reached the passengers above the clank and whirr of the train, but from the distance the pile appeared not to give at all. Again and again the hammer was hoisted, and down went the great iron weight. The watchers at the car window could not see that any perceptible advance had been made. Day by day the work went on, until finally it was obvious that more impression had been made than had appeared to be the case. Patiently the hammer did its work, then slowly, ever so slowly, a foundation was laid for a fine big wharf.

The seeming unyieldingness of the piles has come to the writer at times when, caught up in the joy of some wonderful manifestation of the healing Truth, others have apparently failed to see what was so plain to understanding eyes. Possibly if one could see at a closer range, know the inside working of the consciousness which seemed untouched, he might find that there had been some yielding, some slight giving way of resistance. As demonstrations great and small daily and hourly continue to multiply, who can know how secure a foundation for spiritual building may be laid deep down in many unhappy hearts. In the prophecy of Jeremiah we read: "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

An unknown humorist gained a wide reputation for wit through his knowledge that the human mind would always respond to anything which was brought to its attention often enough. In his first public appearance he told his audience a dry, original tale. No sound of mirth greeted him. Presently he repeated the story. Still no laughter. After rambling on, he went back to his tale. A ripple of merriment began to break out, which with another repetition or two ended in peals of laughter. He had judged aright. From that night he occupied a conspicuous place in the lime-light of public favor, and all because he had driven his remarks home so persistently that at length his listeners found something within themselves responding, in spite of universal stupidity and slow awakening, to a new viewpoint.

We may confidently expect that each separate manifestation of Love will, in spite of unperceiving observers, be stowed away in memory, at last to be understood and appreciated. Today the world is witnessing what would have been termed miracles in Jesus' time, and in many cases witnessing them in silence and with no show of understanding. Recently a Christian Scientist found herself unconsciously becoming involved in a disagreeable transaction. She went to interview one of the people connected with the matter, intending to sever her relation with it, when a volume of smoke came through the door. Entering with the owner of the house, an oil heater was discovered ablaze, the blackest of smoke pouring from it. The frantic attempt of the owner to do something, without knowing what that something was to be, might have been amusing at another time. It was as if she already saw her property destroyed and confusion all about. During those moments the Scientist calmly watched the blaze, making no effort to do anything with hands or voice, but holding fast to the truth that nothing but peace and good and joy can live or thrive in the all-presence of Love.

In that instant the owner of the house witnessed a perfect proof of the power of Mind understood. With one puff the blaze went out, and with the puff the smoke separated itself from the stove and curled harmlessly to the ceiling. So sudden and complete was the extinguishing of the fire, so unusual the disappearance of the smoke, that the Scientist, joyed and uplifted by the quickness and ease of the demonstration, eagerly looked to behold the gratitude and acknowledgment of the other, but instead was met with the incredulous exclamations: "How funny! It went out itself!" Silence fell, and the Scientist still hoped for some token of understanding; but there was none. Just what argument mortal

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mind used to account for the unexpected ending of the fire it would be difficult to surmise. Certainly no unaided law of so-called natural action was ever known instantly to quench the blaze of a quart or two of burning oil.

As the hammer patiently did its work and in the end accomplished its task, so we may work on in the midst of the unyielding material of set beliefs, joyous that once again God's power is at hand to be used by us to help and bless and heal, as truly and wonderfully as it was when Jesus walked the shores of Galilee. Eventually the piles were all driven in place and a foundation was laid for better work. So one by one incidents such as the foregoing are wedged in memory, sooner or later to be understood. Thus a foundation is laid for future building, a foundation such as only Christian Science can make,—fine and grand and eternal.

Unlimited Views

THORWALD SIEGFRIED

FINITE, material sense is no less limited and finite in its attitude toward *The Christian Science Monitor* than it is toward any other product of the discovery of Christian Science. If students of Christian Science sometimes express circumscribed beliefs regarding the *Monitor*, it is only proof that the day referred to by Mrs. Eddy on page 584 of Science and Health, in which "the objects of time and sense disappear," has not yet been recognized by them.

Mrs. Eddy's declared purpose in establishing the *Monitor* was to have it "spread undivided the Science that operates unspent" (The First Church of Christ, Scientist, and Miscellany, p. 353). Its method of doing this includes the telling of the world's news so that its readers awake to the fact that only the good is fundamentally true and real, and that the world's story is no less complete and much truer because of the refusal to elevate evil out of its native oblivion. Editorially, the *Monitor* recognizes good wherever it appears, bringing encouragement to many a worthy endeavor to which this recognition is as water in a desert land.

It follows that any use of the *Monitor* based on the belief that it spreads Christian Science only through the article on some particular application of this teaching, as printed on the Home Forum page of each issue, is a very partial, limited, and incomplete use. This is no less true of its use by a student of Christian Science as a part of his own reading than of its use as literature for presentation to others. For example, an editorial commending the good will shown in some human endeavor for the uplift of all men, may be equally useful as a recognition of good in those who may believe themselves opposed to Christian Science on sectarian or other grounds, and also as a reminder to Scientists that individual failure to recognize the budding thought of man's universal brotherhood as of God, is not the sign of mental alertness. So also the presence of news about all right activities, and the absence of so-called news about wrong ones, makes the *Monitor* a daily mentor for the thought of any reader, whatever his religious affiliations may be.

To the seeing eye the leaven of Christian Science is no more absent from the advertising pages of the *Monitor* than from the Home Forum, editorial, news, or sports pages. Falsified and exaggerated advertisements, those offering for sale materials the use of which tends to lower human standards of thinking, those which would be valueless to advertiser, reader, or publisher, have been excluded, and in their place are to be found offerings of things useful, beautiful, and helpful. As its standard of excellence in advertising is always many strides ahead of the average newspaper standard, so its example tends to spread the influence of good to every similar publication.

Account must also be taken of the fact that the *Monitor* and Christian Science itself receive tolerant consideration from that human thought to which a newspaper without advertising would be an anomaly, because the names of reputable business houses appear in its columns; and the names themselves are standing invitations to all readers to fraternize with the advertisers and to prove to them that Christian Science in a man's life is just as useful, beautiful, and true as in the *Monitor*. When that is done, healing in the largest sense of that word will come to the advertiser.

The purpose and use of the advertising pages of the *Monitor* is not so limited and commercial as material sense may aver. It can hardly be assumed that Mrs. Eddy could have looked to advertising to supply a newspaper which was and is to elevate human standards. The seeming difficulty sometimes encountered in detaching the thought of revenue from advertising, ceases when it is recognized as a habit formed by contact with advertising which too often has had no justification but the advertiser's desire to get much and give little. One proof that the *Monitor's* advertising is not primarily designed to produce an income, is to be found in the refusal of that paper to print advertising that will not achieve the results named by the advertiser, however acceptable otherwise.

It may safely be assumed that the *Monitor* could be published without advertising, as the other Christian Science periodicals are; but in this event it would not be a newspaper in the sense that the world knows the term. Its healing agency would, then, not be available for the purifying of the advertising pages of the daily press; it would not have the respectful hearing that it now gets from all classes of readers. The fact that advertisers pay for space in the *Monitor* and find that it pays them in return, proves nothing to the contrary, just as the eating of food is not proof that the life of man has its source in matter. It becomes plain that the *Monitor's* advertising serves a wholly beneficent purpose when it is seen that without this it would fail of recognition as a newspaper, just as Jesus, as Mrs. Eddy says (Science and Health, p. 30), "had his origin and birth been wholly apart from mortal usage, . . . would not have been appreciable to mortal mind as 'the way.'"



Where We Walk

CAROLINE J. BUELL

ONE beautiful July morning I had planned several busy hours in a town three miles distant from the small country resort which I was visiting, so was rowed over the sparkling waters of a beautiful lake to the opposite shore. There I entered a grove where my path was bordered with ferns and mosses, the air redolent with woodland odors and vibrant with the warblings of many feathered songsters. Each minutest expression of the creator seemed to be voicing in unison the psalmist's inspired declaration, "The heavens declare the glory of God; and the firmament showeth his handiwork." The student of Christian Science gladly accepts our Leader's statement on page 240 of Science and Health, where she says, "Nature voices natural, spiritual law and divine Love," and to me this was a supreme moment of awakening appreciation of the privilege and honor of being,—a moment when God's glory, presence, and power were so overwhelmingly apparent that human trials faded before these evidences of His art.

Lifted into loftier desires and broader resolves by this experience, I passed from this inspiring environment out into

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the open highway, and found myself at the foot of a long, steep hill, confronted by a dusty, stony, treeless road. The sun had by now grown intensely hot and progress was slow and laborious; but the anticipation that at the top of the hill I would find the town, cheered the effort. At last the obnoxious hill was surmounted, but to my dismay the same dusty, stony, glaring road stretched before me an apparently endless distance. The way seemed more unendurable at every step, but suddenly in the midst of the discomfort there came the realization of the lesson in the grove through which I had earlier passed. I looked up from the dusty, stony road which had seemed to demand my closest attention lest I stumble, and a scene of great beauty, of which I had been entirely oblivious, was everywhere in view. Hills, green vales, groves, and fields of grain met the eye in every direction, and I was enabled to "lift up mine eyes unto the hills, from whence cometh my help,"—to walk with them and no longer with the highway.

At an unexpected turning I found myself in the town, and not wearied but refreshed by the trip. I was met by anxious faces and tales of sunstrokes, but as I began at once the work of the day, these expressions of anxiety changed to wonder and astonishment that one could have taken that long walk and appear so fresh and cool. The truth was that I had learned, at least in a degree, that the attitude we take toward every task and experience decides the issue. On page 248 of Science and Health Mrs. Eddy says, "We must first turn our gaze in the right direction, and then walk that way."

Feeling the first divine touch of Christian Science, walking beside its still waters, launching out upon its limpid, beckoning waves of an enlightened sense of life and its present available blessings, passing along the cool and inviting paths of its projecting shade, the new-born Christian Scientist rejoices in its inspiring interpretation of being and stands awed before the revelation of its infinite proofs of God's allness. Sooner or later, however, he is forced through the argument called "circumstance" to step out into the dusty highway of human experience, often to find himself at the foot of a long, steep hill. He finds that he must face its hard, uncompromising ascent,—the dust of superstition, ecclesiasticism, physiology, and *materia medica* clogging each step, stifling breath, menacing his newly gained concept of health and happiness, freedom and usefulness, and the stones of false education cutting sharp and deep.

At such times the student of Christian Science learns that every avenue of his welfare is dependent upon the character and type of his thinking and mental outlook, and not upon the appearance before him or upon the views, acts, or thoughts of others. He therefore turns his gaze from the beaten highway of generally accepted thought and theory, changes his view and ultimately his environment. He refuses to be hampered by the traditional concepts of the past, and knows only the thinking of now and the now of thinking,—thinking right to establish right thinking.

The true Christian Scientist is unwilling to evade any situation for the sake of present, seeming peace. Restraining and overcoming long accepted habits of limiting and depreciating the manifestations of divine Love's all-inclusive presence, he indulges in no personal self-credit for good attained, but walks cheerfully, happily, confidently, the sense of burden lost in apprehension and appreciation of long unobserved blessings. He finds himself rejoicing in the fruit of conquered sin, conquered sense, and arrives at his destination improved, rested, strengthened from each experience, and as a natural consequence in such a condition that others may know the journey has been pleasant and profitable and be aroused to seek the same road.

Thus does thought become clear,—open and receptive to the understanding which reveals how to walk with God, divine Love, in whom "we live, and move, and have our being." Mrs. Eddy, following Jesus' example and directing, has by her unselfed living proven this road, and has led the thousands who are today passing safely and confidently over it. On page 214 of Science and Health she writes, "If Enoch's perception had been confined to the evidence before his material senses, he could never have 'walked with God,' nor been guided into the demonstration of life eternal."

The Divine Fiat

KENNETH B. ELLIMAN

In the Latin Vulgate, the version of the Bible translated by Jerome in the fourth century and regarded as the authorized version for many centuries, part of Genesis i. 3 is rendered "*Fiat lux*," "Let there be light." From this expression arose our English word fiat, meaning a command by virtue of which something is created or done without any further effort.

Christian Scientists find that by the affirmation of truth and the denial of error much can be accomplished in the control and modification of their mental conditions and even of outward circumstances. On account of this discovery, sooner or later there is liable to present itself to their thought the suggestion that power inheres in the mere declaration or verbal fiat. Mrs. Eddy settles this question when she says (Science and Health, p. 451), "Students of Christian Science, who start with its letter and think to succeed without the spirit, will either make shipwreck of their faith or be turned sadly awry."

Some Christian Scientists have been taunted by skeptics who declare that they say a thing is so in order to "make it so." This corresponds possibly to one phase of the temptation pictured in the account of Satan's suggestion to Jesus, "If thou be the Son of God, command that these stones be made bread." And it is undoubtedly the error that underlies those counterfeit systems of metaphysics which attempt to cure disease by the exercise of the human will. It is the claim that the forcible declaration of anything wanted can bring it to pass.

Physical health, financial abundance, and various other material conditions seem so obviously good to the unspiritualized human mind that the temptation to use this weapon is at times very specious, and it needs to be clearly discerned and carefully guarded against. While it is true that a mere discernment and mental recognition of the spiritual truth about an erroneous condition is sometimes insufficient to correct it, and a persistent denial of the error and declara- of the truth is needed to bring about the right manifestation, nevertheless the power that makes this demonstration lies not in the declaration, which is only the instrument, but in the truth that is declared and understood. No erroneous declaration, howsoever firmly believed or oft repeated, can have any real power for good. The declaration of truth does not establish it; it merely keeps it before the human thought and attention until mortal mind yields and accepts the truth which has always existed.

For example, the fundamental teaching of Christian Science is the truth that since God, Spirit, is perfect, His image and likeness, the spiritual and only real man, is also perfect. This always has been true and always will be true, but in human experience there often arise appearances that seem to contradict this eternal truth,—perhaps a person contracts a disease which makes his skin look ugly. In such a case merely to declare with any degree of determination that the

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patient has a beautiful skin will not cure the disease, because the real man has no material body, and the human fiat has no power in itself. But to turn to divine Mind, recognize man's perfection as Mind's reflection, and to declare this truth understandingly, reenforcing this realization, if necessary, with the persistent declaration, mentally or audibly or both, that man is eternally and completely perfect and therefore cannot manifest any imperfection, is bound to destroy the discordant manifestation and restore harmony.

The latter method succeeds where the former fails, because it rests on understanding the power of eternally established Truth, whereas the former is merely an attempt to bring to pass a human wish, which may be entirely contrary to Truth. The latter is the declaration of a perfect, finished creation; the former is an attempt to substitute one erroneous belief for another. Since God is omnipotent, omnipresent good, the understanding of this truth as taught in Christian Science cannot fail to result in the manifestation of abundance, joy, and harmony in place of poverty, sorrow, and discord. It is the divine fiat which has power; the human will is powerless.

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Love Never Faileth

NETTYE NACHMAN

ANIMATED by sacred thoughts and inspired with holy feelings, our revered Leader demonstrated the truth of St. Paul's saying, "Love never faileth" (Rev. Ver.). Through her absolute reliance on God as Love, and through her understanding of so infinite a theme, we, her followers, are enjoying health, happiness, and success in proportion to our acceptance of the truth and our realization of the nothingness of evil. We know there are no failures in divine Truth, and this Truth is all.

Then if aught manifests itself as a belief of failure, it is a wrong thought originating in self, since the real man, the only man, expresses or images forth perfection, for he is like God. God is Love, and Love never faileth; thus it follows that the real man, moving in accord with the Father and having no underived power, cannot fail. If a sense of failure comes in business, in health, in the home, or in any of our human experiences, we must first look within and eliminate that which would keep us from our heavenly harmony, which is here and now for us to enjoy.

Self-examination is absolutely essential, and this may remind us of Mrs. Eddy's admonition to "stand porter at the door of thought" (Science and Health, p. 392). We must pray "with the spirit," and "with the understanding also," as St. Paul said to the Corinthians. Spiritual sense is the manifestation of Love, which is the fulfilling of the law, so that its opposite, hate, with its selfish, headlong ways, is the darkness which we get rid of as we let in the light of Truth when we pray with the spirit and the understanding also. In Science and Health (p. 505) we read that "understanding is the line of demarcation between the real and unreal," so it is ours today to pray with the spirit and with the understanding. We have access to divine Principle to solve every problem, and this being true, failure has no place in Mind, no reality, and belief in it can be promptly, absolutely, and permanently dispelled by the law of ever-present Love, the Love that never faileth.

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Why fearful be, with God so very nigh?
His care and loving-kindness never cease;
Each hour, safeguarded 'neath His watchful eye,
Thou canst but dwell in confidence and peace.

EDITH L. PERKINS.

Selected Articles

[Judge Clifford P. Smith in *Lowell* (Mass.) *Courier-Citizen*]

A precept written by Mrs. Eddy which has become a rule for Christian Scientists is this: "We entertain due respect and fellowship for what is good and doing good in all denominations of religion, and shun whatever would isolate us from a true sense of goodness in others" (Pulpit and Press, p. 21). The attitude of other religionists toward us is mainly their own concern. Now and then, however, the nature of a sectarian attack on Christian Science in public print may move us to file a protest in the forum of public opinion. Such an instance was furnished by the Baptist minister whose comment on Christian Science the *Courier-Citizen* has just published.

This gentleman's pronouncement that Christian Science is a contradictory and composite compromise, invites a comparison with some criterion of religious teaching and practice. Inasmuch as this assertion was made by a minister of the Christian gospel, it would seem that he as well as Christian Scientists might accept the teaching and practice of Christ Jesus as the standard of religious purity and integrity. Assuming this to be the case, Christian Scientists wish that all men, of every creed or no creed, would compare the teaching and practice of Christian Science with that of Christ Jesus as it is recorded in the New Testament. We would quickly admit that his example is different in degree from any one's effort to follow it, but we would say that his teaching and practice of religion were perfect, and that whichever body of his followers comes nearest to doing likewise is most Christian and nearest right. St. Peter described the ministry of Jesus by saying that he "went about doing good, and healing all that were oppressed of the devil." The Master himself said something to the same effect (see Luke iv. 16-21). Tested by this criterion, Christian Science will at least compare favorably with the Christianity of persons who feel impelled to oppose it.

The same gentleman's more specific comments on Christian Science were equally thoughtless. They can be illustrated and disposed of by taking his remark that Christian Science includes an element of Hindu philosophy. Hinduism is the national religion of India, with which Christian Science has nothing more in common than it has with any other religion sincerely accepted by large numbers of civilized people. As the religion of more than two hundred million persons, most of whom are entirely worthy of respect, Hinduism must be more than the name of a missile to be rudely thrown at something one dislikes. In the articles on this subject in standard works of reference, a Christian Scientist finds one point, but only one, for entire agreement; that is, Hinduism "lays stress on love as a means of salvation." If this should be called Hindu philosophy, a Christian Scientist might accept it nevertheless. But it is to be remembered that the Christian religion originally included this same element. For this reason Mrs. Eddy, with both consistency and fidelity, said to the members of her church (Message for 1901, p. 1): "As Christian Scientists you seek to define God to your own consciousness by feeling and applying the nature and practical possibilities of divine Love: to gain the absolute and supreme certainty that Christianity is now what Christ Jesus taught and demonstrated—health, holiness, immortality."

In this connection it is to be observed that religion can be expressed in universal terms, and in so doing, sympathies which are mainly parochial or sectarian may be given a larger outlook. Thus it can be said that religion as an individual experience always includes two factors: perception of human

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needs, and belief in a superhuman power, or being, able to supply them. Beginning with these elements, it may be developed with any individual until belief is corrected and completed by spiritual understanding, and every human need is replaced by divine realization. Thus understood, religion is not a concern apart from secular affairs, but is a way of thinking and living that should pervade a man's entire activity and should enlarge his dominion over every circumstance adverse to his actual welfare. The system of religion which is at once most spiritual and most practical is the one which enables its adherents most clearly to perceive their actual needs and most fully supply them by recourse to the law and power of infinite good. Hence Mrs. Eddy's words in Science and Health (p. 494) are finding a response from the heart of universal humanity: "Divine Love always has met and always will meet every human need."

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[S. T. Downs in *Indianapolis* (Ind.) *Star*]

There is a somewhat common notion that Christian Science is a kind of competitor of *materia medica* and other methods of treating the sick, and that physical healing is its sole mission. This sentiment was expressed by a Jewish rabbi in another city while discussing a popular play in which gladness is the keynote, and his remarks were referred to in your paper. He said that if we had more gladness in our homes and lives "we would in time close half our reformatories, hospitals, and sanitariums, half our medical schools and Christian Science churches and drug stores, and we would put half our physicians and lawyers out of practice."

I do not care to discuss the play in question, but I do want to point out that Christian Science is the most extensive and consistent preacher of the gospel of gladness, joy, and sunshine of modern times, and it is a fact of frequent comment that Christian Scientists are the happiest people in the world. If any one questions this, he should attend a Sunday or a Wednesday evening service of a Christian Science church, and he will find that the happy faces of the crowds will quickly dispel his doubts.

The primary object of Christian Science is not to heal sickness, since such healing is but the sign following the destruction of sin. One hears Christian Scientists talk quite as much of freedom from the "burden of sin," the "spirit of heaviness," and the "shade of gloom" as of the healing of pain and physical suffering. It will be seen that instead of the gospel of joy and gladness diminishing the number of Christian Science churches, the larger the number of such churches the more these very desirable qualities will be preached and practised.

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[Ezra W. Palmer in *Rocky Mountain News*, Denver, Col.]

In a sermon as reported in your department of religion and social service, the clergyman in criticizing Christian Scientists said that "their denial of a personal God makes the term a mockery." Contrary to this clergyman's statement, Christian Science does not teach the denial of a personal God. Christian Scientists accept the Standard dictionary's definition of God as "the one Supreme Being, self-existent and eternal." But their God is not finite, nor is He fashioned as a physical personality. In Science and Health we read (p. 116), "If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense."

Another writer objects because I used this expression in a previous article: "To the senses the son of the widow of Nain seemed to be dead, but Jesus knew otherwise." This critic carefully avoided my further reference to the raising of Lazarus from the dead when Jesus said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." When Jesus raised the ruler's daughter from the dead he used a similar expression, "The maid is not dead, but sleepeth." Because Jesus said this, the narrator states, "they laughed him to scorn." Is it possible that this critic of Christian Science believes that the son of the widow of Nain was in a different state from Lazarus or the ruler's daughter? The Scriptures do not so state.

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[H. R. Colborne in *The Sun*, Sydney, New South Wales]

Christian Science does not teach that the thoughts of mortals heal the sick, but it does teach that the sick were healed in the first century, and for some two or three centuries, by Jesus and his followers, and that they were healed in accordance with an ever-operative, divine, spiritual law. In "Science and Health with Key to the Scriptures" (p. 459) Mrs. Eddy says: "Any attempt to heal mortals with erring mortal mind, instead of resting on the omnipotence of the divine Mind, must prove abortive;" and again (p. 78): "Spirit blesses man, but man cannot 'tell whence it cometh.' By it the sick are healed, the sorrowing are comforted, and the sinning are reformed. These are the effects of one universal God, the invisible good dwelling in eternal Science."

To say that the death of any one was caused by Christian Science is about as rational as to say that the bankruptcy and failure of a merchant who did not keep correct accounts was caused by the principle of mathematics. The Principle of Christian Science is absolute and correct, and no more fails when correctly understood and applied than the basic law of mathematics. If failures occur, these are due to a lack of understanding and application of Principle.

There are thousands of people today rejoicing in robust health and going about the world doing their work as sane men, who, according to the verdict of the ordinary medical theories, should have long since passed away.

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[Thomas E. Boland in *Meadville* (Pa.) *Tribune-Republican*]

Christ Jesus was the model Christian of all time. He was such because he possessed the knowledge of God which enabled him to see things in their true relationship to one another. His spiritual understanding was used to acquaint mortals with the goodness, wisdom, justice, mercy, love, and power of God. His teachings were impressed upon human comprehension by the most remarkable object-lessons the world ever saw. Jesus' works in proof of God's omnipotence and availability showed how null and void were the accepted beliefs of mankind relative to the power of sin, sickness, disease, deformity, and even the "last enemy" itself.

Today Christian Science is teaching God's immanence, power, and goodness. It is teaching that God's creation is entirely good, as is stated in the first chapter of Genesis. It is teaching that evil is not and can not be a part of God's creation or plan; that evil in none of its many phases actually has any source or inherent power or activity of its own, and therefore is not able, when so detected and understood, to govern or injure man. Christian Science is proving that when the false nature of evil is understood, it is as powerless now as in Jesus' time, for this faith is regenerating the sinner, healing the sick, and releasing the suffering through spiritual means. On page 97 of "Science and Health with Key to the Scriptures" Mrs. Eddy has well said, "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick."

Christian Science acknowledges the immaculate conception

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of Jesus and the divinity of the Christ-nature that animated him, which Mrs. Eddy has perfectly expressed in Science and Health (p. 25): "The divinity of the Christ was made manifest in the humanity of Jesus." It also accepts the whole Bible, including the accounts of the ministry, crucifixion, atonement, resurrection, and ascension of Jesus the Christ, although in some respects it does not agree entirely with present-day theological views.

When, therefore, the critic declares that this religion antagonizes "every fundamental of the gospel of Christ," it is impossible to see where any basis for such an assertion is to be found. Christian Science closely follows the Bible, and especially the gospels. It does not accept today's theology in every detail; but theology changes, while, as Peter declared, "the word of God . . . abideth forever." It is certain that Christian Science differs from prevalent theology in the vital matter of spiritual healing, so continuously emphasized by the Saviour but discarded now as a practice by theologians. This, however, can hardly be urged as an objection to Christian Science without also criticizing the work of the great Nazarene himself. Only recently another minister in a near-by city frankly declared, "Many churches, indeed, have become dry as dust in their practical services to the lost world, and some of them more than dry in their spiritual beliefs and works." Such a condition all Christians, regardless of denomination, would surely wish to see remedied, and Christian Science is a genuine and remarkably successful attempt to restore the simple, practical, sufficient truth which Christ Jesus taught, and so to revitalize religion.

In the mean time it may be well to bear in mind that no church hastens the fulfilment of Jesus' petition, "Thy kingdom come," by endeavoring to pull down another church.

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[Hector Wallace Smith in *The Shetland Times*, Lerwick, Scotland]

The critic's assertions at a meeting of the P. S. A. Brotherhood, that Christian Science is opposed to all the teachings of Christ and his followers and is largely a delusion which only deceives the ignorant, are not only wholly incorrect, but display a lamentably deficient knowledge of the practical side of the Christian Science movement.

Mrs. Eddy has written the following words on page 136 of "Science and Health with Key to the Scriptures": "Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing. He taught his followers that his religion had a divine Principle, which would cast out error and heal both the sick and the sinning." Christian Science is founded upon the teachings and also the works of Christ Jesus as recorded in the gospels, and the sole test of the truth of this Science of the Christ is the very one which Jesus himself laid down when he said, "By their fruits ye shall know them." These fruits are, of course, the results brought about by Christian Science healing, and they are known today in every quarter of the globe.

Every honest inquirer and sincere seeker after Truth is invited and given every facility thoroughly to investigate such cases for himself. Today the ranks of Christian Science are filling up rapidly with bright, happy, and intelligent people, gathered from all nations and tongues, and they are by no means existing under any delusions whatever about their health. Many of them, after trying many remedies, have at last been healed and restored mentally and physically and morally through the power of Christian Science alone; most of them will declare that it was only after all material means had completely failed, and their condition had been pronounced hopeless, that their freedom in Christian Science was gained by understanding the omnipotence of divine Love.

[DeWitt McMurray in *Dallas* (Texas) *News*]

God Is Love

GREATEST truth of all the ages—
God is Love;
Voiced by prophets or by sages—
God is Love.
To those who with fear are quaking,
To those hearts with sorrow breaking—
Truth to which the world is waking—
God is Love.

To the sick and heavy laden
God is Love;
Those to whom come tears unbidden,
God is Love.
To those who in grief are sighing,
In despair to God are crying,
And on beds of pain are lying,
God is Love.

Love it is that starts them singing—
God is Love;
Love it is the truth is bringing—
God is Love.
Love it is that heals and brightens,
Love our hold on Truth but tightens,
And the heavy burden lightens—
God is Love.

Those in doubt will find with gladness
God is Love,
And in joy forget their sadness—
God is Love.
Love is Life, and Truth, and power,
Love our rock and our high tower;
Love is with us every hour—
God is Love.

By still waters Love is leading—
God is Love;
And the hungry, Love is feeding—
God is Love.
'Long life's devious paths Love guideth,
When in God the heart confideth;
Yea, in Love God's child abideth—
God is Love.

Every heartache Love will banish—
God is Love.
Every ill and grief will vanish—
God is Love.
For those whom error hath affrighted
Valleys dark by Love are lighted—
'Tis by Love all wrongs are righted—
God is Love.

Let us then forget our sadness—
God is Love.
Let this truth turn grief to gladness—
God is Love.
Let our love for man grow dearer;
Heaven itself will then draw nearer,
And the dawn of Truth grow clearer—
God is Love.

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Editorial

Truth the Best Preventive

In these days of much education along the lines of public health, and especially that phase of the subject which has been termed "preventive medicine," it is noticeable that not even the most sanguine of the advocates of drastic health laws permits himself to prophesy the utter extinction of disease by these methods. To find a whole nation in perfect health would be considered impossible, yet this was precisely the condition of the children of Israel when Moses led them out of Egypt and through the Red Sea toward the land which had been promised them under the divine covenant. The Israelites believed themselves the chosen people of God, and they turned to Him in all their hardships in the land of bondage. He it was, they had been taught, who would rescue them from the unbearable slavery which had been forced upon them, and He it was who would give them a dwelling-place in a land where they would be able to worship Him without hindrance. Through their leaders they had received a revelation from God, and because of their faith in God, and their willingness at that time to obey Him, they were able to take this momentous step.

Although in their journey to the promised land many wonderful things happened, no one incident seems more remarkable to our present-day thinking than the fact that, although they had endured much at the hands of cruel task-masters, when the yoke of bondage was lifted from their necks, every last man, woman, and child was physically able to go forth. No doubt many who have read the 105th psalm failed to appreciate the full significance of a statement contained in the thirty-seventh verse, that "there was not one feeble person among their tribes," and when we stop to inquire the number who took part in this movement, the immensity not only of the movement itself but also of the demonstration of perfect health which had been made, is apparent.

In the book of Numbers it is recorded that of this vast host over six hundred thousand of the men were "from twenty years old and upward," and that this included only those who were "able to go forth to war." Although the number who actually took part in the exodus is nowhere given in the Scriptures, we may through this numbering of the men of war make a reasonable estimate. When we remember that it was not a selected few, but the entire Israelitish population—men, women, and children—who were led out of Egypt, we realize that nothing but the hand of God could have so prepared them for their journey. Christian Scientists believe that this exhibition of perfect health in a whole nation was not a miracle in the sense that it was a setting aside of the universal law of God, but rather that it was in fulfilment of this law. We read that "God is no respecter of persons," and in this case the freedom of these people from feebleness came about through their intimate understanding of God, infinite Mind, and of His omnipotence.

On page 201 of Science and Health Mrs. Eddy writes, "The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death;" and judged by this standard the exodus is worthy of the place it holds in sacred history. If God is the same God that He was in the beginning, then every one of the marvelous occurrences of the Bible is as possible today as it was in the past; and with the same faith and understanding that "the chosen of God" possessed, the needs of humanity will be met now and throughout eternity. It is well to remember, however, that the most wonderful instances of God's ability and willingness to supply their needs and to let His face shine upon them, were vouchsafed not when their aims and desires were circumscribed by material prosperity, pride, and arrogance, but rather when affliction and hardship had weakened and destroyed this personal sense and its consequent dependence upon things material instead of spiritual. In other words, when the futility of human will and human dependence upon material means is recognized, then is mankind more conscious of the omnipotence and omnipresence of God, and then is it realized that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

Christian Scientists never object to strictly sanitary measures which have for their object better health for the community through cleanliness, but beyond that they reserve the right to put their trust in obedience to the laws of Truth, which demand cleanliness of mind as well as body, as the best preventive against sin, disease, and death.

ARCHIBALD MCLELLAN.

Forestalling Error

It is the part of wisdom to destroy evil before it can pass from intent into action, from cause to effect. This forestalling is not an impossible task for the watchful Christian guided by Science, for spiritual truth uncovers evil as lying latent in mortal mind, apparently expecting to translate itself into an accomplished fact at the moment of its own choosing. But the decision should really rest with the righteous metaphysician, for under the guidance of divine Mind he can forestall evil and so prevent its results. The Christian Scientist is fully equipped by the teaching of his faith for prophylactic as well as therapeutic treatment of the world's ill, its sins and sicknesses, woes and wrongs. But an indispensable part of this mental equipment is a willingness to take the human footsteps in their proper order, a readiness to let truth uncover the various claims of evil before taking the final step of proclaiming that there is no evil at all.

The metaphysician, armed with the sword of Truth, can perform great execution in the ranks of evil by baffling its purpose at the start, if called upon to do so, and in this respect "the children of light" can learn from "the children of this world," the spiritual warriors from the soldiers fighting with carnal weapons. Military tactics, for instance, are only the material after-effects of so-called mental activity. All military tactics have lain latent in mortal mind before they have expressed themselves in action, and so they will never cease to have a supposititious existence until they have been forestalled and destroyed at their source by the divine Mind. The practical metaphysician is familiar with so-called counter attacks, with the carnal wish which is father to the thought of poisonous gases, of snipers to pick off the best workers, of shrapnel curtains to cut off those who are in advance, etc. These evil mental methods can be frustrated by the metaphysician who does not make a pretense of being apathetic or agnostic, but is frankly overcoming error with truth.

Right activity alone can unmask the batteries of evil intent before they can move into action. Mrs. Eddy worked out the problem of forestalling error, and urged her followers to do the same whenever wisdom dictated such a course. As an example may be cited her cautioning students against copying from her text-book for the use of Sunday services, except by special permission. Her warning, she writes on page 302 of "Miscellaneous Writings," "was intended to forestall the possible evil of putting the divine teachings contained in 'Science and Health with Key to the Scriptures' into human hands, to subvert or to liquidate." It is largely due to this

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and similar wise forestalling on her part that the whole of humanity today possesses a carefully guarded and copyrighted book wherein is to be found the revelation of Truth to this age.

Moreover, this method of forestalling error is not a matter of mere self-defense. It has a nobler, wider outlook than the preservation of selfish ease or security, a grander function even than the altogether laudable and legitimate purpose of protection against error. Forestalling can be used not only to save ourselves and our friends, but also to assist those who to human apprehension seem to be our enemies.

Then does the forestalling of error rise to its nobler heights when it blesses those who seem ready to curse us and halts the hand which threatens to stab a friend in the back. This work belongs especially to that love which is a reflection of divine Love. Nothing short of the untainted glory of infinite good can inspire such forestalling as is depicted by Mrs. Eddy's statement on page 107 of "Miscellaneous Writings": "More love is the great need of mankind. A pure affection, concentric, forgetting self, forgiving wrongs and forestalling them, should swell the lyre of human love." Christian Scientists are enabled in this momentous hour to anticipate and prevent the spurious activities of error by the exercise of an irresistible love for God and man.

WILLIAM D. MCCRACKAN.

Light in Our Dwellings

THROUGHOUT the Bible there is no other word which so frequently and fittingly describes the divine presence among men as light. The first creative mandate, "Let there be light," was but the prelude to the wonders of divine revelation in all the ages. That the light of Truth and Love with its life-giving influence was ever obscured to the human sense, was always due to the density of material belief. When, therefore, Christ Jesus said to his followers, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," he made an insistent demand that reaches down through the centuries to the present hour.

To the Christian Scientist the "good works" here indicated point distinctly to those done by our Master during the whole period of his earthly ministry, and of which he said, "If I do not the works of my Father, believe me not." These works were possible to Christ Jesus because he always "let" the light of Spirit radiate from him with its healing power. In the Old Testament there are many remarkable experiences given in which the light of Spirit dispelled the darkness of material belief in times of great trial, as for instance during the plagues in Egypt, when "all the children of Israel had light in their dwellings." We are also told that this light did not forsake them, but was with them on all their journey to the promised land.

On page 295 of Science and Health Mrs. Eddy says: "The manifestation of God through mortals is as light passing through the window-pane. The light and the glass never mingle, but as matter, the glass is less opaque than the walls." It therefore rests with each of us to become what she here calls "a better transparency for Truth," in order that its healing power may reach ourselves and others. At the present time there is great need that the gracious promise found in the fourth chapter of Isaiah shall be realized, especially on behalf of the little children, who surely need the light here spoken of. The promise reads that in every dwelling-place in mount Zion the light of the divine presence will come, that even in the deep darkness of night it will be as "the shining of a flaming fire," and that upon all "the glory shall be a defense." Alas, that in a time of need, at any time, the prophet's stern rebuke to a land "full of idols" should in any wise apply to a so-called Christian people, but none can deny that Christendom has drifted far indeed from the teachings of the lowly Nazarene, who said, "Suffer the little children to come unto me."

Christian Science not only teaches but proves that "the law of the Spirit of life in Christ Jesus" makes free from "the law of sin and death" in the case of all who lay hold upon this spiritual law, whether children or adults. In the second book of Samuel we find that on one occasion the people did not wish King David to go out with them to battle, and the reason assigned was this: "That thou quench not the light of Israel." These words may well be pondered by us when popular opinion, resting on a material basis, would shut out the light of Truth and deny its healing power, preferring to rely upon what are admitted to be deadly poisons to preserve life and restore health, wholly forgetful of the rebuke of Christ Jesus, "Ye will not come to me, that ye might have life."

Since the advent of Christian Science the world has had a great increase of light in its dwellings, as apprehended by physical sense, but its greater need is the spiritual sense which discerns all things in the light of Spirit. Our beloved Leader tells us that the Science of being "brings immortality to light" (Science and Health, p. 336); and we can all prove this by having divine Science in our dwellings with its radiance, which is truly far above that of the sun. In the closing chapter of St. John's vision we read of the city lighted by the glory of God, a city in which there were no tears, no sorrow, no pain, and no death; and all who will may have the same light in their dwellings, if they seek it in accordance with the law of divine Love.

ANNIE M. KNOTT.

Among the Churches

Current Notes

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

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

BARD, CAL.—The Christian Science Society today [June 3] filed articles of incorporation under the laws of California for the purpose of owning real estate and erecting a permanent church building. It has secured a building site which is centrally located and is a very desirable tract, adjoining the town site of Bard. The society was organized on Oct. 7, 1912, and has held services every Sunday since. The members expect to have their own church building completed within ninety days.—*Yuma Examiner.*

PORTLAND, ORE.—First Church of Christ, Scientist, Nineteenth and Everett Streets, was formally dedicated Sunday [June 18], its dedication signifying freedom from debt. The structure was begun in 1909 and completed in 1911.

Portland Journal.

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ROCKVILLE, IND.—Services were held in the new Christian Science church edifice last Sunday [June 18], for the first time. The building is situated on the northwest corner of York and Market Streets, and originally was a part of the Governor Wright homestead, which stood on Ohio Street. Years ago, part of the house was moved to the present site of the church edifice and was remodeled into a residence. It had become a landmark when the Christian Scientists purchased it last March and started to make it over for a church home. The cost of repairs necessary for remodeling the building has amounted to approximately twenty-two hundred dollars. The terms of a bequest to the church have been complied with, and this bequest, together with the money already raised by the congregation, will entirely liquidate the debt.—*Rockville Tribune.*

CALDWELL, N. J.—Christian Science services were begun in the Essex County penitentiary at Caldwell on Sunday, July 2, with an attendance of one hundred and sixty-five persons. First Churches of Christ, Scientist, of Orange and of Montclair have each appointed readers, to serve alternate months. The services follow the order given in the Manual and are exclusively for the inmates of the penitentiary.

Correspondence.

NEWTON, MASS.—The local Christian Science church will take possession of the so-called Rollins property, located at the corner of Walnut and Otis Streets, Newtonville, comprising about thirty-one thousand square feet of land, when the final papers are passed about May 1. It is not the present intention of the society immediately to erect a church edifice. The property is assessed for fourteen thousand two hundred dollars.—*Newton Times.*

GLENDALE, CAL.—When First Church of Christ, Scientist, meets on Sunday [June 11], it will be in its new church home at the corner of Second and Maryland Streets. The main hall will seat five hundred and twenty-five persons, and when the class-rooms are opened up six hundred can be accommodated.—*Glendale News.*

CHARLESTON, W. VA.—On Sunday, Aug. 6, First Church of Christ, Scientist, will hold services in its new church edifice, which has a seating capacity of about four hundred and fifty. This will be the first structure erected by Scientists in West Virginia.—*Correspondence.*

JACKSON, MISS.—First Church of Christ, Scientist, and the Christian Science Society united on Communion Sunday, July 9, and will hereafter be known as First Church of Christ, Scientist.—*Correspondence.*

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Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 3, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 11, 1916.

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

Those who have made application for membership prior to June 2, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Suite 550, 236 Huntington Avenue, Boston, Mass.

The Lectures

Bloomington, Ill.

A large audience gathered in the edifice of First Church of Christ, Scientist, to listen to the lecture given by John W. Doorly. Judge Frederick C. Hill of Clinton introduced the speaker, and in the course of his remarks said:—

In the Declaration of Independence we find these statements: "That all men are created equal; that they are endowed by their creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." Christian Science affirms the truth regarding these enumerated rights, and adds thereto health and holiness as the legitimate inheritance of every man, woman, and child. Jesus said of his followers, in the parable to the Pharisees, "I am come that they might have life, and that they might have it more abundantly;" and Paul declared, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Viewed in the light of these utterances, is it not logical to conclude that the enjoyment of man's "unalienable rights" is not dependent upon the phenomenon of material existence, but is experienced through the knowledge and understanding of the "law of the Spirit of life," which makes mankind free from the "law of sin and death"?

It was this exalted view of Truth that enabled Mrs. Eddy, the Discoverer and Founder of Christian Science, fearlessly to declare, "There is no life, truth, intelligence, nor substance in matter;" also, "Life has no partnership with death" (Science and Health, pp. 468, 243). The carnal mind, content with its conceptions of life, liberty, and happiness, has had little or no concern regarding the real and eternal. Some time, however, the awakening will come; some time humanity will be universally redeemed by Truth. Then the world will experience the full fruition of man's "unalienable rights," and will bow in grateful acknowledgment before Christian Science as the sign of Immanuel, "God with us."—*The Pantagraph.*

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Scranton, Pa.

The remarks of L. A. Watres, formerly lieutenant-governor, in introducing Charles I. Ohrenstein, who lectured on Christian Science, were in part as follows:—

Human existence is filled with problems, and Christian Science when understood offers a solution for all of them. But the truth as taught and demonstrated in Christian Science is not new; it is as old as Sinai. It was taught by Moses and the prophets, and perfectly revealed and taught and demonstrated by Jesus the Christ. For centuries the débris of man-made notions covered the truth as taught by the common Lord and Master of us all. But however much it may be hidden, truth itself can never die. It remained for a woman, Mary Baker Eddy, to pick up the jewel that the church years ago rejected; to discover the truth that Jesus taught, and to bring it again to the world, in order that through its understanding the sick might again be healed, sin again be destroyed, tears again be wiped away, and burdens again be lifted.—*Correspondence.*

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Richmond, Ky.

Prof. Hermann S. Hering delivered a lecture on Christian Science at the Court House. He was introduced by the Hon. C. C. Wallace, who said in part:—

It is with some diffidence that I appear before this audi-

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ence to introduce the lecturer of the evening. This is not due, however, to any unworthiness of the sect to which the gentleman belongs and which he represents, or of its teachings, but rather to the fact that I myself belong to another denomination with which I have been identified since childhood, and as yet have not been able fully to grasp the tenets of the Christian Science religion. Notwithstanding this inability, I have watched the course and growth of the Christian Science church, and have been brought into close association with its individual members both here and elsewhere, by reason of which I have been enabled to observe their daily walk before God and man, and it gives me pleasure to testify that I have no criticism whatever to make of the Christian Science religion.

The rapidity with which this denomination has gained membership, the devotion of its members to the work in which they are engaged, coupled with their high character and intelligence,—indeed the general uplift which they have brought about,—have all combined to attract such favorable notice from the world at large that many accessions to its membership in appreciation of its merits may be expected to result.—*The Kentucky Register.*

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Ashland, Ore.

The Hon. E. V. Carter in his introduction of Virgil O. Strickler, who lectured on Christian Science at the Elks Temple, said:—

Instinctively we are religious in our natures, and with all of us, whether we are conscious of it or not, there is a desire to live better lives. As we yield to the promptings of this better instinct we are seekers for information and for a better understanding of the various religious beliefs. Christian Science as designated and explained by Mrs. Eddy is not a new religion, but based as it is on the Bible of our forefathers and on that alone, it is a revival, a reaffirmation of the religious truths and practices of two thousand years ago. For fifty years the growth of Christian Science has been steady, of recent years even phenomenal, and its membership now extends to every portion of the civilized world. Surely a religion which promises freedom from sin and sickness; which inspires in one a desire to live a clean life, to think clean thoughts, and to be of service to one's fellow man; which breeds in one a charity for all mankind (not confined to the giving of material means to those less fortunate than we are, but that broader charity as exemplified by the kindly word, the courteous act, the friendly hand-clasp); which sustains and helps and comforts one every day and every hour,—surely a religion that holds out these promises to you and to me should prompt in us a desire to know more of it, to understand it better.—*Correspondence.*

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Ridgefield Park, N. J.

A lecture on Christian Science was delivered by George Shaw Cook in the "Strand." He was introduced by the first reader, Hugo Reich, who said:—

The history of humanity is dotted with the records of want and woe of every description. The advance of civilization has not diminished this record to an appreciable extent; on the contrary, we are witnessing the greatest tragedies of all times in the conflict which is raging among the nations of Europe and which is affecting the peoples of the whole world. You will agree with me that a science which will not only show us the origin of these conditions, but at the same time give us a demonstrable knowledge of how to overcome and finally eliminate them, must of necessity arouse the interest of all thoughtful men and women. This science is Christian Science, which has come in the fulness of time because this age was ready for it and because it was in need of it, and this need was supplied through the instrumentality of Mary Baker Eddy, who was sufficiently courageous to stand against overwhelming odds and give to the world this revelation in her various writings in such clear and concise language that we all may imbibe these truths and prove them in our own experience.—*Correspondence.*

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Lectures to be Delivered

CANADA—Vancouver, British Columbia (Society): Dr. H. Walton Hubbard, Orpheum Theater, 3:30 p.m., Sept. 10.

ILLINOIS—Chicago (Second Church): John Randall Dunn, Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., Sept. 14 and 15.

Chicago (Third Church): Charles I. Ohrenstein, Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., Sept. 11 and 12.

Chicago (Fourteenth Church): John Randall Dunn, Assembly Hall, Ravenswood School, Montrose Avenue and North Paulina Street, 3:30 p.m., Sept. 9, and 8 p.m., Sept. 11.

Highland Park: John Randall Dunn, Church Edifice, 125 Hazel Avenue, 8 p.m., Sept. 12.

Olney: Virgil O. Strickler, Court House, 8 p.m., Sept. 14.

Shelbyville: Virgil O. Strickler, Yale Theater, 8 p.m., Sept. 11.

INDIANA—Lebanon: Virgil O. Strickler, Colonial Theater, 3 p.m., Sept. 10.

IOWA—Creston: William R. Rathvon, Court House, 8 p.m., Sept. 12.

KANSAS—Galena: Ezra W. Palmer, Midway Theater, 8:15 p.m., Sept. 14.

Independence: William R. Rathvon, Church Edifice, Main and Eleventh Streets, 8 p.m., Sept. 15.

MICHIGAN—Flint: Charles I. Ohrenstein, Masonic Temple, 3 p.m., Sept. 10.

MINNESOTA—International Falls: George Shaw Cook, Viking Theater, 2:30 p.m., Sept. 3.

Winona: Charles I. Ohrenstein, Masonic Temple, 8 p.m., Sept. 15.

MISSOURI—Springfield: William R. Rathvon, Church Edifice, 330 East Center Street, 8 p.m., Sept. 14.

St. Joseph (First Church): William R. Rathvon, Church Edifice, Twelfth and Felix Streets, 3 p.m., Sept. 10.

NEBRASKA—Grand Island: William R. Rathvon, Liederkranz Auditorium, 8:15 p.m., Sept. 11.

NEW HAMPSHIRE—Laconia: William W. Porter, Unitarian Church, 8 p.m., Sept. 12.

NEW YORK—Buffalo (Second Church): William W. Porter, Elmwood Music Hall, 8:15 p.m., Sept. 14.

New York (Second Church): William W. Porter, Church Edifice, Central Park West and Sixty-eighth Street, 3:30 p.m., Sept. 10, and 8 p.m., Sept. 11.

NORTH DAKOTA—Fargo: Frank Bell, Orpheum Theater, 3:30 p.m., Sept. 10.

Wahpeton: Frank Bell, Wahpeton Opera House, 8:15 p.m., Sept. 12.

OHIO—Chagrin Falls: Edward A. Merritt, Assembly Hall, 3:30 p.m., Sept. 10.

SOUTH DAKOTA—Aberdeen: Frank Bell, Orpheum Theater, 8 p.m., Sept. 15.

TEXAS—Hereford: Ezra W. Palmer, Court House, 8:30 p.m., Sept. 11.

WASHINGTON—Aberdeen: George Shaw Cook, Grand Theater, 506 East Market Street, 8 p.m., Sept. 11.

Puyallup (Society): Dr. H. Walton Hubbard, I. O. O. F. Hall, 8 p.m., Sept. 14.

Seattle (Second Church): Dr. H. Walton Hubbard, Princess Theater, Market Street and Tallman Avenue, Ballard, 8 p.m., Sept. 12.

Seattle (Fourth Church): George Shaw Cook, Arena, 1216 Fifth Avenue, 3 p.m., Sept. 10.

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Testimonies of Healing

That Christian Science rests upon a logical and practical basis was brought to my attention about three years ago, when for the first time I learned of the two conflicting accounts of the creation in the first and second chapters of Genesis,—one of the spiritual man in the image and likeness of God, and the other of his counterfeit, made of the dust of the ground. I had heard of Christian Science for a number of years before this, but while believing in its healing power I understood nothing of its doctrine.

After getting a slight understanding of the subject I decided to test its efficacy, as I had been a sufferer for ten years from a serious organic trouble for which several of the best physicians in Washington and elsewhere had treated me without permanent benefit, and also had been subject to frequent and severe colds, influenza, and other ailments. Treatment was begun, and immediate improvement, both mental and physical, was experienced. Several months passed before my complete recovery from the organic trouble was accomplished. While at times I felt discouraged, the slow progress had compensation in the helpful instruction received from the practitioner, for which I feel much gratitude. Recently a severe attack of influenza was almost instantaneously overcome, and today my health is perfect.

My mother, who is over seventy years of age, has lately been healed of Bright's disease, from which she had suffered for several years, and is in consequence of this experience an enthusiastic student of Science and Health. Not the least of the benefits received through Christian Science has been the destruction of discord and inharmony in my home and the substitution therefor of more love and peace. I am deeply grateful for what this teaching is doing for me and for the whole world.—Hester Drayton, Washington, D. C.

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Further to confirm the efficacy of Christian Science in healing all manner of disease, I gratefully offer my testimony in the hope of convincing some one seeking help and health through the ministration of this truth.

Early in June, 1914, while living in Los Angeles, I was suddenly stricken ill, and being in a delicate condition immediately called a Christian Science practitioner. Treatment was given at once, although the extent of the help received was not realized or appreciated until later. I was visiting a friend at this time, but in an hour or two was able to return home, although in a state of exhaustion. The following day I was still ill, and the next morning, as it was apparent that premature birth would take place, a physician was sent for. With his verdict that I would not live until noon, he was dismissed, and another physician was called. The second doctor gave the same diagnosis, outlining fully the conditions, and was also confident that my life span was limited. He, however, asked permission to call a specialist, one to whom he said he would trust his own wife.

This specialist came, and after a thorough examination confirmed the statements of the other two physicians, agreeing that a capital operation was the only possible means of saving my life. They informed me of my condition and of their decision, stating that if I was not on the operating table in two hours they would not handle the case. At this point I asked to be left alone with the Christian Science practitioner, who was at my side during all this trouble. I asked her to read the ninety-first psalm aloud, and followed as best I could. In a few moments a change in my condition was noticeable. Up to this time I had been having one convulsion after another, but these ceased. The practitioner remained with me during the remainder of the day and well into the night. That evening the second doctor (whose verification of this testimony is appended) called and was amazed to find me on the high road to recovery. The third day I was perfectly and painlessly delivered, and in less than two weeks was able to attend the Wednesday evening meeting. Not a single material remedy was applied in any form, and I have regained and exceeded my former health and weight.

This is not our only experience of healing in the five years we have been studying Christian Science, but one that is worthy of an expression of our deep gratitude for it and for all that has come to us through this truth. Our true appreciation can be expressed only by daily living so that our deeds may attest our worthiness, in thankfulness to God for His wonderful kindness to the children of men and in gratitude to our Leader for revealing this healing Principle to this generation.—Emily G. Williams, Fresno, Cal.

Los Angeles, Cal., Sept. 22, 1914.

To whom it may concern:—

This statement is given and made upon my observation and examination of Mrs. George Williams. My diagnosis was that of an extra-uterine pregnancy. The diagnosis was confirmed by two other physicians. She was in a profound state of collapse when I was called; she was practically exsanguinated and pulseless, and an operation was advised but refused by the patient, and she has made a remarkable recovery. Today she looks better than ever before.

A. C. Smiley, M.D.

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With deep gratitude I try to tell of some of the blessings we have received from Christian Science. Some time ago our little boy had a fall, and the right shoulder to sense appeared to be very painful. We read Science and Health, and as we gained consciousness of God's omnipotence the pain apparently left, so the child was put to bed. We tried to "be still" and know he was in Love's keeping, and he went peacefully to sleep. During the evening we asked a Christian Scientist for help, which was most lovingly given. On the second day the child played as usual, the arm being moved about without any sense of pain. He was in the best of health and carried some of his heavy toys around. About three weeks later, as there appeared to be a lump on the collar-bone, we considered it advisable to have this examined to allay our fear, so a doctor was called in. After careful examination he informed us that the collar-bone had been broken, but the bone was joined together, and that the lump was secondary to the healing of the fracture.

For this healing and many others, both mental and physical, we are truly thankful to God, and we are grateful to Mrs. Eddy for the gift of Christian Science.

James Fletcher, Bolton, England.

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Near the end of 1910, when I was practising for an entertainment, a severe cold developed with violent coughing, and finally, after falling in a faint, I concluded it was best to summon help. My mother and I were the only ones in the household who relied on Christian Science in times of illness, and there was no church nearer than thirty or forty miles, while the practitioners in this state were unknown to us; so we wired to Chicago, nearly six hundred miles distant, and clung steadfastly to the fact which Mrs. Eddy says "covers the whole ground, that God, Spirit, is all, and that there is none beside Him" (Science and Health, p. 421). My brother-in-law, a physician, pronounced the case "lobar pneumonia,"

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but in spite of the frequent fits of coughing I read the Bible and Science and Health so as to receive their cheerful messages and lessons in faith and confidence in God as all-power.

Soon after receiving a telegram from the practitioner in Chicago, bidding me "fear not," the symptoms became more favorable, and before long I was able to sit up and forget the body in the endeavor to replace resentment with love and to abide in Spirit. A lingering soreness in the lungs kept the body bent, but it was relieved by the continual realization of the Biblical statement that "God hath made man upright," and "without him was not any thing made that was made." In about a month and a half I was out again, driving three miles in the cold, working about as usual and recovering lost weight.

This experience has brought greater assurance that our weapons, though not carnal, are "mighty through God to the pulling down of strong holds." Our great work is to spiritualize consciousness and awake to our heritage as children of God.—Isabelle Taber, Castile, N. Y.

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It is a privilege to express my gratitude for even the little understanding I have of Christian Science and for the many blessings received while studying this wonderful truth. When I tried to read "Science and Health with Key to the Scriptures" by Mrs. Eddy over ten years ago, it seemed a most difficult book to understand. I could get nothing out of it, so put it aside, saying there was nothing in it for me; but it is now clear to me why I could not understand this book, which has since become so helpful, and to which I turn for an answer to every seeming problem. Many of its statements, together with passages in the Bible which have been learned through the study of Science and Health, are in my thought always.

In my case Christian Science was not turned to for physical healing, but on account of mental unrest, and I soon found that this truth was really needed. I learned that God is Love, infinite, omnipresent, omniscient, and that a God of love did not afflict or punish His children, but all good was for me if I would but take it. I am so glad to have had the experience of overcoming hate with love; in fact, I know everything can be overcome with love, the truth which makes us free.

Before coming into Christian Science I had two attacks of what was called peritonitis, and afterward lived in dread of a repetition of this trouble. Soon after I accepted Christian Science another attack manifested itself, but I turned to divine Love for help and was instantly healed. That was very different from my former experiences, when in one case I was six months in convalescing.

I am thankful to have learned to acknowledge God in all my ways, for I know that He will direct my path; also thankful to learn man's relation to God, and that through this understanding I am beginning to love my neighbor as myself. I am thankful that God has given us this Christ-healing through our dear Leader, Mrs. Eddy, and for the literature, which is so helpful at all times.

Elizabeth M. Vetter, Chicago, Ill.

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With a grateful heart I make acknowledgment of some of the benefits received through Christian Science. Nearly four years ago I was healed through the power of Truth of throat trouble, after I had suffered from it nearly every winter since childhood days. At the time I was working in the mountains at a high altitude. The building had no heat and a constant draught blew on me, so that it was almost impossible to keep warm. My throat soon became seriously affected, insomuch that swallowing caused intense pain. Medicine was used almost constantly but without avail, and it seemed as if I would have to resign my position.

On going home one night I decided to give Christian Science a chance, as I had witnessed a beautiful demonstration some time previous, but hitherto had given it no particular thought. I called my friends on the telephone, and after stating the case, asked for Science help. They replied that treatment would be given me, and the result was that when I arose next morning the soreness and swelling had entirely disappeared. I would not believe the testimony of the senses and kept swallowing all day to see if my throat was not sore. By nightfall I had developed a slight soreness, so called my friends again, and further treatment was lovingly given me. The following morning my throat was well, and it has never troubled me since that time.

Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been healed of biliousness and severe headache, to which I had been subject from childhood. Members of the family also have been healed of various ailments since I was first led to the truth. Deep gratitude is felt for my changed mental condition, my escape from sinful, selfish lusts, and my increasing desire for spiritual understanding and a knowledge of this truth that can be demonstrated. I thank God, and am grateful to Mrs. Eddy for leading me into the truth which makes mankind free.—Edwin E. Bussey, Juneau, Alaska.

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I wish to express heartfelt gratitude for the blessings received through Christian Science. My experience as a student of this teaching extends over a period of more than ten years, and I rejoice today in a measure of liberty from the enslavement of fear, disease, and sin, and also in a measure of understanding which enables me to help others along the way. Christian Science is the one theme of my life. Every step of the way is interesting and fruitful in blessings; and perseverance, faithfulness, and honest endeavor bring a reward worthy of every effort in the cause of Truth, the liberation of humanity from fear, disease, and sin, and ultimately the overcoming of death.

It never occurs to me to turn to any other source than God, as Christian Science has taught me to know Him, for healing, no matter what the nature of the discord. I am grateful for Christian Science, and am learning more and more the truth of the Scriptural statement that "in him [God] we live, and move, and have our being."

Clara A. Beaumont, Anderson, Cal.

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[Translated from the German]

I wish to give thanks for the many blessings which I have received through Christian Science, with the hope that my words may be the means of helping others. Early in January, 1916, I woke up one morning with such paroxysms of pain in the chest and back that I experienced great difficulty in breathing. My first thought was to lie down again and have some one treat me in Christian Science, as a sense of great fear had come over me, owing to the fact that I had lost my father and three very near relatives, they having succumbed to lung and heart trouble. I however took the *Journal* and read a paragraph from an article in it, and was instantly freed of the severe sense of pain, the proof thereby being afforded that mortal mind law is absolutely devoid of power.

Our little son one day got hold of crushed black pepper. When I went to find out the cause of his loud cries, I found his face crimson and his eyes swollen. I washed his hands and face and at once declared the truth. After a few

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minutes he was asleep, and when he awoke there was no trace of the trouble left except a small spot on one cheek. On another occasion upon my closing the ice-chest he began to cry dreadfully, and I found that one of his fingers had been jammed. It was entirely flattened. While I treated him he fell asleep, and later on, while playing, he pressed the finger, which except for a red mark appeared to be quite normal, and said, "Mama, it's all gone!" The red stripe disappeared after two days. For these healings, as well as for many other blessings which I have derived through the study of the wonderful subject of Christian Science, I am most deeply grateful to God, and thankful to our dear Leader, Mrs. Eddy.

HELENE BLOHM, Baltimore, Md.

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With thankfulness to God and gratitude to our beloved Leader, Mrs. Eddy, I write this testimony. When Christian Science was first brought to my attention, I had only a smile for it, since I did not believe in any organized church, although I did believe in a higher being called God. The first Sunday service I attended, however, so pleased me, in view of the marked absence of personal teaching, that I was filled with joy at having found such a church.

Through the study of the Bible in connection with Science and Health and the other Christian Science literature, I was healed of the liquor and tobacco habits. A double rupture of many years' standing, chronic stomach and bowel trouble, and rheumatism, have also been overcome. While crossing one of the busy streets of Chicago I was knocked down and run over by a horse attached to a delivery wagon, but somehow rolled out of the way before the wagon could pass over me. Although a crowd gathered and a policeman insisted on an examination, as it was thought that I must be seriously injured, I declared the truth to the best of my understanding and went smilingly on my way. Some days afterward great discolored spots were noticed on the kneecap and on the spine, where the horse had hit me, but there never was any swelling or great pain.

I am grateful for having the privilege of being an usher in our church, a work which has done much for my general uplift and change in character. Each day I am trying to unlearn the old and gain room to fill in the new teaching of life eternal, and for all the blessings received I am most grateful to Christian Science.

EMIL ZUGENBUHLER, Chicago, Ill.

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The love for all mankind that Christian Science has established in me compels this testimony. I began to read the literature some fifteen years ago, and at once admired the reasonableness of the teaching, or at least the small portion of it which was understood, and was often relieved of troubles, both mental and physical. Close study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was not, however, made until a few years ago. Although much help had already been received, the healings were not permanent, the old troubles returning with more or less frequency and violence until the winter of 1911-12, when what was called a complete physical and mental breakdown set in. While in this hopeless condition I was led into a deeper study of Science and Health, and thus the door to relief was opened, so that today I rejoice in perfect freedom.

I am happy in my knowledge of the supremacy of Spirit over all forms of error, and since the study of Christian Science was taken up in earnest no drug or material remedy has been used in our family of four. For these evidences of God's care and help I am deeply thankful. The physical healing, while glorious indeed, does not constitute my only benefit from Science; I am overwhelmed in the contemplation of the spiritual blessings enjoyed. If no physical healing had been experienced, yet for the sweet assurances that have been mine of the establishment here and now of God's kingdom, I would give thanks such as can come only from a heart overflowing with love reflected from the Love that is divine.

I thank God also that in the operation of His wise laws a noble woman, Mrs. Eddy, at a time when the religion of our Master as taught and demonstrated by him was little understood, so unselfishly gave herself up to the task of again demonstrating to the world that God alone supplies our every need, if only we come to Him in faith.

ANNIE SMITH, Dallas, Texas.

✧

In the late summer of 1912, shortly after the help of a loving Christian Science practitioner had been secured for me, I was able to leave the asylum in which I was confined with a mental disorder which the medical profession pronounced incurable. As my recovery has proved thorough and permanent, my deepest gratitude is due Mrs. Eddy, the Discoverer and Founder of Christian Science.

WALT M. BAILEY, Stoughton, Wis.

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Over fourteen years ago I was healed by Christian Science after three years of great suffering from nervous decline with all its accompanying fears and depressions. I was afraid of everything and in constant dread of what the next day might bring. *Materia medica* did not help me. At a time when my suffering seemed unbearable, a still deeper sorrow fell upon me in the sudden passing on of one very near and dear while absent from me. It seemed as if the end of all things had come, and I often wonder how I lived during the next six months.

Christian Science had been presented to me, but any interference with my way of thinking was resented, as I belonged to another church and thought myself satisfied. Kind friends, however, continued to bear with me until I finally yielded to Truth. I went for help every evening for three weeks, and was very much surprised when the practitioner told me I was healed, for in my eagerness to hear the truth self had been forgotten. Glasses had been worn for six years, and a specialist told me they could never be dispensed with; but thanks be to God and the faithful work of the practitioner, my eyes were healed during the first treatment in Christian Science.

In the years since then Christian Science has been my only physician, and it has never failed when applied correctly. I am grateful to God, and thankful to our beloved Leader, Mrs. Eddy, for this truth which is so free to all.

HARRIET HARRIS, Salmon, Idaho.

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[Translated from the German]

In the Scriptures we read that "all things work together for good to them that love God." Thus it was in my experience, and it is with a grateful heart that I wish to tell of the many benefits received, and more especially of the immediate healing which has come to me through Christian Science. Since childhood I suffered from a bowel difficulty declared chronic by my physician, and all the material means resorted to brought only temporary relief. I however put my trust in God, feeling that He alone could free me from this trying condition, and this came about when in 1912 Christian Science came into my life.

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A dear lady who is a Christian Science practitioner gave me a few copies of the *Herold* to read. I immediately took an interest in its inspiring contents, and a few days later, when the truths of Christian Science were elucidated to me, I asked for treatment, which was lovingly taken up. I also kept in mind the 121st psalm. I was healed on the next day and since then have enjoyed good health. This beautiful demonstration made me feel very happy indeed. I was also freed through Christian Science treatment of severe headaches, and a short time ago of a facial swelling. The error of being flat-footed was also overcome, and I was able to discard all arch supports.

It would be impossible to tell in detail of the instances in which the power of divine Love was experienced, but there is one thing which I would like to add, namely, that every Christian Scientist should take particular care to seek the good himself and to assist to the best of his understanding in the work that may be done for him in Christian Science. The beginner will find that this will bring him a blessing, for good is productive of good only. Whereas there may be hours of discouragement, and even doubt may try to creep in, yet he will hear the "still small voice" saying, Let nothing but good dwell in thy thought, for error, the opposite of truth, has no power. Hence the beautiful promise, "Prove all things; hold fast that which is good."

I thank God from the depths of my heart for His ever-present love and goodness, and that I have been taught how to separate the tares from the wheat. With deep reverence and sincere love do I think of our Leader, Mrs. Eddy, and also of all those who have helped me to find freedom and peace.—Emma Juppenlatz, Heidelberg, Germany.

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Like many other people I once thought Christian Science a combination of hypnotism, personal magnetism, and will-power. Now I know from actual demonstration the difference between these things and the spiritual truth.

When I began the study of Christian Science, smoking seemed to me the greatest pleasure a man could find on earth, and as I saw no harm in it, indeed felt it was just as important to me as eating, my determination was never to give it up. One day a friend told me the habit would leave me because it was not a clean one. "You are right; Christian Scientists should not smoke, and this is my last cigar," I said, throwing away what I really thought was the last one. My friend advised me to make sure that this stand was not taken through will-power, and explained to me how to work on the thought so that the desire would leave me. I did not do this, but just stopped smoking, and consequently for the next three days suffered for the want of tobacco. Then I began to smoke again more than ever, but realized that it was a yielding to the demands of false material sense, and so was ashamed when people referred to me as a Christian Scientist.

Then I began to pray for the desire for tobacco to leave me, knowing that God's child did not want to smoke, and that God could be trusted with my desire. This was learned the first day I read "Science and Health with Key to the Scriptures" by Mrs. Eddy. The usual quota of cigars was still smoked every day, however, until finally the blessing came, the sudden realization that I was healed. It was hardly believable, even though I had experienced other healings. For some time there was always at hand a box of my favorite brand of cigars, but every time I looked at it my heart went out in thankfulness to God for giving us Christian Science in this age. There surely is a great difference between will-power and the power of God.

Louis J. Lewis, New York, N. Y.

From Our Exchanges

[*The Living Church*]

Not to be neglected is the preparedness that lies in the quality of citizenship and the character of public opinion, in deepened popular convictions of right and justice between man and man and between nations; a steadfast stand against the devastating march of ignorance and greed and against their consequent evils; renewed loyalty to and reliance upon the family as the unit of society; the ending of the present rate of infant mortality; the conserving of child-life and adequate training of youth; the welding of these incoming folk of all kindreds and tongues into a worthy citizenship; the attainment of finer relations between man and man; the reconciliation of clashing classes and the reintegration of society through the realization of a truer social organism, by the people and for the people, bound together by the bonds of a real brotherhood, as the kingdom of God comes upon the earth. Here lie manifold tasks for Christian men and women, tasks wherein the church of the Son of man is to be not without interest and share, as an instrumentality of that kingdom of God.

[*The Methodist Recorder*]

Let us lift up our hearts. No power can wrest from the Almighty's hands the scepter. He is not an absentee deity. He watches and controls evermore the course of events upon the earth, swaying the opposition of men, never abandoning His program, even through the wrath of the rebellious working out the counsels of His own loving will. We must take long views. The ultimate victory may tarry, but it will come. A thousand years are with the Lord as one day, and one day as a thousand years. Just now the earth is trembling with the tramp of armies, but tomorrow upon the mountains will be the feet of those who bring the good tidings of peace. Evil may come uppermost for a while, but evil contains within itself the principle of destruction. All men may not be won for holiness, but unto Christ every knee shall bow. That is fixed and settled. All the apostles believed and declared that he who endured the "contradiction of sinners," and was "despised and rejected of men," had "sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."

[*The Jewish Chronicle*]

Caleb, as we may interpret his name, was "all heart." He was an optimist. He would gladly have made all the others optimists too. He entertained no doubts about the conquest of the country. He does not even say, Let us go up and try to conquer it, but, "Let us go up at once, and possess it; for we are well able to overcome it." Opposed to him were nearly all the other spies, who took a gloomy view of things. They saw no bright light in the clouds. The atmosphere in which they lived was that of a foggy November day. They forgot that the sun was shining behind the clouds, and that by and by it would disperse them. They were men who talked things down, men of no expectation and no hope,—pessimists, in fact. Unhappily, the race of pessimists is not yet extinct. They are with us today,—men of melancholy who do not see anything bright and always predict failure.

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

The passion of our day is a passion for life, for more life, fuller life, longer life. Too often men seek it in external things, in money, sport, and speed, in sensations, excitements, and costly luxuries. They seek it feverishly, almost fanatically, in everything that seems to them to promise what they

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have set their hearts upon and which they have agreed to call life. If it were given you to look into the hearts of men today, you would find that much of their restlessness is due to the fact that they have tried to find life and have failed. Nor will they be happy until they find a real and true life, and find it more abundantly.

We do not have to define life in order to live it. On the contrary, if we are ever to know what life is, even in a little way, it must be by living it with grace, zeal, and vigor.

[*The Christian Register*]

So far as truth is continually being brought to light by investigation and by thought, the dogmatist must turn his strength from defense of old bulwarks to exploration and enterprise. The great remedy of dogmatism is to set it to work. The prime corrective of confidence hardened into prejudice is a glimpse of fields yet untrodden. The type of the hero of truth is not the warrior, it is the explorer; and no explorer can be a dogmatist long at a time.

[Rev. Marion D. Shutter, D.D., in *The Universalist Leader*]

In spite of all that tends to obscure and confuse, men are beginning to see moral issues more clearly; that all issues are moral. Every commercial and industrial question is moral. Huge gains no longer blind us to the methods by which they were made. The philanthropy of the giver no longer sanctifies the rapacity of the gainer. In all the whirl and confusion, the dust and the uncertainty of the hour, the eclipse is passing from the ten commandments and the golden rule. Good ethics is good business. We are getting down to the bare foundations of the universe, and find that the stones are hewn from the quarries of Sinai. Other foundations can no man lay for any earthly structure.

[*The Christian*]

It is still true that if we will "let him [Jesus] . . . alone," unencumbered by our doctrine and dogma, unfettered by ritual and ceremony, undistorted by the false witness of life which denies faith, "all men will believe on him." Nothing is clearer than the fact that the world's quarrel is not with Christ, but with attempted human organization of his influence. Yet the tragedy, not only of today but of former days also, is that the church has not been able to leave Christ alone. This is the secret of her too obvious weakness. This is why she has so little spiritual grip upon the world. She has lost the apostolic spirit of "no man, save Jesus only," in her own life, and consequently in her message and witness.

[*The Continent*]

Influence is not achieved or cultivated by pretensions to either wisdom or piety. It is attained instead by living a clean, simple, unassuming life of hearty brotherhood among comrades whom one loves and wants to be loved by—living patiently and quietly and helpfully until the circle one lives with has come to trust alike his sincerity, his unselfishness, his discretion, and his sympathy. Then influence comes without need of seeking for it.

[*The Church Family Newspaper*]

It is the church's privilege and opportunity, as well as responsibility, to lead men to that God whom the Son of man came to reveal as the Father; to preach the gospel of spiritual and social redemption in all its wonderful fulness; to seek to win all who will to the true Christian brotherhood, and thereby hasten the answer to the oft-repeated prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

A copy of the Index to Volume XVIII of the *Christian Science Sentinel* will be sent free of charge to any subscriber upon request, but will not be enclosed with No. 52 (the issue for Aug. 26) as in previous years.

"Christian Science: Man's Dominion Over Evil," a lecture by Edward A. Kimball, C.S.D., has been translated into Italian and is now published with the English version opposite the translation. The new pamphlet is on sale at price of the regular pamphlets as shown on the opposite page.

A new French pamphlet, "Foi et Générosité" (Faith and Generosity), has just been issued and is now on sale. This pamphlet contains the following articles: "The Lord Thy Confidence," "The Closed Hand," and "Continuity of Right Thought."

"Christian Science: A Religion of Love" (Christian Science: En Kjærlighetens Religion), a lecture by Virgil O. Strickler, has been translated into Norwegian and is now published in pamphlet form with English and Norwegian versions on opposite pages.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

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

Vol. XIX No. 2

Boston, September 9, 1916

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Longfellow

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Items of Interest

Secretary Houston of the United States department of agriculture has just announced the plan to be pursued in spending the $10,000,000 appropriated by the Federal aid road act for the construction and maintenance of roads and trails within or partly within national forests, and has tentatively allotted among the various national forest states the $1,000,000 which can be expended this fiscal year. The tentative allotments to the principal national forest states are as follows: Alaska, $46,280; Arizona, $59,795; Arkansas, $11,294; California, $140,763; Colorado, $62,335; Idaho, $108,010; Montana, $69,901; Nevada, $19,195; New Mexico, $42,622; Oregon, $127,794; South Dakota, $8115; Utah, $40,982; Washington, $91,739; Wyoming, $10,566. In addition, a total of $9552 has been tentatively assigned to Florida, Michigan, Minnesota, Nebraska, North Dakota, and Oklahoma, while the eastern states,—Maine, New Hampshire, Virginia, West Virginia, North Carolina, South Carolina, Tennessee, and Georgia,—in which the Government is purchasing lands for national forests, have been allotted $21,057.

One of the ranking industries of Spain is the cultivation of cork and the manufacture of cork goods. The raw material comes chiefly from Andalusia, Extremadura, and Catalonia, while the manufacture of cork goods is centered in Catalonia. The success of the manufacturer depends largely on his capacity to utilize all of the cork to the best advantage, and in Catalonia the machinery used is of high perfection. Besides bottle stoppers, cork discs, floaters for fish nets, and life-preservers, other articles are now being made of cork, such as hats for the gendarmerie of Spain, and three-cornered military hats. Cork waste is utilized in the manufacture of linoleum, an industry as yet not well developed in Spain, and accordingly much cork waste is exported. Cork in sheets and planks is made for building and floor coverings. Cork paper is an important branch of manufacture and is exported in large quantities. Fifty thousand metric tons is a conservative figure of the amount of cork produced in Spain annually. The industry affords employment to some thirty thousand operatives.

For exceptional natural power and storage advantages the Winnipeg River is probably unequaled in Canada and possibly on this continent. It drains an almost circular area of 53,500 square miles, dotted in all directions with innumerable lakes. The balance of the basin is fairly well forested, the precipitation is regular and well distributed, and the run-off is, in consequence, remarkably uniform from season to season, the maximum high water in a normal year seldom exceeding four times the minimum flow. The principal result of the power and storage investigations can be briefly summarized by stating that it has been determined that a minimum flow of 20,000 cubic feet per second is feasible at all seasons, with an efficient and systematic control of the river run-off. It is possible to concentrate practically the entire unused river fall in Manitoba into seven economic power concentrations with a minimum output of 175,000 horse-power for a continuous twenty-four hour power production under present conditions of flow, and of 313,000 horse-power with a river regulated to a 20,000 second-foot minimum.

Under the law authorizing the minister for lands to enter into contracts for the purchase of equipment for the extraction and treatment of kauri gum and the acquisition of supplies of the resin, the New Zealand Government expended $131,440 for plant and stocks during the fiscal year 1915-16. The New Zealand Government owns about thirty-five thousand five hundred acres of excellent kauri forest, said to contain at least fifteen million feet of kauri lumber, which may be made to realize at least forty-five thousand dollars a year by bleeding these trees as rubber trees are bled. It is thought this tapping can be done for centuries if the forests are carefully treated. The exports of kauri gum from New Zealand in 1915 amounted to 4575 tons, valued at $1,358,401.

Increasing use of the national forests for municipal camp sites and summer school locations is reported by the forest service. Permits have already been issued to several cities and educational institutions, and other applications are expected. Far more people use the forests for public playgrounds than for any other purpose, and this use promises to be one of the most important to which they can be put. Officials say that the national forests offer unlimited opportunities for summer school and municipal camps, as well as the best opportunities for recreation to be had anywhere in the country. Ample provision is made for campers and tourists. Hunting and fishing are allowed in season, and there are no restrictive regulations beyond those regarding forest fires.

The Panama canal for the year ended June 30, 1916, showed a deficit of $4,599,920. Operations and maintenance totaled $6,999,750, while receipts were $2,399,830. The previous year the expenses were $4,066,727, and receipts $4,313,383, leaving a profit of $276,656 without considering interest on investment or depreciation. The canal was closed five months, and dredging cost $8,560,016. Ocean-going vessels using the canal for the year were 787, while the preceding year 1088 ships passed through.

A new commercial treaty providing for practically free trade between Argentina and Paraguay was signed at Asuncion, Paraguay, on July 9, 1916, by the Argentine minister and the Paraguayan minister for foreign affairs. The treaty, which must receive legislative sanction in both countries before it goes into effect, provides for the reciprocal free admission of the products of each of the contracting countries, with the exception of matches, furniture, sugar, candles, leatherware, and footwear, which are to remain subject to the present rates of duty for a period of five years. At the expiration of that period the excepted products will become free of duty without any further action.

The Government of Peru has granted to the Hydroelectric Company of the Canon del Pato, a concession for water-power in the river Santa to be used for industrial purposes. The concession grants water rights of 45,000 liters per second in a section of the river 500 meters above the confluence of the Santa with the Colcas. To guarantee the fulfilment of its obligations in connection with this concession at least 50 per cent of the company's employees, technical men as well as laborers, must be native Peruvians. The concession cannot be transferred without Government permission, and the Government reserves the right to expropriate the property of the company in accordance with terms set forth in the concession.

Hereafter Canada's new five mile double track tunnel under Selkirk Mountains, Canadian Rockies, now on the eve of completion, will be known as Connaught tunnel, since permission has been granted Lord Shaughnessy, president of the Canadian Pacific, by the Governor-General of Canada, so to rename the bore. It will now be only a few weeks before the tunnel will be in operation, lowering the Canadian Pacific's mountain grade by 500 feet. The work was begun less than three years ago, and its prompt construction sets a new record. It is the longest double track tunnel in the western hemisphere, being a quarter of a mile longer than the Hoosac tunnel in Massachusetts, which has heretofore held the record.

Although granite has been used in Norway for many centuries, it is only within the last forty years that the industry has assumed important dimensions and a large export trade been established. The growth of the export trade has been steady and continuous, reaching in 1913 a total of 233,439 tons, valued at $867,516.

According to the report of the declared exports from Japan to the United States during the year ended Dec. 31, 1915, $1,412,976 worth of drawn work, renaissance, and so on, made of cotton, was exported from Yokohama to the United States.

According to statistics published by the insurance commission of Spain, the premiums collected by insurance companies in that country during 1914 amounted to $13,220,550.

The volume of exports of frozen meat from Brazil continues to show a large increase, the total quantity for the first six months of 1916 being 27,259,000 pounds.

The United States' Alaskan railroad is now carrying coal from the Matanuska fields to the harbor at Anchorage.

The production of glass sand in the United States in 1915 was 1,884,044 short tons, valued at $1,606,640.

In Jamaica 85,854 acres are covered by banana plantations. In 1891 there were only 9959 acres.

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Christian Science Sentinel

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

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In Love with the Truth

SAMUEL GREENWOOD

IN the Apocalypse St. John likens the new Jerusalem to "a bride adorned for her husband," and in Science and Health (p. 592) Mrs. Eddy defines the heavenly city as "divine Science; the spiritual facts and harmony of the universe." The figure of a bride used by the beloved disciple is universal in its human appeal, for, as Emerson wrote, "all mankind loves a lover." In its spiritual signification Love is so essentially and wholly divine, so inseparably one with true being, that even the finite human sense of love prompts men to noble sacrifices and deeds of heroism.

As the student grasps the significance of St. John's description and Mrs. Eddy's interpretation, the question will naturally arise whether divine Science presents to him the attractiveness symbolized by the revelator. Does Truth appear as the thing to be desired above all else, the one "altogether lovely"? Are we prepared, through our love of Truth, to endure hardships, make sacrifices, and work long years for its perfect understanding? Are we so in love with the spiritual ideal unfolded in Christian Science that we are glad to enter the struggle to become genuine Christian Scientists? These are questions to be answered rightly before the pilgrim to the new Jerusalem is ready to leave behind the false affections which would bind him to earth, and which have ever disappointed and scourged the weary seeker after heavenly peace.

Divine Science, or Christian Science, as Mrs. Eddy has named it in its relation to humanity, is logically the knowledge and understanding of divine things. It is the truth about God, about spiritual power and intelligence, about man and woman, the truth about everything which enters into the human problem. What does the human consciousness hold that can compare with this scientific knowledge of the immortal reality of things? What should be more attractive and lovely to contemplate, than an understanding of the infinitude of Love, the endlessness of Life, and the perfection of all that God makes manifest? It is obvious that heaven will never be realized, here or anywhere, until the things of God are brought into daily experience, that is, until we live with them and love them.

False beliefs about God and man constitute all the sin and misery of the human race, and these conditions will continue until the truth about God and man is humanly apprehended and made practical. But this redeeming Truth, or Christ, cannot be sought and found from selfish or unworthy motives. Acknowledging as we do that God is Love, we ought to know that we can seek and find Him only through love; and loving thought pervades and controls consciousness only as one loves to have it there. The divine attributes do not spring into activity from a sense of duty. Until it becomes our greatest joy to know and to live the truth about man as the son of God, it will not unfold to us its treasures, for Jesus taught that one's treasures are found where the heart is.

It is self-evident that divine Truth is the only refuge from error, and that Truth succors those only who take refuge in it through the understanding and affections. Mortals strive hardest for what they love most, whether it be truth or error. Moses urged the Israelites to give God the first place in their affections, and to keep the truth he had been bidden to teach them in their hearts; then they would naturally obey his injunction, as given in the book of Deuteronomy, to teach this truth unto their children, and to make it the chief topic of their conversation, the one thing to think about and to live for. The more the nature of God is understood, the more certain it becomes that one cannot enter the new Jerusalem of Spirit through mental arguments or theological dogmas, nor through faith in another's goodness, but through such a love of divine things that one strives after godlikeness for its own sake.

Although mortals are more or less indifferent to the presence or activity of sin in their consciousness, they struggle desperately to escape from its consequences; and this desire for physical freedom constitutes in most cases their first appeal to Christian Science. While this may be well enough for a beginner, it is not a wholesome attitude for Christian Scientists to maintain perpetually. We cannot set our "whole affections on spiritual things," as Mrs. Eddy points out, "while loving the material" (Science and Health, p. 326). The Christian is entitled to health of body as well as of mind, but he can rightly claim this of God only as he is honestly working for moral and spiritual betterment. Seeking physical ease for its own sake is but a phase of sensualism and not a means of spiritual advancement.

It is one thing to be healed by Christian Science and another thing to love the truth that heals; but this love is needed to make one a Christian Scientist in the spirit as well as in the letter. Resting satisfied with the physical benefits which Christian Science confers, is a virtual submission to materiality, and implies a corresponding lack of awakening to Truth's spiritual demands. This apathy toward the attainment of spiritual good leads to self-seeking and to strife among brethren. It means the loving of self more than Truth, of person rather than Principle, and is the error that would despoil Christians of their spiritual heritage and hold Christendom in the grasp of the so-called carnal mind.

The physical healing which Christian Science brings to mankind is pleasant to contemplate, but there is danger of dwelling too much upon that phase of its work if we are thereby led to forget that mortals also need its redemptive efficacy from sin. In Christian Science true physical and moral reformation are inseparable. If we would rejoice that Truth makes free from disease, we should rejoice that it makes free from all other errors. To that end we should watch for moral improvement as eagerly as we watch for physical improvement. The truth which teaches that God's man is whole and healthy involves little cross-bearing in its acceptance, but the same truth teaches that this man is also honest and unselfish, and we cannot divide this truth in its practical application. We are not sincere in affirming that we love God with the whole heart and mind and strength, unless it is our delight to keep our whole consciousness full of good.

The truth about man as God's own image declares that man is ever pure and perfect, loving and lovable. Is this

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what we take most pleasure in thinking of as the truth about ourselves and our neighbors? Are we so in love with this spiritual ideal that the opposite claim of sinful, sickly, and selfish personalities is excluded from our contemplation? Is the truth about man as the son of God so attractive to us that evil suggestions find no listening ear or obedient impulse?

Mortals must sometime learn to love Truth for its own loveliness, and not merely for its healing effect. We must love the truth of the real man's essential divinity until it is our chief joy to let it be made manifest through us. The declaration that we are God's children should not be confined to the overcoming of bodily ills, but should serve to remind us that this relationship exists in all directions. If we use the facts of divine Science, the allness of divine Love, simply to protect ourselves from others' hatred, while hatred of others remains in our own consciousness, our sense of evil will increase. If we seek Christian Science mainly for its physical benefits, we will naturally shrink from the material sacrifices which it demands; but if we love Truth because it is making us better men and women, we shall be glad to give our earthly all for this "pearl of great price."

Who Are Ready?

NELLIE B. MACE

WHEN individual consciousness first becomes attentive to the message of Christian Science, it discerns more or less clearly that this is a call to witness to a wonderful union of purity and spiritual understanding, a wedding of realization to the ideal which promises to destroy all the physical, mental, and moral plagues which beset the various beliefs of material existence. Divine Love is recognized as the tender, imperative Principle of this newly entered upon sense of existence, and it is joyfully anticipated that henceforth consciousness shall reflect only and entirely Love, that practice shall conform to the absolute basic truth that God is All-in-all.

One's footing on this new and glorious highway being fairly established through his own healing and his rejuvenated happiness, he is likely at first to expect all with whom he comes in contact, especially his nearest friends, to listen with rapt interest to his story, which is so obviously true to him, and to hasten to join him in this new way. With a sense of unpleasant amazement he finds instead that, as in the Master's parable, some "made light of it, and went their ways, one to his farm, another to his merchandise," while he feels the spite of the "remnant." But he learns the lesson, valuable in all his future work, that they who are ready for the marriage of the king's son are those who reflect God in individual consciousness, and so learning, he sees that it is his own thought which he must guard at all times, lest he himself admit the reality of some mind or minds other than the one perfect Mind, and thus lose the light which at first so illuminated him.

While a Christian Scientist can never do more than work out his own salvation, and this work lies wholly within his own consciousness, yet in so far as he includes within his consciousness the cognition of all mankind, his salvation does involve others to the extent of destroying his wrong thought of them, as well as his own more personal sinful beliefs. Mrs. Eddy understood the need of the human heart to recognize and to fulfil its duty to all others when she bade us pray daily, "May Thy Word enrich the affections of all mankind, and govern them!" (Manual, Art. VIII, Sect. 4.)

He who thus thoughtfully endeavors to realize the supremacy of infinite, universal Love, will not blandly deny its reign by declaring of certain ones that they are not ready for the truth. God is always at hand to enrich and to bless the human affections. One's prayer does not change or hasten His will, but it does enlist the realization of the prayerful on the side of the absolute; and the evil of believing in many minds opposed to Truth, if destroyed in one's own thought, is of course taken away from the multitude, and by that much the seeming resistance to Truth is lessened and its acceptance accelerated for all.

Readiness for the revelations of Truth is at best a comparative condition, so far as human beings are concerned. One may be ready to receive the first sweet revealing which heals him of his suffering, and yet, when he is confronted by ridicule, hatred, persecution, or stolid indifference, may seem far from ready for the higher revelation of God's allness which enables him to hold to spiritual peace in the midst of seething unrealities of material antagonism and to realize the nothingness of evil. Only by knowing the truth that there is no presence or Mind but God, can one prove himself ready to witness to the union of Love with its own idea, and so to help the seeming antagonist by destroying his antagonism, to the extent at least of one's own belief in its reality.

Was not the world really ready for the demonstration of Jesus of Nazareth, though it crucified him? The rampant material ascendency of his day was but the rage of the carnal mind, pierced by the truth he uttered, advancing toward its final annihilation. Jesus did his work on the assumption that the age was ready for the revelation of the Christ which he presented. The truth he taught has been the one persistent fact of subsequent history, until at last Mrs. Eddy, picking up the threads of revelation, proceeded in the faith that the world was ready for the further revelation of the Science of Christ. But for her steadfastness in the face of the very opposite material appearance, her work could not have been accomplished. Is it not true that every family is being made ready for the revelation of spiritual fact when any member of that family first perceives the truth? The concrete belief in material man, represented by that family, can never again be so densely material after one of its members is awakened to the spiritual reality of man in God's image.

Christian Scientists do not work against their hope by declaring that the community is not ready for the truth when the message is to be presented through church service or lecture, nor do they declare that the world is not ready for the literature which is being so broadly disseminated. The marvelous speed with which this truth is encircling the earth shows how very ready and hungry is the human heart for the message of Christian Science. If "the heathen rage, and the people imagine a vain thing," it is nothing giving up its seeming,—and God is All.

Whether the individual's effort to bear this message to others shall be by audible or written word or by silent reflection of Love, each one must learn for himself. If one's understanding of wisdom were perfect, one would make no mistake in judging of "a time to keep silence, and a time to speak." But no one can say of another's effort that it was a mistake, or that the message would better have been left unuttered. Each one who is seeking the guidance of wisdom will learn to recognize Love's impulsion to expression, and at such times fear of adverse human opinion should not be allowed to quell the inward monitor. Doubtless one's reflection of Truth, silent or audible, will antagonize error. No word of Truth was ever uttered that did not have this effect in some way upon evil. But when a person becomes the seeming channel for opposition, it is most likely that some truth is being borne home to that consciousness which it

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cannot, try as it may, forever evade. Whether it seems a long or a short time that one must wait for the harvest from his own sowing, does not especially matter. The mortal sense of time which one holds with regard to another's progress simply shows that the consciousness of that one is not yet ready to understand the revelation of eternity at hand in which all that is real is now at-one with its Principle.

Relative truth is at best but a makeshift to explain mortal mind's degrees of deflection. To say that one individual or one group of individuals is ready for truth and another is not, may be true to the human sense; but the Christian Scientist has undertaken to think on no plane lower than that of absolute Truth. To be absolutely true to the Science of Mind, forbids the least mental admission that there is any real mind opposed to Truth. Those in whom one is interested may seem ready for nothing better than to learn through suffering, but many Scientists will remember that they themselves came into Christian Science very suddenly at the last. The day before, it may be, they would have appeared to the superficial observer far from ready for the truth. They too had been learning long lessons by the way of suffering, which is simply the unreal mortal mind's way of surrendering its false claim to the immortal, and then the light seemed suddenly to dawn.

The identity of the individual is always ready for and is at-one with Truth. To the human mind this fact comes as a discovery. All are ready for the truth, and all are progressing toward that point of inevitable discovery. All are now ready at least to be loved; and upon the Christian Scientist, who is different from others simply in his awareness of Truth, rests the burden of continuous proof that he is himself ready at all times to reflect healing love. On page 476 of Science and Health Mrs. Eddy writes: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." The Christian Scientist must see God's idea in the same way.

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Proofs of Divine Guidance

FREDERIC W. PLUMB

THE writer is a master mechanic, and his work keeps him shut up in a textile factory all the year except for a two weeks' vacation in summer. For a number of years it has been his custom to take a long trolley trip in a section of the country new to him during part of his vacation season. One of these trips was through the Berkshires, and an incident which happened on the way, while he was engaged in sowing the seed of Truth, has revealed to him so unmistakably God's care and guidance that it seems well worth relating to fellow workers in the field.

The trip was planned to start at Hoosick Falls, N. Y., and end at Canaan, Conn., with stops at the principal cities on the way. Then a train was to be taken back to the starting-point. On looking over the railroad time-table, it was noted that the last train for the day would leave Canaan at seven in the evening, which was very convenient, as it was necessary for me to be home that night. While on the homeward trip, after having left North Adams, a gentleman on the seat in front turned to me and asked if I was a Christian. Noticing that the speaker had on a clerical garb, I answered that I had been a student of Christian Science for fourteen years and had made some progress, having been able to prove its teachings for myself and others.

The clergyman then asked a number of questions about Mrs. Eddy and the doctrines of Christian Science. These I answered, and was thus able to correct many wrong impressions under which he was laboring. He stated that he was an evangelist, and that he had read Science and Health but was unable to accept many of its statements. I then asked him whether merely reading an arithmetic would give him much understanding of mathematics, and explained that in order to comprehend the teachings of Christian Science he would have to take up the study of its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with the Bible.

The conversation lasted for almost an hour, during which time all sense of the surroundings had lapsed. I presented the gentleman with two Christian Science pamphlets, which were gratefully accepted and no doubt fulfilled their mission. He said he was a firm believer in prayer for the sick, and stated that he had experienced a healing in that manner when apparently at death's door, and that his prayers had frequently helped others.

While this conversation was going on, the car had passed through Pittsfield and reached the junction where I was to take the car for Canaan, the last stage of the trolley trip. After shaking hands we parted,—I am sure mutually benefited by our talk. Boarding the car, we were well on the way when I suddenly remembered that my plan had been to stop over in Pittsfield to see something of the city, for according to the railroad time-table there were two hours at my disposal on arriving at Canaan. It was too late to make the change, however, so I kept on my way, though feeling a sense of disappointment.

On arriving at Canaan about half past four, I discovered that the last train leaving for New York that day was due in thirteen minutes, just time enough for me to walk to the station and buy a ticket. The train which I had planned to take was a special which ran on Sundays only during the summer, and this had not been noticed when planning the journey. Had the stop been made at Pittsfield, as the original schedule provided, it would not have been possible for me to have reached New York that night. Having been about the "Father's business," and having thus forgotten self and material pleasures, I had been, as I believe, divinely guided to my destination at the proper time. The lesson was brought home, and has been profited by.

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Joy in Obeying

S. BELLE GORHAM

UNTIL the human will is laid down and God's will obeyed, we can never realize the joy and peace which obedience to divine Principle unfailingly brings. One of the sweetest proofs of this came to a young student of Christian Science through an experience in the schoolroom.

This student was the teacher of a class of little boys and girls. Harmony usually reigned, but there came a period when everything seemed to go wrong. When obedience was demanded by the teacher, the little feet shuffled and the little heads turned away just when attention was most needed. Irritation and impatient rebukes followed, and each day the teacher went home heart-sick over it all, for she loved the children, but she had been cross. They must, however, obey her, for this was right; and so in a groping way she tried each evening, in the quiet of her own room, to realize that they were God's little ones, and that the children of divine Love are always obedient. How could they really be otherwise? It was discouraging, nevertheless, to see no apparent results follow these efforts, for day after day discordant conditions repeated themselves.

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One evening, almost in despair, the teacher said within herself: Why is it that these efforts on my part bring no results? There must be a reason for it; something more is needed,—if I only knew what. The answer came, clear as a voice, that obedience is reflection. It was like a flood of light, dispelling the darkness. In the words of our revered Leader, it rebuked "the foul senses within" (Christian Science Hymnal, p. 212).

In this light the student recognized her own need of obedience to the law of Love. Irritation and impatience were but manifestations of self-will, demands that her personal wishes be followed. Now she saw clearly that just so far as she manifested obedience to the law of Love, expressed in kindness and patience, she would find a response in every little child in the class. Our Leader says (Science and Health, p. 514), "Tenderness accompanies all the might imparted by Spirit," and in Love no weakness could be manifested, no lack of true discipline. This all meant work, a victory over self to be won, but the student knew that the power of ever-present Love was with her to sustain every right effort.

The next day brought her testing time. Temptation pressed sorely at moments, but again and again Love lifted thought above impatience and irritability. Although complete victory was not won the first day, nor even the second, yet happy strides were made. The little faces grew brighter and happier each day, until they were fairly radiant with Love's reflection, watching and listening with eager desire to know their teacher's slightest wish. Quickly and quietly each requirement was obeyed with one accord.

The weeks flew by now. Impatience, self-will, disobedience, found no place in that happy schoolroom again during the entire term. To the teacher it meant more than a passing experience, happy as it was; it meant to her a lasting lesson. She had learned one of Love's open secrets. Many testing times have come since then, but she has found that in proportion as the human will has surrendered to the divine, victory has rested on the side of right in her experience.

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Testimony Meetings

WILLIAM S. CAMPBELL

THE interest manifested in the Wednesday evening testimony meetings, which constitute so important a part of the Christian Science movement, abundantly attests the prophetic vision of our Leader in making provision for this method of publishing, to those who have ears to hear, the efficacy of the Christ-power to destroy sickness as well as sin. Some who attend these meetings are like those of whom the Master spoke; they have ears yet hear not,—they fail to discern the spiritual thought. This may be partly due to the prominence of the unimportant in the testimonies. Given as they are for the most part by those who are unaccustomed to speaking in public, the testimonies are not always models of concise and direct statement.

A helpful lesson may be learned from the man who gathers gold by the process known as placer mining. All day long he labors, washing out a mass of sand in order to separate from it the grains of gold that it contains. At nightfall, when ready to return to his home, he does not load himself down with the sand that he has unearthed and leave the gold behind; he carries with him the gold and leaves the sand behind. In the Wednesday evening meetings there are few testimonies that do not contain some grains of gold. In one of these meetings some time ago there was given a testimony which included an unnecessary recital of details. In the congregation was a person who later expressed the opinion that this particular testimony was valueless and might better not have been given. That person carried away a load of sand. Another person went home from this meeting with the realization that she had been healed while listening to that same testimony. Those who attend a testimony meeting may well remember the wisdom of the miner, and carry away only the grains of gold.

In this connection, however, it should be remembered that the work of the miner is made laborious by the quantity of sand that he is required to separate from the grains of gold. Those who are actuated by a desire to bless and to be blessed by telling in a testimony meeting of their experience in proving the efficacy of divine power to heal, may well heed the admonition of Paul to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The thought of the speaker will have been molded into a form that will be at once interesting and helpful if careful attention is given to these words in the Manual of The Mother Church (Art. VIII, Sect. 24): "Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases.'"

Like the Sunday service, the Wednesday evening meeting should bring healing to the visitor who has been drawn to its portals in the search for a remedy for sickness or sorrow. Sometimes those who come to the meeting thus burdened, experience healing and harmony at once. This will frequently be the case when Christian Scientists realize more fully the possibilities along this line which these meetings afford. Public attention is being drawn more and more to these gatherings. When the weary pilgrim along life's pathway comes into a Wednesday evening meeting, he should become conscious that he is in a mental atmosphere in which health and holiness are regnant.

It is the privilege of each member of the congregation to realize the power of the ever-present Christ, the divine idea, "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

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Straight and Narrow

BLANCHE GALLOWAY

MRS. EDDY tells us that "the way is straight and narrow, which leads to the understanding that God is the only Life" (Science and Health, p. 324). When this statement is first seen it is not generally contemplated with pleasure. The straightness of the way does not disturb us so much, for in accord with past experience and the laws of mathematics a straight line is always the shortest distance between two given points. Ever since the appearing of Adam the whole world has been seeking to reach heaven by the shortest road, and mankind are usually willing to take the shortest way.

But to mortal sense the narrow way does not seem to be pleasant or desirable. We have all come into Science because either we ourselves or some one dear to us has been in bondage to a belief in sin, sickness, or death, and have felt as did the prophet Isaiah when he said, "For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants." We have already awakened to the need of overcoming our limitations in mortal consciousness and have seen how narrow our mental dwellings are. So we have been forced or have come into

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Christian Science to enlarge our dwellings, and have done as Joshua bade the children of Joseph, "If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee."

Our first experiences after taking up the study of Christian Science are generally pleasant. Our morals and health are improved. Even if the healing comes to us slowly, we begin to have better beliefs and to catch a glimpse of a religion which is demonstrable and scientific. Fears are cast out and questions in regard to the Scriptures are answered. Thus we seem to have come to the "wood country," and left the narrow path behind. Sooner or later, however, there comes a time in the experience of every Christian Scientist when he is tested. He is called upon to choose between Christian Science on the one hand and *materia medica*, the human sense of friends and position, or some other belief, on the other hand. Then it is that the way appears narrow, and the student begins to wonder and reason with himself whether he cares to tread the narrow way, or whether it is worth while. Thus begins a struggle with mortal consciousness.

In Science and Health (p. 581) angels are defined as "God's thoughts passing to man," and we come to see that they have led us to this place. We find ourselves in the same position as Balaam, of whose experience we read: "The angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left." Sometimes we cannot turn to either side, much less backward. The only thing to do is to go straight forward, even though the way appears to be narrow; but if we go on in the path which leads to eternal Life, we find that we must gain a better understanding of Life, Truth, and Love,—a demonstrable knowledge which will help us over the rough places.

As our search continues, material manifestations and mortal beliefs gradually disappear one by one, and the rough way seems to grow smooth again. It was at such a time, when an apparently small mortal belief was overcome, that our Leader's words at the beginning of this article came to the writer. I realized that I had been looking at the narrow way from a mortal standpoint, instead of from the scientific viewpoint. I saw that of necessity the way has to be so narrow that there is not room for even the smallest mortal belief to creep through. The cause of our discords and troubles is the tendency to look at things through mortal belief instead of scientific knowledge. When we get to the place where the way is so narrow that mortal belief cannot enter, we shall no longer be conscious of any narrowness, but shall realize that wisdom's ways "are ways of pleasantness, and all her paths are peace."

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[Written for the *Sentinel*]

In Peace Secure

M. ALEXANDER PITT

DIVINELY sweet the calm Thy presence brings!
From out the sacred silence softly sings,
To strains that seem to float on visioned wings,
The heav'nly voice of praise.

No wasted past nor restless, storm-tossed fear,
Nor strange, mysterious future enters here,
For all is tranquil, free, serene, and clear;
Unerring law doth reign.

To Thee, O Love divine, to Thee we've turned;
The heart at last is soothed, for Thee it burned,
And wells with thanks to Thee for life discerned,—
Eternal life in Thee.

Selected Articles

[Carl E. Herring in *The Genoa* (Neb.) *Times*]

In a recent issue of *The Genoa Times* it appears that our Baptist friends have insisted that Christian Science is "neither sane, sound, nor Scriptural." Assuming that the words sane and sound are thrown in only for their alliterative value, it is proper to direct our attention to the remaining question as to whether or not Christian Science is Scriptural, and in this we are greatly aided by the Scriptural references given in the published article, which quoted in full offer a fair epitome of what Christian Science is and furnish an all-sufficient basis for the claim that Christian Science is Scriptural. These quotations are: "Why should ye be stricken any more?" "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other . . . But if ye be led of the Spirit, ye are not under the law." "Wherefore be ye not unwise, but understanding what the will of the Lord is." "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Christian Science is a sincere effort, attended with remarkable success, to reestablish the religion founded, taught, and practised by Jesus of Nazareth. Christian Scientists seek no quarter, but boldly ask to be measured by the Master's teachings and his works, and to be judged with the charity which human frailty must have, by the proof daily offered of healing from bodily ills, from sorrow, and from fear, while here and now preparing to meet our God.

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[Thorwald Siegfried in *Yakima* (Wash.) *Republic*]

In a full-page article on "The Meaning of Patriotism" the statement is made that certain people "would conduct our national affairs upon the assumption that the world is today what they want it to be. This Christian Science method of diplomacy will destroy any nation which attempts to follow it."

Christian Scientists will agree that those who act on the belief that "the world is today what they want it to be" will come to grief. This ready agreement springs from the fact that the mental process to which the writer objects is not Christian Science at all, but exactly and diametrically its opposite. It may accord with so-called mental science, hypnotism, and other processes intended to help people get what they want when they want it. For that reason their modus is as readily used for evil designs as for good ones, perhaps more readily. Opposed to all this as day is to night, Christian Science is the Science of being, bringing into knowledge those things which were created by God, infinite Spirit, and which therefore endure untroubled by the passing vanities of human conception. A Christian Scientist seeks to know the truth, not to make the truth conform to his wants.

Each Christian Scientist is free to work out for himself the application of this teaching to human problems of defense against evil. However much the conclusions of Scientists may be varied by personal bias, a general agreement may be found among them to the effect that evil in any form, be it disease, military invasion, or poverty, cannot be overcome by ignoring it. To the physical senses evil is a very potent reality that cannot be rendered less real or less potent by merely shutting the eyes to it. It cannot be overcome by merely looking away from it, but rather by looking through its seeming reality and power with the spiritual conception that recognizes God as omnipotent, the only power. It is then, and only then, that evil is dissipated like a cloud pierced by sunshine.

Christian Scientists are constantly overcoming evil by the

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knowledge of spiritual truth; it is not too much therefore to look for the time to come when they, like David, will lay off the armor of worldly power and overcome the Goliath of militarism "in the name of the Lord of hosts." When they achieve this, there will be no secrecy about it to those who will see; until then they may be relied upon to support every human activity tending to preserve our nation from corruption within and from foreign attack. Christian Science first builds an immovable pillar of rock under the house of human affairs; then it removes the props which may have previously supported it, but which become both unnecessary and troublesome when a firm foundation has been established. In this immediate connection Mrs. Eddy wrote in 1908, "It is unquestionable, however, that at this hour the armament of navies is necessary, for the purpose of preventing war and preserving peace among nations." And in 1898 she wrote, "If our nation's rights or honor were seized, every citizen would be a soldier and woman would be armed with power girt for the hour" (The First Church of Christ, Scientist, and Miscellany, pp. 286, 277).

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[John L. Rendall in *The Gate City*, Keokuk, Iowa]

As reported in recent issues of your paper, an evangelist has taken occasion to say many unkind and unjust things concerning Mrs. Eddy and Christian Science. Thinking people, however, know that abuse, vilification, misrepresentation, and the like, even when combined with ridicule and cheap alleged witticism, do not constitute a valid argument. Challenges to "perform miracles," interspersed with "scathing denunciations," may be one form of "old-fashioned religion," but it is scarcely the kind which will appeal to right thinking men and women who appreciate the ordinary amenities of Christianity. Thousands of intelligent Christian people have embraced the teachings of Christian Science. Why? Certainly not because of the "impotency of the doctrine," but because of the fact that they have found it to be an intensely practical religious teaching. Because of its teaching of the omnipotence of God they have been healed of sickness and sin and their lives have been immeasurably bettered. In all of this there is the positive recognition of the infinite presence and power of Christ, "the same yesterday, and today, and forever."

Christian Scientists believe in and practise Christian healing because they have Scriptural authority for doing so, and because they consider it to be essential and fundamental to the practice of Christianity as Jesus taught it. He who would decry God's power to heal or ridicule those who believe in the manifestation of this power at this time or at any other time, does so in the face of some very plain teachings of Scripture. Christian Science strongly emphasizes God's allness, ever-presence, and all-power, which certainly includes power over sickness as well as over sin. If it is true that God healed the sick in Jesus' time (and no Christian can doubt it), then it must be true that God heals the sick today, for in Him "is no variableness, neither shadow of turning."

The Christian Science church has been established in each and every community on the basis of actual results in the overcoming of sin and sickness and in the betterment of all conditions among those who have embraced its teachings. That it differs from scholastic theology in many respects is true, and from the standpoint of Christian Scientists therein is its value. It does not, however, differ from any of the fundamentals of Christianity as taught by Christ Jesus and his disciples. Christian Science as a religious teaching is progressive and constructive. Its adherents attend strictly to their own business, and are endeavoring to build up the cause of Christ in their own way without interference with any one else, and certainly without attempting to tear down the religious beliefs of others. There is one proof of the utility of Christian Science which is incontestable, namely, the proof given by Jesus: "By their fruits ye shall know them."

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[W. D. Kilpatrick in *The Patriot*, Jackson, Mich.]

As to whether or not Christian Science is a contradiction of the Scriptures, or is in strict accord therewith at every point, no one today need remain long in doubt. Public libraries are amply supplied with Christian Science literature, and all may inform themselves of the truth about Christian Science at first hand, without resorting to literature or biased opinion intended to misinterpret and mislead.

A critic's remarks, pertaining to Mrs. Eddy, in a recent issue, are untrue, as may be ascertained by a study of her life. Wherever Mrs. Eddy was known the best, she was esteemed the highest, as evidenced in the remarks of Samuel D. Felker, a former governor of New Hampshire, who said: "As Daniel Webster was the first man of New Hampshire, so Mrs. Mary Baker Eddy, the Discoverer and Founder of Christian Science, was the first among the women of the Granite State. She has left the impress of her work not only on New England, but on the entire world, and we are proud of her." The late Clara Barton, founder of the American Red Cross, who was personally acquainted with Mrs. Eddy, said: "Mrs. Eddy should have the respect, admiration, and love of the whole nation, for she is its greatest woman; the one person, regardless of sex, living today who has done the greatest good for her fellow creatures."

The Hon. Edwin G. Eastman, former attorney-general of New Hampshire, speaking of Mrs. Eddy as late as last year, stated: "I consider her the most remarkable woman, perhaps, that this country or any other country has produced." In fact, at one time or another during the past quarter of a century the press throughout the world, and especially in the United States, has taken many occasions to call attention to the great work for humanity which has been accomplished by Mrs. Eddy. One does not have to believe as she did in religious matters to be broad enough and charitable enough to perceive and acknowledge with gratitude the good she has done for all mankind.

Every moment of Mrs. Eddy's life after her discovery, through years of constant and prayerful study of the Scriptures, of the great truths of being given by her to the world in Christian Science, was devoted to the upbuilding and establishing of the Christian Science movement. For many years Mrs. Eddy worked and struggled against what might seem to others insurmountable odds, and while her years of privation and penury were followed by years of plenty, yet all, aside from legitimate provision for her natural heirs and kindred claims, went for the good of the cause for which she lived and worked. The aspersion that the abundance of her after years was devoted to selfish ends is one that time has long ago and finally answered.

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[Thomas E. Boland in *Chambersburg* (Pa.) *Public Opinion*]

The reported statement of an evangelist that "Mrs. Eddy says there is no such thing as sin," does not place the matter fairly from the Christian Science standpoint. That sin exists as an experience of human living, that it is the forerunner and producer of untold misery and suffering, and that mortals are eagerly and in many ways looking for release from its thraldom, every Christian Scientist admits. To do otherwise would be to imitate the proverbial ostrich,

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which by the simple expedient of burying its head in the sand thinks to shut away all danger. The Christian Science textbook, "Science and Health with Key to the Scriptures," puts the matter fairly thus: "The way to escape the misery of sin is to cease sinning. There is no other way. Sin is the image of the beast to be effaced by the sweat of agony" (p. 327). So much for sin as a human belief and experience.

Christian Science, however, stands firmly and immovably upon the declaration in Genesis, "God saw every thing that he had made, and, behold, it was very good." It declares that God is good,—perfectly, entirely, and completely good; that in Him there is and can be no evil sin, sickness, disease, distress, or calamity, and therefore that He does not send these errors upon mankind. And naturally if these errors do not come from the one and only creator, they can have at most only a theoretical, mythical, fabulous existence in mortal mistaken thought, and never have had and never can have an existence as metaphysical, eternal, unchanging fact.

These two propositions are consistent and in agreement. The world is trying to get free from the misery caused by sin. The Christian Science way is to loosen the grasp of evil by uprooting its very foundations, by gaining the metaphysical understanding which shows sin to have at most only an apparent existence, and so take away the fear which mortals have of it and its power over them. It is safe to say that the power of sin cannot be lessened through propagating the belief that it is God-sent. Such a belief operates to fasten sin more tightly upon humanity.

No earnest person can without prejudice read Science and Health and fail to be impressed by its lofty spiritual tone and its constant pointing to God as omnipotent, omnipresent, omniscient,—"a very present help in trouble," a Being to be taken daily and hourly into every relationship of life. Therefore to sneer at this book as "humorous," serves but to show an ignorance of its contents comparable to those instances where others, failing utterly to grasp the message of the Bible, point at it the finger of ridicule and say "inconsistent," "untrue," and "unfit to read." However, the Bible has never lost anything through a sneer, nor will Mrs. Eddy's book in any whit suffer from a similar thrust. Science and Health has through its illumination of the Bible turned multitudes who previously had little use for the Book of books, into daily students of that matchless volume. It has opened up the spiritual, consistent message of the Bible more clearly to human comprehension, has made its teachings more applicable to human affairs, and therefore has accomplished a work for which it would seem every Christian ought to be grateful.

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[Charles M. Shaw in *Weekly Telegraph*, Blackburn, England]

In his sermon entitled "A Painless World?" "Clericus" describes the prevalence of pain in human experience. He recounts its educational and disciplinary uses, and then, assuming that Christian Science denies the existence of pain, he declares, "Christian Science is of no use here."

I wish to say as plainly as possible that Christian Scientists do not deny the existence of pain in the realm of sense-experience, the common every-day world of which "Clericus" is writing. Otherwise how could they reconcile with common sense their claim to be able to heal disease and suffering? Moreover, they recognize that in this same realm pain is frequently a stimulus to progress. On page 265 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, is the following: "The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections from sense to Soul, where the creations of God are good, 'rejoicing the heart.'" And throughout the book there are many statements of similar import.

At the same time it should be clearly understood that Christian Science does not attribute to God the existence of pain or its supposed beneficent purpose. What a grave impeachment of the Divine Being is implied in such a belief, seeing that so much of human suffering is tragically meaningless, fruitless, and unreasonable! Christian Science unhesitatingly declares that all pain and suffering are due to the sin and ignorance of mortal sense and its accumulated beliefs. It declares that pain has no inherent power to bless—many instances could be given of an opposite effect. The bane or blessing of pain depends upon the attitude of the human mind toward it.

Christian Science affirms that the sense-experience, to which pain is very real, is itself a false, abnormal sense, which is incapable of apprehending reality; that it is the privilege of man to attain a spiritual understanding or discernment which shall transcend mortal sense and so deliver him from its sins and pains; that in some degree a man's world is transformed by the renewing of his mind. These affirmations are based upon the Scriptures entirely. The great saying of Jesus recorded in Mark xi. 24 (Rev. Ver.), "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them," is unintelligible unless it denotes that the condition of receiving is a mental change, a change from sense-belief to spiritual perception. And taking this passage in connection with the reply of Jesus to his disciples after they had failed to heal the epileptic boy, "This kind can come out by nothing, save by prayer" (Mark ix. 29, Rev. Ver.), it implies that if the disciples had reached a state of spiritual consciousness they would have been able to heal. In the epistles there are many passages which confirm this interpretation.

Christian Science interprets the Scriptures as revealing to man his power, through his divine sonship, to overcome all the ills of the flesh; and it calls upon men everywhere to awaken from the dream of materiality and lay hold upon these divine rights and blessings. Only as pain and suffering inspire such effort are they really beneficial.

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[Written for the *Sentinel*]

Journeyings

MARGUERITE DYER PRIESMEYER

A CHILD, with father hand in hand,
I journeyed toward the dear home land;
In forests green and meadows sweet
Bloomed scented flowers at our feet.
No fear of danger held me back,
My father knew the homeward track;
I only knew the lively joy,
When gaily, just a care-free boy,
Across the land
I walked with father, hand in hand.

A man, my goal the promised land,
I yearn to touch the Father's hand;
To journey with Him all the way,
In simple trust His word obey;
To know my homeward path secure,
With joy my daily cross endure;
Self-love and pride of will to break,
Till in His likeness I awake
And understand—
My hand clasped in the Father's hand.

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Editorial

Spurious Literature Enjoined

CHRISTIAN SCIENTISTS who have had mailed to them from London, England, spurious publications which by their titles purported to be official periodicals of The Mother Church, will be interested to know that on July 27, 1916, there came to trial in the English courts the case of The Christian Science Publishing Society, of Boston, Mass., against Annie C. Bill, *et al.* At the hearing before Mr. Justice Sargant in the Chancery Court it was stated on behalf of the plaintiffs, for whom Mr. A. J. Walter, K.C., and Mr. G. C. Kingsbury, instructed by Messrs. Ashurst, Morris, Crisp and Company, appeared, that three publications had recently been issued in London by the defendants, who not only adopted the plaintiffs' name of "The Christian Science Publishing Society" as their publishing name, but took the identical titles of the plaintiffs' said periodicals, namely, the "Christian Science Sentinel," "The Christian Science Journal," and "The Christian Science Quarterly" respectively for their three publications.

On the plaintiffs moving for an interim injunction, however, it was decided to treat the hearing of the motion as the trial of the action, the defendants through their counsel, Mr. Sebastian, instructed by Messrs. Trower, Still and Company, perpetually undertaking not to use again the plaintiffs' name in connection with any of their publications, and not to use the names of the plaintiffs' said periodicals, or any of them, or any names similar thereto, or any colorable imitation thereof, in any way. The defendants were ordered to pay the plaintiffs' taxed costs.

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The "pearl of great price"

APROPOS of the need for a religious revival, a writer in a recent issue of *The Christian Work* in discussing this point says:—

> If they mean by a revival of religion a revival of righteousness, the awakened moral sense of this modern age would be in heartiest accord. But if they mean a revival of anything else, the age will be suspicious or entirely indifferent. We have enough religion of the other kind and to spare. A revival of religion that awakens emotion merely, that arouses the fear motive, that appeals to a man's theological prejudice or sectarianism, will never succeed today. But if they mean by a revival of religion a revival of righteousness so deep, so sincere, and so vital that ministers and church officials and church-members everywhere shall recognize that their great business in the world is to preach the goodness of God, and that men ought to be good like God, and that there is nothing else in all the world that can save a man, here or hereafter, but the goodness that is wrought out in his own life and character through the life of God,—if they mean this, and that we are not only to preach goodness, but that we are to translate goodness into our daily lives, and then translate it into the life of the community,—for such a true revival of religion this age most earnestly waits.

This causes us to repeat what we said a few weeks ago, namely, that a religious revival of the truest sort has been in progress for the past half-century, and the name of this revival of primitive Christianity, or the undivided garment of the Christ-teaching, is Christian Science. It is a revival of that combination of faith and works which the Master himself practised and which was so earnestly commended to the early church by the apostle James,—of righteousness which means not simply righteous talking, but righteous doing. It is not an appeal to the emotions, to fear, or to theological prejudice or sectarianism; on the contrary, it is a revival which translates goodness into our daily lives and into the life of the community. It is a revival of the practical religion taught by the Master, which includes the healing of the sick as well as the saving of the sinful. It is a revival which not only preaches the goodness of God, but also establishes the goodness of man in His image and likeness.

Mrs. Eddy asks in Science and Health (p. 131), "Must Christian Science come through the Christian churches as some persons insist?" and answers this question with the statement, "This Science has come already, after the manner of God's appointing, but the churches seem not ready to receive it, according to the Scriptural saying, 'He came unto his own, and his own received him not.' . . . As aforetime, the spirit of the Christ, which taketh away the ceremonies and doctrines of men, is not accepted until the hearts of men are made ready for it."

Because the hearts of all men have not been made ready for it, Christian Science is still knocking at the door of human hopes; but fortunately the rank and file who are greatly in need of this Science are finding it, even if the masters in Israel are still unaware of its coming. As an instance of what this Science is doing for those whose consciousness is open to receive it, we quote from the statement of a person who was healed of rheumatism which had been pronounced incurable, as follows:—

"At that time a copy of 'Science and Health with Key to the Scriptures' by Mrs. Eddy was loaned me. I read it more from curiosity than with the thought of any physical benefit. . . . My healing is complete, and the liberation in thought is manifest in a life of active usefulness rather than the bondage of helpless invalidism and suffering. I owe to our beloved Leader, Mrs. Eddy, gratitude which words cannot express. Her revelation of the practical rather than the merely theoretical application of Jesus' words, 'Ye shall know the truth, and the truth shall make you free,' proved to be my redeemer" (Science and Health, p. 601).

Another, who had been healed of indigestion and gastritis after seventeen years of suffering, writes: "While I fully appreciate the release from my physical troubles, this pales into insignificance in comparison with the spiritual uplifting Christian Science has brought me. I had not been inside a church for more than ten years, to attend regular services, until I entered a Christian Science church. What I saw and realized there, seemed so genuine that I loved Christian Science from the very start" (Science and Health, p. 610).

The healing of the sick was a very important part of the religion of Christ Jesus, as will be seen from the large portion of the New Testament given to the record of this work, and no revival of his religion can be complete without this vital element. Christian Science is meeting the spiritual needs of those who are willing to accept it, and it would be well for those who are hoping for a religious revival to look into it and grasp the "pearl of great price" which is already at hand.

ARCHIBALD MCLELLAN.

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"Comfort ye"

No one who is acquainted with the fortieth chapter of Isaiah need wonder that its inspiring phrases have been woven into the oratorio of the "Messiah," especially the opening lines, "Comfort ye my people, saith your God." The whole of the chapter indeed brings the truest comfort, yet it sweeps away from the panorama of human experience what Mrs. Eddy calls "the fading forms of matter, the mortal body and material earth" (Science and Health, p. 263); but in so doing it only reveals the imperishable realities of the spiritual universe, and the man who neither sins, suffers, nor dies. This is surely "good tidings," even while we read in no uncertain terms that mere fleshliness, although it may vaunt itself as youthful strength, shall "faint and be weary." Why then should any cling to this mortal belief when those who

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wait upon the Lord "shall mount up with wings as eagles," their strength renewed in understanding the one who never faints nor fails.

The whole of Christ Jesus' earthly ministry may very properly be characterized as a ministry of comfort, and that he himself regarded it as a direct fulfilment of Isaiah's prophecy is evident when we find him providing for its continuance in the work of "the Spirit of truth," named by him "the Comforter." All Christian denominations agree that this did not mean the coming to the world of a person, but a spiritual and divine influence, rebuking sin and establishing righteousness, as we read in the sixteenth chapter of John's gospel. This Comforter is also called the Holy Ghost, and on page 588 of Science and Health we find this manifestation of infinite Mind defined as "Divine Science." Paul speaks of "the God of all comfort," and he adds, "That we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

All through the gospels we find the Master bringing the surest comfort to sufferers by healing them, and to the bereaved by restoring to them the dear ones who to mortal sense were dead. He did not, moreover, forget the needs of the sinful, for we find him lifting up a fallen woman and bidding her "sin no more," also giving the same counsel to the paralytic man at the pool of Bethesda after he had healed him. The application of the truth which blessed these two is, however, greatly extended in the parable of the prodigal. Here is a picture of one who had exhausted all that material sense had to offer and proved its nothingness. Then he had to prove what Whittier calls "the eternal goodness." This poet also says,—

Alone, O Love ineffable!
Thy saving name is given;
To turn aside from Thee is hell,
To walk with Thee is heaven.

Christian Science firmly maintains that to stray from divine Love is hell, whether the straying is done in pleasure-seeking or in self-righteousness. It also teaches that heaven with all its joys is the permanent abode of the one who loves God, good. The prodigal came back thinking he could make a bargain by which service would atone for sin, but he had to learn that he must come as a son or not at all. Self-righteousness would have robbed him of this divine privilege, but it was not permitted to do so. Divine Love insists upon clothing its own ideas fittingly, grandly, and when the awakening human sense knows what it means to be "alive again," it meets Love with love, and accepts the robe, the ring, the shoes, and the feast.

The critical brother was offended chiefly, it would seem, with the mirth. Perhaps he knew the counterfeit better than the real, and so was deceived as to the nature of the joy expressed. In any case he too needed to learn the all-encompassing comfort of spiritual sonship, and in knowing this the bread and the service, all things indeed, are transformed, while we hold fast the truth that there is, as Paul says, "no condemnation" to them who walk "after the Spirit."

ANNIE M. KNOTT.

Rubbing Out the Chalk Line

A CHRISTIAN SCIENCE practitioner was once informed by a patient that there was opposition to the study of this Science on the part of a certain member of the family, "for," explained the patient, "he is not a Scientist." This remark provided food for thought, and when the question it raised was taken to Principle and carried into the realm of pure spiritual reasoning, an underlying fallacy was uncovered. It is true that humanity has drawn a line between Scientists and non-Scientists, but upon examination this line is found to be no better than a chalk line, and so it can be rubbed out. Right reasoning reveals that there is only one God and one universe, including man. God is divine Mind, and in reality all that man can think and know must proceed from the one Mind and must be true. This true thinking, this spiritual understanding, is Science and there is no other Science; therefore, in reality all men are Scientists.

This reasoning brought a most comforting assurance to the practitioner, and a wide prospect of the brotherhood of man under the fatherhood of God unfolded itself to him, so that he was able to advise the patient to rub out the chalk line of mankind's contriving and to abide by the result. Indeed, the sequel was most instructive, for that very night the supposedly hostile member of the family remarked upon the good which Christian Science was evidently accomplishing and asked for information about its teaching and practice.

Paul thus sums up the Christian teaching concerning the unity of God and man: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." Steadfast in this blessed conviction that there can be no real line of separation between God's children, the Christian Scientist approaches every problem from the viewpoint of divine compassion and quick forgiveness. While it is true that all persons have not yet consciously accepted the only Science which has existence and reality, and while it is therefore permissible to state that such persons are not Christian Scientists, yet it is equally permissible, indeed absolutely necessary, to wipe out any supposed line which argues separation between individual ideas of God's creating,—and the result will make for human unity.

At one time Mrs. Eddy found it necessary to address to Christian Scientists the following words, which are to be found on page 7 of her work entitled "No and Yes": "I recommend that Scientists draw no lines whatever between one person and another, but think, speak, teach, and write the truth of Christian Science without reference to right or wrong personality in this field of labor." The habit of holding others mentally to the opposite side of a fictitious line has the tendency to make it difficult for them to cross over that line. Thus also the attitude of mind which considers it necessary to drag others over such a line in order to save them, virtually places an obstacle in the way of their salvation. It is the fatal flaw of proselyting that it first of all mentally creates the very separation which it tries to overcome in the second place by persuasive preaching. In practice the mental attempt to maintain a dividing line between God's children defeats its own purpose, because it is not in accordance with the truth of being, hence is not right mental practice and can even become unconscious mental malpractice. The proper practice is to rub out the unrighteous line of separation, and lo, God and man are recognized as one in quality, and all of God's ideas are in unity!

It sometimes happens that in a given locality much healing by Christian Science has been accomplished and the text-book is being widely read, yet those who have the desire to avow themselves Christian Scientists are few. Then is the time to question one's self about this wholly unnecessary and impertinent line of separation. Is it a real line, or is it a mere chalk line? If the latter, why not rub it out? What if the prevalent manner of speech does place that husband or wife, brother or sister, that trusted friend or highly prized neighbor among the non-Scientists! God knows no such distinction, neither need we, and in reality there is none.

WILLIAM D. MCCRACKAN.

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Among the Churches

Current Notes

TORONTO, CANADA.—The new Christian Science church edifice at the corner of St. George Street and Lowther Avenue, just completed, was dedicated yesterday [July 9]. Ground was broken for the building in June, 1914, and the work went on during the early stages of the war to provide a means of livelihood for the many who were out of work. The Sunday school room was completed by New Year's, so that both church and Sunday school services were held there. On May 1, 1916, the amount of eighty-eight hundred dollars remained to be raised, but the managers resolved to open and dedicate the church on July 9 free of debt. During the dedicatory services announcement was made that sufficient funds had been contributed to meet every obligation, and that the edifice, which cost one hundred and fifty thousand dollars, was entirely free of debt.—*Toronto Telegram.*

NEW YORK STATE.—Just at this time, when so much is being said about distribution of our literature, I am prompted to tell how we disposed of ours. Many times the thought has presented itself, What can we, living out in the country, do with all these papers? We do not feel as if we could burn one of them. So we folded and tied each *Sentinel* and placed all of them in a large bag. Then my daughter and I started on an auto trip to a place three hundred miles away. As we went along we distributed our papers, leaving them in the rural boxes and giving them to those walking on the country road, and we were indeed sorry when the last one was gone. We are waiting for another opportunity to send some more on Love's message to those who are hungry for Christ.—*Correspondence.*

HOOD RIVER, ORE.—One of the most attractive buildings erected in Hood River for several years is that of First Church of Christ, Scientist, just completed, at the corner of Ninth and Eugene Streets, south of the Park Street School. The building is 50 by 58 feet in outside dimensions, and stands on a site that is 70 by 100 feet in size. The auditorium has a seating capacity of two hundred.—*The Hood River News.*

AURORA, ILL.—First Church of Christ, Scientist, has practically completed negotiations by which it becomes possessed of the lot at the corner of Main and Fourth Streets, just east of the Yeoman Building. The lot has a frontage of 80 feet, depth 146 feet, and the price at which it has been held is ten thousand dollars.—*Aurora Beacon-News.*

Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 3, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 11, 1916.

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

Those who have made application for membership prior to June 2, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Suite 550, 236 Huntington Avenue, Boston, Mass.

The Lectures

Plainfield, N. J.

The remarks of Prof. John C. Evans of the Plainfield High School, in introducing William R. Rathvon, who lectured on Christian Science, were as follows:—

It is a pleasant task that I have to perform this afternoon. I am asked to introduce a man who brings to you, not a new religion but a new application of the basic truths enunciated by Jesus of Nazareth nearly two thousand years ago. Although Christian Science was announced only fifty years ago, yet its beneficent influence is felt today, either directly or indirectly, in almost every home in our great country. But it has spread beyond the confines of America and is being widely received in many foreign countries. It comes to these homes, as to the individual, to cheer, to comfort, to heal, to bestow the choicest of heaven's blessings.

While I have not formally subscribed to the doctrines of Christian Science, yet with a large and increasing number of thinking people I must acknowledge its "good works" everywhere manifest. As I conceive it, Christian Science means a higher spirituality, a clearer mental vision, and a stronger, healthier body. Christian Science means the doing of the Word as well as hearing and believing it.—*Correspondence.*

Hamilton, Mont.

A large and attentive audience listened to a lecture on Christian Science delivered by Virgil O. Strickler in the Lucas Opera House. He was introduced by the Rev. J. W. Heyward, an Episcopal clergyman, who spoke in part as follows:—

When God made the world, He made it big; nothing smaller would have been enough. An undersized world would have needed but a middle-sized man to condemn it. The biggest grows out of the best. We ought to be large enough to see the best that is being wrought out by churches other than our own. Even the wisest among us should have the personal courage sometimes to leave his own particular moorings and take an excursion into other realms. A new inspiration from an unusual source is always welcome,—or should be. Especially is this true when the privilege comes of listening to an expert of his cause. Then it is that we learn, and acquire information at first hand, unsullied, unsoiled, apart from the prejudgments of differing minds.

I have lived long enough in this world frankly to confess that any religion, or phase of religion, which can take away the shadows from the face and leave a serene smile in its place, deserves well of the human race. What astonishes me today is that when I stand before the masses I see lines of sadness and disappointment, with but few exceptions,—and this despite two thousand years of the active operation of the Christian faith. The church, institution, society, or organization that can banish sickness, sorrow, and suffering from our midst, and bring joy unspeakable instead, merits the strongest endorsement you can offer. God's people ought to be happy, not occasionally but always; if they are not, then something is radically wrong.

The one great trouble is that people know the God of the creeds, the God of their church's ism or ology; they do not know St. John's God, though they have heard him say, "God is love." It has been the province of the Christian Science church to lay stress on that special side of God's nature and character; and they have brought it out beautifully and simply, despite all criticism. Other elements, too profound

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perhaps for the bulk of us to appreciate, have been discovered of His character and being. Still, the more we dwell on them the clearer they become. The Christian Science church cannot emphasize too much the life of that God who for centuries has been relegated to the background as too mysterious and inscrutable.—*Correspondence.*

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Mankato, Minn.

The remarks of J. A. Henry, editor of the *Janesville Argus*, in introducing Clarence C. Eaton, who lectured on Christian Science, were in part as follows:—

For two thousand years humanity has been seeking ideals that would satisfy the wants of being, of the heart, of life, of consciousness. Failure is written in the individual and collective lives of the people everywhere. They have looked beyond, to some dim, vague future, instead of to the present, here and now. It remained after all these ages for an inspired woman to point the way to the true temple of knowledge, of truth as exemplified in the life and teachings of the Christ; to bring to human consciousness the realities of the dream that would satisfy the yearnings of the human heart; and to show that just in proportion as we obscure the material conception of ideals and ascend into the realm of the spiritual, just in that proportion will our ideals become realities, will our aspirations find lodgment in the true goal of human destiny, where we may enter the temple of truth, and where there will be no possibility of mistaking the path or wandering into a mountainous chain of unrealities. Listening to a conversation in a public place, a traveling man, in reply to caustic criticisms, said: "I know that Christian Science as taught by Mrs. Eddy has cured thousands of people from the ills with which humanity is afflicted, and that it has brought happiness, peace of mind, contentment, to thousands of homes. I would not take away one iota from any man, if it does him good and enhances his happiness in life, either with reference to Christian Science or any other belief or profession." This sensible remark may well be accepted by those who are prone to ridicule and criticize, and in so doing they will have taken the first steps in the pathway that leads to the temple of truth, a pathway whose goal is the spiritual habitation of man as created in the image and likeness of God.—*Correspondence.*

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Lectures to be Delivered

CALIFORNIA—Long Beach: Dr. Walton Hubbard, Auditorium on the Pier, 8 p.m., Sept. 21.
Oakland (Fourth Church): Dr. Walton Hubbard, Auditorium Theater, 3 p.m., Sept. 17.
San Diego (First Church): Dr. Walton Hubbard, Church Edifice, Second and Laurel Streets, 8 p.m., Sept. 19.
Vallejo: George Shaw Cook, Golden State Hall, 8 p.m., Sept. 22.
CONNECTICUT—Mystic: Willis F. Gross, Masonic Temple, 3:15 p.m., Sept. 10.
ENGLAND—Brighton, Sussex: John Sidney Braithwaite, Hove Town Hall, 3 p.m., Sept. 30.
Halifax, Yorkshire: John Sidney Braithwaite, Mechanics Hall, Crossley Street, 3 p.m., Sept. 17.
Leeds, Yorkshire: John Sidney Braithwaite, Empire Theater, 3 p.m., Sept. 24.
ILLINOIS—Chicago (Fifth Church): Virgil O. Strickler, Church Edifice, 4840 Dorchester Avenue, 8 p.m., Sept. 21 and 22.
Chicago (Seventh Church): Edward A. Merritt, Church Edifice, 5318 Kenmore Avenue, 3:30 p.m., Sept. 17, and 8 p.m., Sept. 18.
Chicago (Thirteenth Church): Virgil O. Strickler, Blake Hall, Morgan Park, 2139 West 111th Street, 8 p.m., Sept. 15.
Chicago (Fifteenth Church): Virgil O. Strickler, Masonic Temple of Austin, 2:30 and 4:30 p.m., Sept. 17.
Chicago (Sixteenth Church): William R. Rathvon, Armstrong School Assembly Hall, Greenleaf Avenue, west of Ridge Avenue, 8 p.m., Sept. 22.
Fairbury: William R. Rathvon, Central Opera House, 8 p.m., Sept. 18.
Galesburg: Virgil O. Strickler, Universalist Church, Prairie and Tompkins Streets, 8 p.m., Sept. 12.
Oak Park: Virgil O. Strickler, Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., Sept. 18.
Peoria (First Church): William R. Rathvon, Mohammed Temple, 207 North Monroe Street, 8 p.m., Sept. 19.
Wilmette: Edward A. Merritt, Church Edifice, Central Avenue and Tenth Street, 8 p.m., Sept. 21.
INDIANA—Crown Point: Virgil O. Strickler, Central Music Hall, 8 p.m., Sept. 16.
IOWA—Webster City: Frank Bell, Armory Opera House, 8 p.m., Sept. 22.
KANSAS—Ottawa: William R. Rathvon, Congregational Church, Third and Hickory Streets, 3 p.m., Sept. 17.
MAINE—Bangor: John W. Doorly, City Hall, 8 p.m., Sept. 19.
MASSACHUSETTS—Concord: John W. Doorly, Church Edifice, Monument Square, 3:15 p.m., Sept. 17.
Lawrence: John W. Doorly, Church Edifice, Green Street, 8 p.m., Sept. 21.
Lynn: John W. Doorly, Odd Fellows Hall, Market and Summer Streets, 8 p.m., Sept. 18.
MICHIGAN—Muskegon: William R. Rathvon, Woman's Building, 8 p.m., Sept. 21.
MINNESOTA—Minneapolis and St. Paul, Charles I. Ohrenstein: Minneapolis, Fifth Church, Church Edifice, University and Twelfth Avenues, S.E., 8 p.m., Sept. 18; Third Church, Church Edifice, Lake Street and Holmes Avenue, 8 p.m., Sept. 21; Fourth Church, New Franklin Theater, 3 p.m., Sept. 23.
St. Paul, Church Edifice, Summit Avenue and Grotto Street, 8 p.m., Sept. 25 and 26.
Joint lectures (delivered at Minneapolis): Crystal Lake Commercial Club, 8 p.m., Sept. 19; Shubert Theater, 12:15 p.m., Sept. 20; Arcana Masonic Lodge, Central and Twenty-fifth Avenue, N.E., 8 p.m., Sept. 22.
MISSOURI—St. Louis (First Church): John Randall Dunn, Church Edifice, Kingshighway and Westminster Place, 3 p.m., Sept. 17, and 8 p.m., Sept. 18.
St. Louis (Third Church): John Randall Dunn, Church Edifice, 3524 Russell Avenue, 8 p.m., Sept. 21.
St. Louis (Fourth Church): John Randall Dunn, Church Edifice, 5569 Page Boulevard, 8 p.m., Sept. 19.
NEBRASKA—Fairbury: Ezra W. Palmer, Steele's Opera House, 8:15 p.m, Sept. 22.
NEW YORK—New York (First Church): William W. Porter, Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Sept. 22.
Syracuse: William W. Porter, Empire Theater, 4 p.m., Sept. 17.
NORTH DAKOTA—Ellendale: Frank Bell, Opera House, 8:30 p.m., Sept. 14.
OHIO—Kent: Ezra W. Palmer, Kent Opera House, 3 p.m., Sept. 17.
Toledo (Second Church): Bliss Knapp, Coliseum Theater, Ashland Avenue and West Bancroft Street, 3:30 p.m., Sept. 17, and Keith's Theater, Saint Clair Street, near Madison Avenue, 12 o'clock noon, Sept. 18.
OREGON—Hood River: George Shaw Cook, Church Edifice, Ninth and Eugene Streets, 8 p.m., Sept. 18.
Portland (Third Church): George Shaw Cook, First Church Edifice, Nineteenth and Everett Streets, 8 p.m., Sept. 14 and 15.
SOUTH AFRICA—Pretoria, Transvaal: Clarence W. Chadwick, Town Hall, 8:15 p.m., Oct. 26.
SOUTH DAKOTA—Brookings: Frank Bell, Church Edifice, Sixth Street and Fifth Avenue, 8:15 p.m., Sept. 18.
Watertown: Frank Bell, Church Edifice, Maple Street and First Avenue, S.E., 3 p.m., Sept. 17.
WASHINGTON—Anacortes: Dr. Walton Hubbard, Rose Theater, 8 p.m., Sept. 11.
Tacoma: George Shaw Cook, Tacoma Theater, 3 p.m., Sept. 17.
WISCONSIN—Milwaukee (Second Church): Ezra W. Palmer, Church Edifice, Highland Boulevard and Twenty-seventh Street, 8:15 p.m., Sept. 18 and 19.

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Testimonies of Healing

I consider it not only a pleasure but an honor to testify in the columns of the *Sentinel*. One who has studied the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, knows of the spiritual awakening which comes to human consciousness with this study, also of that perfect peace "which passeth all understanding." This truth indeed brings rest, happiness, and hope; it enables us to enjoy our earthly surroundings, and this before was to me inconceivable.

Like a great many others who come into Christian Science, I was healed after material means had failed. My case was peculiar; first the physicians called it locomotor ataxia, then infantile paralysis. In December, 1905, I was taken with a severe illness and was confined to bed for about five weeks. After I was able to be outdoors, instead of growing stronger I became very weak. Though medicine was taken, I did not recover, but instead, on the twenty-sixth of February, 1906, there was a complete loss of the use of my legs. About a week after that my arms refused to respond. I could eat every meal that was given me, but could not move. I was more helpless than a little baby, and even had to be fed.

For fourteen months I remained in an invalid chair, during four months of that time under osteopathic and electrical treatment. One day, after a consultation with another physician, my doctor said the case was peculiar and he could not tell when I would recover. As I was thinking this over afterward, the thought came to me to try Christian Science. I knew nothing of its teachings, but was glad to try anything that might make me well, as medicine had failed and my recovery seemed far distant. We accordingly called in a Christian Science practitioner, who was surely led to us by infinite Love. As she explained the Bible to me in the light of Christian Science, my consciousness responded to this teaching, and from that moment I loved to read Science and Health, because it is filled with healing thoughts for those who will seek them in the correct way. My healing was slow, but after treatment had been given me for about three weeks I knew it would be complete, and it was. For the last eight years I have been a picture of health, and am as active as are other men in daily life. The past seems like a dream.

Christian Science has been a help to me in many ways; it enables me to look always on the bright side of things. In "The First Church of Christ, Scientist, and Miscellany" (p. 210), Mrs. Eddy says, "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them." Jesus said, "What I say unto you I say unto all, Watch." To me this means, Watch your thoughts, and in so doing you will have all that is yours to have. Now let the reader of this testimony answer the question, If you were I, would you not be grateful indeed for the religion which had brought you back to health and given you peace, happiness, and hope?—Richard W. O'Connell, Dallas, Texas.

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Many blessings and spiritual awakenings have come to us through the study of Christian Science. Some time ago my four year old daughter fell on the front steps. When helped up she was crying bitterly and complained of pain in one of her arms. I brought her into the house, and after removing her coat noticed a bend in the arm above the wrist, which to mortal sense was broken. A Christian Science practitioner was immediately called, and she said she would commence treatment at once.

The little one had been placed in a chair and was resting her arm on cushions. I began to read to her from Science and Health, and she soon stopped crying and went to sleep. As both bones had been broken, my husband decided they should be set, so we called a physician, who arrived about two hours after the accident occurred. There was no pain when the bones were set, and the child experienced no further discomfort from the arm. The day after the accident she did not use the arm much, but after that she used it as freely as the other. No discomfort was experienced while she was being dressed, and the very first night she raised her arm over her head to put it through the sleeve of her dress. It was never carried in a sling and the bandage was never secure very long, being pushed up to allow freer use of her fingers. There was no swelling and never any pain, even when the physician in thoroughly examining it pressed and tested it in all ways. Out of respect to his kindness the bandage was not removed till the end of three weeks, though the healing was complete on the second day and the physician himself said it was a perfect joining.

We have had many other evidences of the healing power of divine Love, among them being kidney trouble, dropsy, convulsions, fevers, and colds. Our thankfulness to God is unbounded, also our gratitude to Mrs. Eddy for her wonderful work.—Mrs. William D. Clark, Webster Groves, Mo.

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I feel compelled to give thanks to God for my restoration to health and happiness. For twenty-five years I had been afflicted with hemorrhoids, and several physicians had treated me without success. My feet and legs commenced to swell and my general health to break down. The family physician said that nothing would do me any good except an operation, to which I would not consent. At this time a friend spoke to me of Christian Science. I knew nothing of it, but was willing to try anything. The practitioner of whom I asked treatment said I could be cured, as all things are possible to God, although my advanced age and lifelong belief in the tenets of another religion might hinder me. I was better after the first treatment, and in a week was entirely healed. Several minor troubles were overcome at the same time, among them stomach disorder and the habit of smoking a pipe. I am a well woman, thanks to my loving Father.

Christian Science is my daily comfort and strength, and the Bible has never seemed so beautiful. I am learning that God is Life, Love, and Truth, and am thankful to Him for the blessings each day brings me, as well as grateful to Mrs. Eddy, who gave us the light.

Miriam B. Martin, Hopkinsville, Ky.

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My attention was called to Christian Science in 1905, at which time I took up the study of the subject and was healed of lung trouble of about five years' standing through reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The healing was effected in about seven months, and I have never been troubled with a cough since. Heart disease was healed nearly seven years later, after I had listened to a lecture on Christian Science in our church. The healing was instantaneous, and since then I have never known a moment's suffering from that difficulty, nor have I experienced any sense of pain.

Chronic bowel trouble, rheumatism, severe nausea, and many so-called minor ailments, also disappeared, and today I can truthfully say that I am physically whole. I find, however, that the greatest blessing is to be spiritually whole, and am learning to know more and more of that Mind which

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"was also in Christ Jesus." Heaven no longer seems a locality, or God a manlike being. Christian Science is educating me into heaven, harmony, through understanding, as we read in Science and Health (p. 587), "government by divine Principle."

I am grateful for having the opportunity to be mentally awake to this inspiring message that has come to us through our revered Leader, Mrs. Eddy, and to know God as expressed in the Science of being as All-in-all.

O. John Keller, Pasadena, Cal.

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It is with a deep sense of gratitude that I tell of what divine Love has done for me and mine through Christian Science. Besides the many daily blessings received, there is one in particular of which I wish to speak. In the college which our son is attending, *materia medica* laid down the law that there was an epidemic of typhoid fever. After he had been kept in bed for three days, he was declared to have this ailment, and was sent home nearly starved.

We had no intimation of our son's condition until he arrived at home with an attendant. His first request was for Christian Science treatment, as he had had enough of medical treatment in the three days, so we telephoned for a practitioner. Upon her arrival she told my son he could have something to eat and need not stay in bed if he felt like getting up. Accordingly he was down-stairs nearly every day for an hour or two. Neither his father nor I had much fear until the seventh day, and then it was quickly overcome by the loving words of the practitioner, who assured us that God was taking care of him.

The next day we saw that the case was met, and from that time on the boy ate whatever he wished and seemed unable to get enough. In three weeks and four days from the time he came home he went back to college, looking and feeling as well as ever, and began playing basket ball with the college team. This was a few days before Thanksgiving, 1914, and at Christmas, when he came to spend the holidays with us, he was the only one of those who had been sent home ill who had as yet returned to college.

It is now over four years since we took up the study of Christian Science, and divine Love has taken care of us all during this time. We are very thankful to God, and grateful to Mrs. Eddy for giving us this wonderful truth.

Mrs. A. S. Taylor, Camden, N. J.

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I am very glad to have the opportunity of expressing my gratitude for all the brightness that has come into my life since first hearing of Christian Science about four years ago. At that time I was suffering from a severe internal trouble, for which all known remedies had been tried, besides strenuous treatment at Contrexéville, France, for two years, but without success. The attacks of pain would last from one to four days, and an opiate had to be administered at intervals.

I was afraid to go out alone, and was not allowed to go to any place which was not within reach of a doctor. Having been brought up very strictly, I was disappointed to find that my religion did not seem to help me at all. The specialist and doctor, whose kindness had always been unfailing, both said frankly that the only operation likely to help was a more risky one than they would advise me to undergo. This seemed to me the last straw, and I was ready to try anything that held out a ray of hope.

My sister, who had heard considerable of Christian Science, then urged me to go with her to see a practitioner, and I accordingly did so, but in a frame of mind which was a mixture of skepticism and fear. A few minutes' conversation, however, showed how little I had understood, and from that time it became clear that Christian Science would give a consistent explanation of all the difficulties that had ever troubled me. The practitioner gave me treatment, with the result that after three weeks I was able to walk about, run, and even play tennis, something I had not been able to do for years. After fifteen months' complete freedom I had one more attack, and with this the cause of the whole trouble passed away. My husband then became interested in Christian Science, and we have since had innumerable instances of its healing power. It is of incalculable value in the bringing up of our three little children, as well as in all the emergencies of every-day life.

I am more than grateful to have found a religion which is so practical that it can be applied to every detail of one's life. While conscious of being only a beginner in Science, yet I am grateful whenever I look back and realize the enormous difference between my outlook on life now and what it was before hearing of Christian Science.

May Botterell, London, England.

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When Christian Science was first brought to my notice about six years ago, I was in the depths of despair. I was blind both physically and mentally, and almost insane from pain coming from granulated eyelids, from which I had suffered for over ten years. I had undergone two operations and spent all my money in medical treatment. The physicians did all in their power to relieve me, but one of them told my cousin there was no cure for my case. Ulceration and inflammation had so ruined my sight that with one eye I could barely tell daylight from dark.

After one month's treatment in Christian Science I was able to read, write, and sew. Glasses which had been worn for ten years were taken off immediately at the practitioner's request, and I have never put them on since. I can read all kinds of print, thread small needles, and write page after page of letters to my children and friends. My healing was slow, for I was in such dense ignorance and darkness, and all was so different that it was difficult to grasp the meaning of the blessed word that makes free.

I had joined a church years before, but during the struggle for a living for myself and three small children, and the passing on of my husband and two little ones, to be told that a loving and merciful God was responsible for these things made me rebellious and bitter. I ceased attending church, closed the Bible, and tried to find peace and enjoyment in the way others were doing; but limitation, doubt, fear, and worry were my constant companions, and I often wondered what it was all for—what was the end of a life like that.

Another wonderful demonstration came to me in January, 1915. One morning I found myself suffering with an attack of acute lung trouble. Although I live in an isolated place and there is no other Christian Scientist nearer than thirty miles, at first I did not feel alarmed, but tried to realize the truth and kept on with my regular work. As the week wore on, however, and one symptom after another appeared, I began to fear and to think it impossible to do any more for myself. I wanted help from my daughter, who lives thirty miles from me, but found that the telephone in our little town was not working. As I was getting worse all the time, I began to read on page 162 of Science and Health the passage beginning: "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies," and by the time I had finished reading I felt God's ever-presence and was healed. Many discordant conditions have been overcome

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in my home life, many burdens lifted, and so much worry and fear eliminated that I have truly been born again.

I am thankful for our periodicals, and can scarcely wait each week for the *Sentinel* with its messages of love and peace. About twice a year I have the pleasure of attending church services. All I am I owe to Christian Science, and my desire is to be worthy of the name of a loyal Christian Scientist, and to help others to know and live the life and teachings of Jesus as made clear to us by our beloved Leader, Mrs. Eddy. I often think that we as Christian Scientists are not thankful enough to our beloved Leader and guide for her pure, consecrated life. Words can convey only a small part of our gratitude, but she asked us to let our lives testify to what our hearts felt.

Mrs. John McCamant, Humptulips, Wash.

Eight years ago, after having had hemorrhages of the lungs, I came to California. I was said to be suffering also from an internal abscess, impaired heart action, and my knee-caps had slipped out of place. I used opiates, and elastic caps were worn on both knees. An eminent physician in Boston had told me that my life hung by a thread. In addition to the physical and mental afflictions which had caused me much suffering for years, I was attacked with chills and fever within less than a year after coming to this state. My husband took me to the mountains, but for a year I was never able to walk a hundred yards at any one time. Various remedies were tried, but my condition remained most precarious until we began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, nearly six years ago.

Most of what we read seemed beyond our comprehension, but the reading alone brought relief. The elastic knee-caps were discarded, the lungs became sound, the internal abscess was healed, the heart no longer troubled me, and I ceased to use any material remedies. Any one who has ever turned to Christian Science for physical relief will remember how reluctantly he parted with the medicine he had leaned on, even though it was to no purpose, for so many years.

My life is just as much improved spiritually as it has been physically, and the Bible and Science and Health are my daily source of strength. I am very grateful to the dear friend in the East who called my attention to Christian Science, and to Mrs. Eddy who discovered it and gave it to the world, but above all thankful to God, the giver of all good.

Josephine Clara Scott, Los Angeles, Cal.

Our Master has said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." I can no longer refrain from adding my testimony of the freedom I have found in Christian Science during the past twelve years. Many times it has been proved that if we rely implicitly on the truth, it overcomes every adverse condition.

Some time ago I had a convincing proof of this in a case of accident. I was called to pass the night with a patient, and as she was very comfortable we both retired, but during the night I was suddenly awakened, and without turning on the light went to her. On the way back to my room, instead of entering it, as I supposed, I fell down the stairs to the landing below. After a few moments, and with a little assistance, I was able to walk to my room, but for a while the sense of pain was intense. Knowing God to be a "very present help in trouble," however, and realizing the truth of being as best I could, I passed the rest of the night peacefully. In the morning I called for help in Science and was taken home. To material sense the bruises were many and severe, but on the fourth day I discarded all material support and the following week took up my regular work, which required much physical activity.

For this experience and many other proofs of the protecting and healing power of divine Love, I am truly thankful to God, also grateful to our revered Leader for making the way so plain to this age.

Fannie E. Calderwood, Berkeley, Cal.

[Translated from the German]

It was over seventeen years ago that Christian Science came into my life and brought about its complete transformation. In fact it often seems to me as if I had been living only since then, and at times I hardly feel as if I could have grown older, although I had gone through many severe experiences.

During childhood I was always more or less a sufferer, although everything was done that lay within the power of the kind physicians who attended me; but all their efforts were in vain. When I grew into young girlhood, conditions took a more serious turn, and I suffered almost constantly. I was advised to undergo an operation, but to this I would not consent, as I had lost faith in the efficacy of *materia medica*, if I had ever had any, for I remember having had arguments with physicians in former years regarding the inefficiency of their methods. The human mind, however, is not strong enough to maintain its convictions when it knows of nothing better, and so it was in my own case. Owing to constant persuasion, to the fact that my suffering was gradually growing more severe, and to increasing weakness, I finally yielded. I was in England at that time, and the operation was to be performed at the home of relatives, but I felt I would not live through it. Although I did not wish to displease my relatives, whose advice I had accepted and who had arranged for the operation, yet when on the day previous to it I found myself feeling a little better, without telling them of my purpose I went to see the physician and canceled the arrangements for the operation.

Although I blamed myself very much for my fear at the time and called myself a coward, I can now see that after all it was divine Love that saved me from the surgeon's knife and from other troubles; for very soon afterward Christian Science came into my life and met all my needs. While reading our wonderful text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I felt that I had been called out of darkness into a wonderful light, and my gratitude to Mrs. Eddy was greater than I could describe in words, for her teachings have revealed to me a God whom I can trust and to whom I can pray, and before whom I can lay all my difficulties, even as I would turn to a loving and powerful father for help and counsel.

I did not, however, look forward to being helped physically through the reading of the book. My ailments seemed too real; besides, after the bliss of having found the true and living God, divine intelligence, who at once became my All-in-all, my protector and counselor, I did not think that more could be added to my good fortune. To be sure, I had heard of healings wrought through Christian Science, but I discredited them. I would have been entirely satisfied with the religion itself. Thus days, weeks, and months went by, but when I became aware of being without pain, inflammation, or weakness, I asked myself, Why, where have my troubles gone? and the answer came in Jesus' words, "Ye shall know the truth, and the truth shall make you free." The truth

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apprehended through reading the text-book had healed me of a severe kidney trouble, of internal abscesses, and other ailments.

These healings occurred seventeen years ago, and since then there has never been the slightest return of any of the former ills. From then on I devoted my life and my efforts to Christian Science, and I have tested the truth of its wonderful teachings so often for myself and for others that, no matter how grievous human conditions may seem to be, whether mental or physical, I know divine Love is the all-powerful Physician and sure Comforter, and that He can and will heal every inharmonious condition and make all things new.—MARTA KRAFTMEIER, Boston, Mass.

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This testimony is given to tell the world my experience as a Christian Science student, and what this teaching has done and is doing for me. I am eighteen years of age, and took up the study of Christian Science in earnest only this last year, although I have been attending church for the past six years. I have had many minor demonstrations, but wish to tell of a healing which seemed wonderful to me in that for the first time I realized God's ever-presence,—that because I lived, moved, and had my being in Him, all manifestations of error must disappear.

There were many knotty lumps on my tongue, and one of them had become so large and painful that it was difficult for me to eat or talk. No definite steps were taken to overcome this trouble till one day the dentist, while working on my teeth, asked if I realized that there was an abnormal growth on my tongue. He then proceeded to tell of his sister, who had the same affliction; how she had undergone an operation, and of the suffering she endured. I asked no questions, not caring to make such a mountain of the condition; but on the way home fear suddenly came over me, and shortly I was picturing to myself the terrible things that might happen if this trouble progressed.

Upon reaching home the decision was made not to tell the family, as my mother already had much fear, and the difficulty would be all the harder for me to overcome, but to work out my own salvation, having once heard a Christian Science practitioner say that all fear must be obliterated before the healing is made manifest. To be alone with my thoughts I retired early, knowing that as God's child I was His perfect reflection, His image and likeness, and that everything God made was good. Peacefully I fell asleep, and the following noon, having forgotten it till then, found that my tongue was perfect. Words cannot express my feelings, my happiness and thankfulness.

My mother has been healed of a chronic disorder of twelve years' standing, from which she suffered untold agony. We thought every day would be her last, but since taking up Christian Science she is a different woman and enjoys perfect health. This healing did not come until she gave up the physical healing and sought for the spiritual. I am deeply thankful to God, and grateful to our revered Leader, Mrs. Eddy, for Christian Science.

BERNICE JACOBS, Portland, Ore.

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While obedience is the law of the kingdom, it is of considerable importance that that which is obeyed should be in very truth the will of God. It is one thing, and a good thing, to do for God's sake that which is not His will; it is another thing, and altogether a better thing,—how much better, no words can tell,—to do for God's sake that which is His will.

GEORGE MACDONALD.

From Our Exchanges

[The Jewish Chronicle]

The question naturally arises, Why is it that in a world framed, as we believe, by a good and ever loving God, diseases occur? Their presence is one of the things which has troubled men and forced not a few to the dreary creed of despair. To many minds disease casts its dark shadow over the face of God and quenches in their hearts all reverence and love. This would perhaps be justified if disease could be shown to be the normal condition of man,—if it could be proved to be in the very texture of his nature,—a part of its original endowment. But there are good reasons for believing that disease found no element in humanity as it came from the hand of God. God made men upright, but "they have sought out many inventions." "And God saw every thing that he had made, and, behold, it was very good." This seems clear from the fact that many diseases can be traced back to their origin, so that we can see exactly how they arose. We know their genesis. Fully half the maladies to which men are liable are due to impurity, either physical or moral.

Now if we can clearly trace the origin of certain diseases to the carelessness or sin of men, are we not justified in believing that all disease has a like origin and is abnormal? Moreover we know that new conditions of life have given rise to new forms of disease. The rush of life in our day, the mad race for wealth, the swift modes of travel, have given rise to many forms of nervous disease unknown to earlier and quieter days. Many considerations lead to the conclusion that disease is not from heaven but from earth, not from the great Father, but from the folly or carelessness or sin of men. Have we not been assured, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Therefore let us put away the too common idea that God is the author of disease. He is the God of health, not of disease; of order, not of confusion.

[Rev. Andrew Gillies in *The Homiletic Review*]

This is the greatest of the Christian centuries. It is greatest in man's insight into truth. We know more about God and Christ and sin and immortality, about ourselves and the universe, than ever has been known before. This century is greatest, too, in the application of truth to the life of the race. After all, the real glory of our time is not that we are teaching more clearly than ever the fatherhood of God and the brotherhood of man; it is that we are incorporating them more fully into our social relations. And so this century is the greatest in spiritual power and promise. With all its faults, this period is better religiously than was any past period with all its virtues. I do not mean that all men are self-confessed subjects of Jesus Christ or that all who confess him as Master are all that they ought to be. I mean that the gospel of Jesus Christ has been interpreted more clearly, spread more widely, and embodied more completely in the life of the race than ever before since he who proclaimed it walked the ways of the earth.

[Rev. Henry Kingman, D.D., in *The Biblical World*]

If we have ever seriously tried to reach even a single life weakened in will and poisoned in spirit by vicious indulgence, embittered and defiant toward all that stands for law and moral restraint, we have had some insight into the almost insurmountable difficulty of bringing spiritual renewal to one

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who refuses it, or re-creating the heart of one whose pleasures are rooted in evil affection. Men are always rediscovering the fact that nothing but love can do this work, and even then only at its own personal cost and sacrifice. Money cannot purchase it. Neither the most perfect organization nor the most highly paid officials can be depended on to secure it. It goes without saying that there are many forms of social amelioration that are efficient aids, and that we are bound for every reason to aid them to the best of our capacity. But in the last analysis the deepest needs of the individual soul, the needs which blind and bewilder and ultimately destroy, are only to be reached or relieved by love. And however we may carp at individualism, the last stage of social progress, like its first, will still be dealing with the problem of individual need and individual redemption.

[*The Continent*]

Can you and your church friends talk religion? Hardly anywhere in today's religious life is there a problem knottier and harder to deal with than this. The only unmistakable fact about it is that lay Christians of the current generation do not by any means talk so freely of their religious hopes as their fathers and mothers did. And the complications of the subject loom into view right away when one undertakes to say whether he thinks the present generation worse or better off on that account. To be sure, the thoroughly conservative type of mind does not hesitate over any such question; it roundly and continuously laments that the old fashioned custom of "testifying" in prayer meeting has gone out. But minds more analytic cannot help recognizing a good many faults in the talkativeness of church people years ago which a healthier instinct today has repudiated. Undoubtedly a great deal of disgust at pious talk has grown out of disgust at hypocritic Christians who talked piously Sundays and Wednesday nights but failed to live right between times.

[*Northwestern Christian Advocate*]

Owing to the fact that religious traditions are stronger than others, the institution of the church is naturally more reluctant to shift its front and submit to new alignments; consequently social and business conditions in our cities have become transformed with a sweep that the church has not matched. Our religious leaders are slow to adjust their methods to the latest demands, and in many places the church languishes. In the important matter of creeds there is naturally a strong and controlling tendency to rein in rather than spur on the church's thought into creedal expression. Far better were it to hold too long to an article of belief, conscious at the same time that a larger revelation which the future still holds in reserve may reveal new phases of truth that will compel a revamping of our creed, than to rush into the misty field of speculation and there, before the sun has fairly shone, plant the banner of belief upon untried ground. Better to advance slowly but surely than be called upon to retreat.

[*The Christian Intelligencer*]

Here is a wonderful ideal for the Christian, "Ye therefore shall be perfect, as your heavenly Father is perfect." Whether these words express a command or a prophecy, they express the aim of every true Christian. We are to be imitators of God and to grow from more to more in our likeness to Him. We may not plead the frailty of our natures in excuse for lazy indifference. We are summoned to the heights of perfect character in the Christian life and equipped for increasing attainment. In Christ we are brought into such a relation with God that we become partakers of the divine nature. No limits are set to a Christian's possibilities. His sufficiency is of God.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

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

From the Editor

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



From the Publishing Society

A copy of the Index to Volume XVIII of the *Christian Science Sentinel* will be sent free of charge to any subscriber upon request, but will not be enclosed with No. 52 (the issue for Aug. 26) as in previous years.

"Christian Science: Man's Dominion Over Evil," a lecture by Edward A. Kimball, C.S.D., has been translated into Russian, Norwegian, modern Greek, and Italian. Pamphlets in these four languages have been published with the English version opposite the translation and are now on sale at prices of our regular pamphlets as shown on the opposite page.

A new French pamphlet, "Foi et Générosité" (Faith and Generosity), has just been issued and is now on sale. This pamphlet contains the following articles: "The Lord Thy Confidence," "The Closed Hand," and "Continuity of Right Thought."

"Christian Science: A Religion of Love" (Christian Science: En Kjærlighetens Religion), a lecture by Virgil O. Strickler, has been translated into Norwegian and is now published in pamphlet form with English and Norwegian versions on opposite pages.



From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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

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Der Herold der Christian Science

Published Monthly

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

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

CHRISTIAN SCIENCE HEALING VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

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

CHRISTIAN SCIENCE HEALING; SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

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

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

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

Vol. XIX No. 3

Boston, September 16, 1916

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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1.15	"	0	4	9	4.88	6.04
1.25	"	0	5	2	5.30	6.57
2.33	"	0	9	7	9.84	12.22
2.38	"	0	9	10	10.05	12.49
2.63	"	0	10	9	11.11	13.80
2.65	"	0	10	10	11.20	13.92
2.70	"	0	11	1	11.41	14.18
2.95	"	0	12	2	12.50	15.47
7.50	"	1	10	10	31.73	39.38
8.00	"	1	12	11	33.85	42.00

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Items of Interest

To make a successful fight against moving sand-dunes such as those of the Columbia River region and other places along the Pacific coast, the United States must follow the plan adopted by France many years ago and build one great dune in an effort to eliminate many smaller ones. This is the verdict of forest service experts who have made a world-wide study of dunes and of the methods employed to combat them. "In the lower Columbia River Valley, both in Washington and Oregon," according to a contributor to *The Popular Science Monthly*, "sand-dunes are destroying farms and orchards, and are changing a country of great fertility into waste land. A hundred years ago France was confronted with a problem equally serious. More than three hundred miles of coast line on the Bay of Biscay was being blown inland by the winds of the Atlantic Ocean.

"Eventually some one hit upon a plan of building a great lateral dune along the entire coast as a means of checking the movement of the sand. The entire coast line was fringed by a fence consisting of posts driven into the ground at close intervals, and the spaces between them were interwoven with willow branches and brush," he continues. "Soon the strong winds blowing in from the ocean banked a great wall against this fence and eventually it was entirely covered with sand. Then a second line of fence was erected on the small lateral dune thus created. In time this fence was covered by the sand which banked up against it. This operation was repeated many times, and then other means of increasing the size of the dune were used. Pine trees were planted along the top. These served to check the wind-blown sand as the fences had done in past years, and day by day the dune grew in height and widened out. As it increased in size more pine trees were planted. Today a great forest 2,500,000 acres in extent fringes the coast line as the result of this initial experiment. It represents France's greatest supply house of turpentine and lumber. The country lying inland from it is rich and fertile. The sand menace has disappeared.

The national forest reservation commission has approved the purchase by the Government of fifty-nine tracts of land with a total of 66,880 acres in the Appalachian and White Mountains. Thirty-six thousand acres are in the so-called Kilkenny purchase area in New Hampshire. About seventeen thousand acres of adjoining land on the White Mountain area was approved. With this land a total of 698,086 acres in the White Mountains has been acquired. Smaller tracts were purchased in the southern Appalachian Mountains. Congress recently reappropriated the $3,000,000 of the original fund which was not spent in the beginning of the work and which consequently reverted to the treasury. In making future purchases it is stated that the policy will be to select those tracts which block in with lands already purchased and which are offered at the most reasonable prices. The acquisition of lands was begun in 1911. To date 1,396,367 acres have been approved for purchase.

Enormous growth of the business of the United States patent office is shown in the report of the commissioner of patents for the year ending Dec. 31, 1915. The grand total of the patent fund exceeds ten million dollars, the net earnings for the year amounted to more than two hundred and thirty-seven thousand dollars. New York still leads in the number of patents issued. The total number of applications filed during the year was 70,069. The total number of patents issued was 44,934. The total number of patents which expired during the year was 20,404. The total number of applications allowed awaiting payment of final Government fees was 18,913.

An economy campaign of nation wide extent will be started by American farmers at the Fourth National Conference on Marketing and Farm Credits called to meet in Chicago, Dec. 4-9. The campaign will begin with practical plans for checking enormous wastage in marketing farm products. This annual wastage is of a billion dollar magnitude, according to a statement of the general committee. "The root of it lies in defective local organization of farmers," says the secretary of the organization, "and the delegations will work out machinery for getting the local communities more tightly organized."

The Dominican Republic has an area of about twenty thousand square miles and is larger than Belgium, The Netherlands, Denmark, Switzerland, or Turkey in Europe, or than the combined territories of Massachusetts, Connecticut, Delaware, and Rhode Island. The population is estimated at about seven hundred thousand, which is about thirty-five people per each square mile, while Haiti, its neighbor on the west, has about two hundred for each square mile, and Porto Rico has more than three hundred. Most of the fertile land of the country is still virgin.

One of the principal sources of wealth of the Greek people is the milk industry, which, however, is still conducted in a primitive manner. The principal milch animals of Greece are sheep and goats. Cows are found only in and near the larger cities, on account of the poor pasturage offered by the hilly and rocky country. According to official statistics in 1911, there were in old Greece 3,546,642 head of sheep and 3,238,045 head of goats, valued at $23,872,876. To these figures should be added 6,000,000 head of sheep and goats scattered through the rich plains of Macedonia and the hilly districts of Epirus, which became Greek territory after the Balkan wars of 1913.

In climate and physical features northern Manchuria is strikingly similar to the Dakotas. There are the same immense areas of fertile, rolling plains, well watered but almost treeless, and mountain ranges, east, north, and west, of no great height but fairly well timbered and rich in undeveloped coal deposits. The climate is exceedingly dry, sunny throughout the year, and healthful. The rainfall in spring and summer or early autumn is usually sufficient and the winter snowfall light, though the thermometer occasionally falls to 45 degrees F. below zero, or lower. In summer there are moderate winds and the temperature rarely exceeds 97 degrees F.

The value of articles exported to the United States from the Madras Presidency, British India, in the six months ended June 30, 1916, as declared in invoices certified at the Madras Consulate, was $4,995,597. Approximately half of the total exports consists of goat and sheep skins, either raw or in the partly manufactured state known as tanned or dressed. The next largest items of export were: coconut oil, 5,920,407 pounds; black and white pepper, 3,907,093 pounds; and coir yarn, 6,781,538 pounds.

Both Houses of Congress now have authorized the largest naval construction program ever adopted by any nation in the world, an appropriation of some three hundred and fifteen million dollars. The program contemplates beginning construction on 156 ships within the next three years, 16 of which are to be capital ships four battle cruisers and four battleships the first year. It proposes to increase the number of enlisted men from 65,000, provided in the House bill, to 74,700.

This year's sugar crop of St. Croix, Danish West Indies, promises to be the largest this island has yielded since 1903. Estimates place the probable output at 33,000,000 pounds. The growing of sugar-cane is the most important agricultural industry in St. Croix at present, there being 13,000 acres of land under cultivation for this purpose. Formerly there were approximately one hundred sugar estates in St. Croix, but in recent years many of these have been merged into large holdings.

Peanuts were grown formerly in a single province of southern Spain, but they are now raised in other provinces and the area devoted to them is extending. At present about nineteen thousand eight hundred acres are annually planted in peanuts with a yield of approximately fourteen thousand eight hundred long tons, so that Spain stands first among European countries in the production of this crop.

The total value of bleaching materials manufactured in the United States for sale in 1914 was $4,964,403. Hypochlorites constituted the most important class, the production aggregating 222,152,000 pounds.

Cuba's crop of cane sugar in 1915 was 2,649,488 tons in volume, the record crop in the island's history. The value of the crop was approximately one hundred and ninety-seven million dollars.

During the last five years the growing of alfalfa has steadily developed in Argentina, and it was estimated that in 1914 there were 18,219,997 acres of land employed in this way.

President Wilson on Sept. 4 at Hodgenville, Ky., in an interesting address, formally accepted for the nation the Lincoln farm and the cabin in which Abraham Lincoln was born.

The reports of the eleven clearing-houses for the first six months of 1916, says the *Japan Advertiser*, show that more than $4,182,415,000 were cleared during that period.

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Christian Science Sentinel

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

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The Divine Antidote

REV. JAMES J. ROME

IN the study of chemistry the student learns that among the elements there are those of opposite qualities or characteristics, and that, as in the case of acids and alkalies, they can be used in the work of analysis for the purpose of neutralizing each other. This fact is taken advantage of in the practice of medicine, and drugs of certain qualities are administered by physicians to counteract or antidote the supposed presence in the human system of something of an opposite nature, so that one kind of matter may correct or destroy the other kind.

It is evident of course that matter could have no active quality in or of itself apart from mentality, for all action is the result of the operation of law of some kind; and to have law operative we must have mind, or thought, hence the action of material elements is primarily the operation of mental qualities. Now if the mental action or belief that endows matter with these different qualities could be discerned and analyzed, then the effect might be produced without the presence of the material element. Advancement enough has been made along the lines of physiological study to recognize that certain material effects have been produced without the presence of any matter as causative, and have therefore been entirely the result of mental action. It has been admitted by physicians, for instance, that an extreme state of anger or excitement has produced a deposit of some acid poison. Now it seems a peculiar procedure, when this acid poison was produced mentally by a condition of anger, to seek to counteract it by the administration of a material alkali; yet undoubtedly such would be the method adopted by any ordinary medical physician.

Even though the acid produced in the stomach is neutralized by some material means, if the mental condition which caused the acid deposit is not removed or changed, it is very evident that the ailment is not healed. The mental agitation needs to be treated. But now the question occurs, What kind of medicine shall we give one to change a bad disposition, acid or alkali? It is surely evident that a mental, not a material, antidote is needed to heal one who has a discordant mentality. It is because Christian Science furnishes the proper antidote that it has proved to be so superior to other methods in dealing with physical ills and discords of all kinds. It recognizes the disturbing cause as mental, not only in a few cases but in every case, and therefore appeals to a mental source for the cure. Our Master clearly intimated that a spiritual remedy for every human ill exists, and so he could say, "These signs shall follow them that believe; . . . They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

But here arises another question, What kind of mind was it that caused the trouble, and shall the appeal be made to the same mind to heal what it has caused? In other words, Shall we look to the cause of the discord as the source of the antidote? If we do, we shall find either the remedy already referred to, that is, healing mental effects with material cures, or we may have the still worse remedy of trying to pacify the evil propensity by indulgence, applying the homeopathic theory *similia similibus curantur*. For instance: If anger has been aroused in the thought, mortal mind would have it appeased by revenge. If one is covetous, let him become possessed of that which he desires, at his neighbor's cost; if he is ambitious and avaricious, let him have wealth and fame; let pride oppress and hatred kill. Yet experience has shown that such a course will only result in these disturbed conditions of thought being aggravated and increased instead of destroyed.

In none of these methods, however, nor in any other method of mortal mind, shall we find the remedy, for there cannot be found therein anything of a different nature with which to combat the disease. In other words, the mortal discord requires a spiritual antidote, which must be found outside of mortal consciousness. Jesus asked, "Do men gather grapes of thorns, or figs of thistles?" and he added, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The antidote must be of an opposite nature.

Great care needs to be exercised, however, when applying the corrective quality of thought. It must be done with understanding, and not be a mere change of belief. That so-called "mental science" which seeks to correct a wrong or discordant mental condition by the substitution of an opposite quality of human thought, displacing one mortal belief with another, is not Christian Science. Endeavoring to correct sadness by thinking joy, despondency by thinking hope, fear and discouragement by thinking courage, weakness by thinking strength, and so forth, is not meeting the demands of the divine Science of Mind. The human counterfeits of the divine qualities may seem very real, and may for a time even seem to bring some relief to the distressed thought, but they do not furnish the permanent understanding of divine Mind and idea which sustains man, and which comprehends the only real healing and redemptive power of Spirit. "It is the spirit that quickeneth; the flesh profiteth nothing," said Jesus; and in "Miscellaneous Writings" (p. 33) Mrs. Eddy says, "The antidote for sickness, as well as for sin, may and must be found in mortal mind's opposite,—the divine Mind."

But Christian Science also points out how practically to apply the antidote which it presents. Let it once be established that the true creation, the eternal reality of existence, is perfect,—and it must be to be eternal,—then we have only to contradict the false, imperfect picture that appears to mortal consciousness and hold to the truth. Let it be, for instance, some form of disease; then let the antidote be applied, namely, the realization that perfect, spiritual health is the only fact. If in business one fears the influence of deceit, dishonesty, or wrong of any kind, then let him know that these can have no power to harm him, since they are unreal, for "whatever is real is right and eternal; hence the immutable and just law of Science, that God is good only, and can

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transmit to man and the universe nothing evil, or unlike Himself" (Miscellaneous Writings, p. 71).

And so on in the myriad nooks and byways of this mundane experience, the great facts concerning the true relation of God and man can be established, until all the seeming wrongs dissolve in the presence of the eternal right, and God is acknowledged as infinite and supreme.

Steps on the Way

ELOISE INGALLS COOPER

My father's faithful watchfulness and constant, loving care of me as a little child, and all through the varied experiences of girlhood, would have left to memory a precious legacy but for one thing. As a minister he followed conscientiously the teachings of the Bible, guided by theological training; but the creed and dogma of his church made it a necessity for him never to fail in pointing out the constant danger of one's becoming an inhabitant of hell if his steps strayed in the least from the faith. Such teaching discolored all things, and brought such fear that for many years the Bible was rarely opened by me with any thought of comfort to be found within its pages.

Then there came to me a message of hope, brought to all mankind through one who expressed purity, love, meekness, and unselfishness, who with rarest bravery toiled year after year to give the world a "Key to the Scriptures" fashioned without a flaw, a key that can be grasped by the hand of the full grown man and by the tiny fingers of the lisping child as well. With it each can unlock the bounteous treasures of the Bible. Through Mrs. Eddy, the Discoverer and Founder of Christian Science, we have learned that each statement of the ancient Word is for us today in proportion as our spiritual perception is ready to receive it.

Well may we listen to the words of the beloved John when on the isle of Patmos the Spirit spoke through him, as we are told in the book of Revelation. He says, "I heard a loud voice saying in heaven." To his consecrated ear Truth could sound as "a loud voice" which to us could be heard only as a faintest whisper, if at all, for mortals know not the heaven or harmony which he had won by a love that never swerved. Part of the message reads, "Now is come salvation," which implies cleanliness in every thought, until purity of heart shall see Life, Truth, and Love as an eternal presence with us everywhere. Salvation wipes out all that is unlike God, and we are borne into a realization, even though faint at first, of Christ, "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583). Then we hear, as did John, these words: "For the accuser of our brethren is cast down, which accused them before our God day and night."

These words help none more fully or quickly than those who seem forced to carry the deadly incubus that *materia medica* and hygienic laws have put upon them by declaring them to be subject to so-called incurable disease. These would-be assistants of mortal mind, in their ever vain efforts to help, are only building prison walls higher and higher around their every victim; but divine Love never ceases to hear the faintest call for help, and answers that "the accuser . . . is cast down." One sufferer listened, and one by one the dread beliefs were cast down to earth, their native nothingness, until he with deepest gratitude raised his voice in a song of thanksgiving for Christian Science which brought him deliverance, which raised him to the understanding that he now can live in God, where sin and disease cannot enter.

When the persecuted of earth dwell with Christ, Truth, they rest in the consciousness that the accuser "is cast down." Perhaps the greatest necessity lies in knowing that we are not harboring an accuser in our own hearts, thus keeping the sorrow and suffering alive. Then we do well to turn to our Leader's poem "Satisfied" (Poems, p. 79) and read these lines:—

It matters not what be thy lot,
So Love doth guide.

Stopping here for close self-examination, we find that if we would know the kingdom of our God, and make our hearts a fit habitation for the Christ-idea to come in and sup with us, we must be sure that there are no dark corners which have not been cleansed of jealousy, envy, hatred, and of the more insidious evils, self-righteousness, self-pity, and self-love. If purity, meekness, and truth are enthroned within, we can grasp and therefore rest in these words of the same poem:—

Love looseth thee, and lifteth me,
Ayont hate's thrall:
There Life is light, and wisdom might,
And God is All.

Error's Tenacity Broken

CECIL E. BENJAMIN

In the course of conversation one day between two students of Christian Science, the younger student, who was being helped by the other, said, "I do wish this error would leave me and let me go." The older replied by pointing out the necessity for the total reversal of the belief thus expressed, before thought could be brought into line with Truth and healing experienced. It was pointed out that if inharmony of any kind was manifest, the fact of the matter was that the one manifesting it was holding on to error, not that error was holding a person. "I do not want the error; I have let it go, but still it hangs on to me," was the retort.

The older student then pointed out that it was absolutely impossible for error to be manifest if it had actually been let go, and that it was by no means an uncommon thing for people to deceive themselves into the belief that they had relinquished some phase of error, not realizing that in some subtle way they were still attaching power to it in their thought and so in some degree regarding it as real instead of dismissing it as a powerless illusion. It was also shown that it was often this almost unconscious tendency of mortal mind which stood in the way of complete healing. "Oh, that reminds me of how we used to catch monkeys with a pumpkin," said the younger student, and both being South Africans the appropriateness of the analogy was immediately seen and admitted.

Now it often happens that a monkey is allured by finding a luscious looking pumpkin unguarded in a field. Being very partial to pumpkin seeds, he decides to investigate and finds a hole in the pumpkin sufficiently large to admit his open hand. He inserts it and grasps the enticing pips, thinking what enjoyment they will give him. He tries to raise his hand to his mouth in order to realize the consummation of his expected pleasure, but finds he cannot do so, and oh, how terrifying! here comes his deadly enemy in the form of a man with a gun. The situation is decidedly unpleasant, and he considers that it is high time to make his escape. But what dreadful thing is this? The pumpkin with wonderfully subtle intelligence and strength has fastened itself to him, or so it seems to him, and struggle as he will he cannot free himself. Poor monkey, the truth is that nothing holds him. If he only opened his hand and let go the seeds, his hand could easily be withdrawn and he would then be free; but as the hole in the pumpkin is too small to allow the extraction of his

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fist, particularly while it clasps the seeds, it is ignorance of this fact which is the total and only cause of his seeming imprisonment.

How like the monkey are mortals, who fail to realize that it is they themselves who are the cause of their own seeming captivity in the bonds of pain and sin by imagining that error has power to bind them in its thrall. But let them once awaken to the fact that their bodies are nothing but their thoughts objectified, and they can then intelligently set about practically applying the Principle of Christian Science by letting go the thoughts of sin or suffering which they have been unwittingly clasping, and refusing to think a single thought about themselves or others which does not agree with the set square of Truth.

When we remember that no material thought, whatever its nature or guise, has any more power to adhere to us or our patients without our consent than the pumpkin had power to hold the monkey, there is no suggestion of sickness, sin, or other inharmony which we cannot intelligently, definitely, and finally cast out of thought, and thus the only obstruction to quick and permanent healing is not difficult to destroy. Mrs. Eddy says on page 419 of Science and Health, "Your true course is to destroy the foe, and leave the field to God, Life, Truth, and Love, remembering that God and His ideas alone are real and harmonious."

To parley with error is about as intelligent a proceeding as it would be for the monkey to argue with the pumpkin, and is quite as conducive to results. It is absolutely essential that we should stand firm in our declaration of the truth, and although there may be times when it seems necessary to be positively vehement in our denial of error and in our insistence upon its falsity, it should never be lost sight of that such denial is only a human aid to the realization that the divine Mind alone governs, and does so harmoniously, peacefully, and with perfect exactitude, in heaven and in earth, always and in all ways. Christian Science lifts thought to the heights of understanding in the closing words of its spiritual interpretation of the Lord's Prayer (Science and Health, p. 17): "For God is infinite, all-power, all Life, Truth, Love, over all, and All."

Civilization and Brotherhood

THE HON. ELEANORA MONEY COUTTS

In these times when the temptation to share the world's belief in strife and its attendant terrors is seemingly insistent, Christian Scientists are clinging to the knowledge that peace is the only true state of the universe and man, and they are doing this in a way they perhaps never did before when the world was, outwardly at least, more peaceful. They do know and are availing themselves of the fact stated in the first chapter of Genesis: "God saw every thing that he had made, and, behold, it was very good." They thence deduce the inevitable conclusion that God never made any element which could hate, oppose, or destroy.

While these healing truths are daily comforting all who accept them, it is useful to remember that discord, arising from the animal beliefs of mortal mind, is by no means a new phase of the illusion of this so-called material intelligence, but must be regarded as an integral part of the whole false claim of a mind separate from God. It is only in the ratio that Christian Science uncovers and destroys the belief of animal magnetism as being cause, creator, or effect, that the world will awake from its dream of life where no life exists, and rise to the perception and acceptance of that mental state which can best be described as "the peace of God, which passeth all understanding."

This train of thought was accentuated by a little incident which I saw one day. I was walking through a short though not particularly attractive cut to my house, when I noticed a very small boy break away from the man he was walking with and rush up to an even smaller boy standing a few yards from him and hit the child hard across the face with a stick which he was carrying. The poor little fellow, very much taken aback for a moment by this violent assault, gave a cry, but pulling himself together he tried to hit back at his savage assailant with his fist. The man just glanced around and called roughly to the first child to come along, and the boy did; then the two went on, as it seemed they were merely passing this way at the time.

The incident was all over in less time than it takes to tell it, but I was so astonished at the sudden ferocity of the tiny mite—really neither child could have been more than three or four years old—that I stood still and gazed in amazement! What a revelation of the mad and meaningless hatred lurking in the very warp and woof of mortal mind and its unreal concept, mortal man! On page 582 of Science and Health children are first defined as "the spiritual thoughts and representatives of Life, Truth, and Love." Then the mortal sense is presented as "sensual and mortal beliefs; counterfeits of creation." How should one expect that these "counterfeits of creation" will grow up to do anything but fight and backbite and hate? Never made by Love, never reflecting Love, never knowing Love, what hope is there for that supposititious state of separation from God, who is Love?

It is surely wise to recognize and to look fairly in the face the fact that it is certainly not merely the manifestation of the hideous lie about God and man which needs to be met and destroyed; it is necessary to see that no suggestion can deceive us which would foster the belief that the lie itself is real or proceeds from a creator who knows and allows it. One meets those who, while blindly allowing jealousy, envy, resentment, and fear to usurp their minds, never stop declaring and discussing the horror and misery of war, and they may often be heard to remark that it is amazing and abnormal that such a state of things can occur in the highly civilized communities of Europe.

A great statesman once said: "Our manners, our civilization, and all the good things connected with manners and with civilization, have, in this European world of ours, depended for ages upon two principles,—the spirit of a gentleman, and the spirit of religion." This writer really hit very near the mark, because the only true spirit of a gentleman must be the spirit of brotherly love and civility (in the older meaning of this word) embracing the duties of citizenship, and the true spirit of religion must of course be the spirit of love toward God.

The fact is, there is no civilization but that which is founded upon the first commandment, "Thou shalt have no other gods before me." Mrs. Eddy tells us that this "bases the Science of being" and "fulfils the Scripture, 'Love thy neighbor as thyself'" (Science and Health, p. 340). The paragraph from which these words are taken, if obeyed and demonstrated, would bring in that perfect state of which mankind have dreamt and for which men have striven in all ways but the right one for thousands of years. The word civilization is based on the Latin word *civitas*, which implies citizenship, or man's relation to man, and the endeavor of the ages has been to provide laws and common ideals whereby the primitive animal instincts of mortal man should be coerced or shamed into quiescence, in order that communal existence might become a possibility.

This ceaseless striving after something better than carnage and hatred has survived the most frightful cataclysms,

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showing that the world dimly perceives the possibility of something better; but until each man learns that the kingdom of God is within him, and strives to demonstrate this fact by the destruction of all thoughts which could engender evil in any direction, human hope crouches helpless and terrified in the face of its own evil beliefs, when they are dragged out from their hiding-places and shown in the light of Truth as devastating lies. Gladly do we turn from this dark picture to St. John's apocalyptic vision, where we read: "There shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads."

Who Is Sufficient?

CHARLES C. BUTTERWORTH, 2D.

When first the grandeur of God's kingdom breaks in upon the unaccustomed thought, through Christian Science, one held by the mortal sense of life, looking into its shallowness, is prone to exclaim, as did Paul, "Who is sufficient for these things?" Overwhelmed and abased by the glimpse one catches of God's glory, he thinks it beyond possibility that man can truly be the son of God. The human sense continually recalls the pathetic speech prepared by the prodigal, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son." Inexplicable then to the human mind is the reply, "Bring forth the best robe, and put it on him."

According to the teaching of Christian Science it is not the false sense of man, characterized by the word prodigal, which is blest; it is the human being who is receptive of truth that is blest. The wandering, erring sense which made the prodigal dwell in a far country of riot and famine, refused and ignored the divine sonship of man; otherwise the prodigal would have stayed content at home. Is it strange, therefore, that divine Love, conscious only of the perfect son, should entirely ignore the speech of the prodigal? The prodigal sense is forgotten, obliterated, destroyed; it is the receptive son who is blest!

Imperfect, unworthy, insufficient as mortal man may seem to be, the fact of the real man's divine sonship is unaltered and eternal. Paul's query is greatly to the point: "It is God that justifieth. Who is he that condemneth?" Starting from the unspiritual standpoint that man is full of imperfections, mortal belief is sooner or later confronted with the fact of man's God-given dominion over all, and cries in sudden mortification, Ah, miserable me; who can be worthy of all these things? This, however, is sometimes the basis of a most misleading meekness. Error is quick to take the wrong conclusion, deeming that mortal man is suddenly exalted and honored with dominion! Again we would say that it is not the prodigal sense which is blest, nor is it error's miscreation, mortal man with all his imperfections, who is declared to be the son of God.

Nor is it true humility, this attitude which assumes that God has seen fit to pour His blessings on a weak and sinful head. Mrs. Eddy states on page 471 of Science and Health, "Science knows no lapse from nor return to harmony," and for error to conclude that an imperfect mortal is graciously, although inscrutably, exalted to the rank of God's own image, is a mistake. It is mortal sense enthroning itself as the idea of God, and offering in excuse the inscrutability and infinity of divine Love. The Christ is not made into the Son of God, but is the Son of God and always has been. It will not do for mortal mind to say, I am not worthy to be called God's image; for Science does not claim that mortal mind should be called God's image! The charge of the Jews against Jesus was that he made himself equal with the Most High. Jesus recognized the spiritual fact that Christ was the perfect God-idea, and as Paul says, "being in the form of God, thought it not robbery to be equal with God,"—equal in attributes, that is, or equal by reflection.

This is the true humility,—to know that we are sufficient for anything and all things, because of man's likeness to God; in the words of Paul, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." True humility does not bewail its poverty,—indeed, it has no poverty,—but wears "the best robe," always gratefully acknowledging that every good gift is from the Father. So long as we see ourselves as insufficient, it must be that we are looking at mortal selfhood, and that is just wherein our seeming meekness turns into presumption.

Does it seem too great an honor that man should be the image of perfection? Then it is because we have not achieved the proper sense of man. No honor is done to mortal mind when we declare that whatever God creates is perfect. The glory which divine Principle bestows upon the divine idea is no new or oppressing honor, but, in Jesus' words, "the glory which I had with thee before the world was." Man is already the son of God in spiritual fact, foreknown as such from all eternity, predestinated (that is, marked out at first) "to be conformed to the image of his Son." Error is always condemning, and when all else fails, it commences to condemn itself, hoping that by condemning its own weakness it can at least establish its claim to existence. We read in Science and Health (p. 287): "Evil calls itself something, when it is nothing. It saith, 'I am man, but I am not the image and likeness of God.'"

If God is Love, then we can become conscious of our true identity by loving our fellow man "in deed and in truth." Even if our own sense of error would condemn us as unworthy and insufficient, yet because we love one another (as St. John has pointed out), "we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God."

Application

KATE D. GRANT POHL

In Christian Science, as in every other subject, reading and study make the well-informed person, while application makes the practical student. To those who have read Christian Science literature is given the right to speak with some measure of correctness about its teaching. Those who have applied these teachings in every-day living can speak from experience.

One may watch an air-ship in flight, read how it is managed, but he must learn the rules by which it is operated and apply them before he can operate it himself. Even then the first few attempts may not be successful, because of ignorance concerning some detail in the mode of operation. Thus we may read and perhaps recite the first commandment every week for years, but this does not signify unless we obey it. There is need always to guard against anger, irritation, annoyance, faultfinding, for these are "the little foxes" that seem to make us forget or neglect to apply what we do know. Often the remedy lies at hand; the rule is known, but it must be applied.

A simple experience of applying what has been read has helped me in after experiences, and is recounted in the hope

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that some one else may find it useful. One afternoon, in reading "Unity of Good" by Mrs. Eddy, my attention was held by these words on page 17: "Be allied to the deific power, and all that is good will aid your journey." They were learned by heart, and that night there was occasion to use them, for my little boy was troubled and fretful, and kept waking me during the night. Finally about half past four o'clock in the morning he seemed to settle into repose and with a feeling of relief I sought my own sleep. When in a few minutes he awoke again crying, my first impulse was one of annoyance and discouragement; then, remembering our Leader's advice to be allied with the deific power and all that was good would help us, I resolutely turned from the sense of material discord, and lifting thought to God, declared for His power and presence. At this point a little bird flew on to the trellis near the child's bed and began his morning song of gladness. The child's attention was caught, he stopped crying, and in a few minutes fell quietly asleep. He slept for three hours and awoke well; all fretfulness had vanished and a happy day followed.

In her Message to The Mother Church for 1901 (p. 7) Mrs. Eddy again speaks of God's protecting care in these words: "Does not this heavenly Parent know and supply the differing needs of the individual mind even as the Scriptures declare He will?" This experience illustrated to me the need of applying Christian Science as well as reading and studying its literature.

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Protective Prayer

FRED. R. RHODES

RECENTLY there came to the writer a very practical illustration of how through prayer as taught in Christian Science the "whole armor of God" may not only be put on for ourselves, but the immediate objects of our thoughts may also be protected. Our Leader has clearly expressed this in our text-book, "Science and Health with Key to the Scriptures," where we read (p. 192), "Whatever holds human thought in line with unselfed love, receives directly the divine power."

The writer was away in an adjacent town, and as an only daughter was alone at home, her mother felt there was need for protection and asked that treatment in Christian Science might be given her. After this had been done there was a certain feeling that "all the fiery darts of the wicked" had been quenched. On arriving home in the evening we learned that a man had called, and under the pretense of asking help for a young cripple, had quite disarmed suspicion and obtained an entrance. Our daughter had no sense of doubt or fear, and when the usual hint was given that money was needed to get to another town, she expressed her regret at not being able to accede to the request. She was then asked to telephone to some other person, and she did so, leaving the man in the hall in the mean time. The man then left without causing the slightest trouble or touching anything.

Immediately upon hearing of this incident the writer recognized the man as a bad character who had been around some months before with the same intention of preying upon Christian Scientists and concerning whom a warning had been sent to other fields. It would be impossible to express the deep gratitude to God for Mrs. Eddy's teaching which was called forth by this incident, in the hearts of the parents, and also of the child when she was informed of the wonderful protection that had been vouchsafed both to her and to the home. Christian Scientists are often reminded of this promise in the ninety-first psalm: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Selected Articles

[Excerpts from an article by the Right Rev. Bishop Ussher in *Eastern and Western Review*, Boston, Mass.]

[Bishop Ussher is descended from a long line of churchmen. His great-grandfather was rector of the parish of Clontarf, near Dublin, which was held in the family from father to son for over one hundred and fifty years. He is directly descended from Archbishop Henry Ussher, one of the founders of Trinity College, Dublin, whose brother Arland was the father of James Ussher, the celebrated Primate of Ireland, and Trinity's first student, buried in Henry VII Chapel in Westminster Abbey. The Ussher family have had the honor of having three distinguished church dignitaries,—two Archbishops of Armagh, and the Bishop of Kildare. Bishop Ussher is now a resident of Boston.—EDITOR.]

As I see the condition, church partizanship has had its day, and it is time that a hungry world should be spiritually fed on something better than religious husks. Behind the old dogmatic utterances a huge interrogation mark is being placed by "the man on the street," as well as by his more thoughtful and highly educated brother. The desire for helpful religious truth is not being met in the churches, and as a result the pews in the places of worship are being deserted, and the depleted treasuries of the various organizations are creating anxieties that are making church officers look disturbed as the bills crowd up and the financial pabulum recedes. Something is wrong. What is it?

Religious indifference is everywhere apparent in church-members: the pastors complain of lack of interest; hither and thither the would-be Christians run after new isms until, wearied out by their unsatisfying search, they lapse into complete indifference. What satisfaction is there for the spiritually homeless? They cry (as did Peter), "Lord, to whom shall we go?" and where they have gone they do not get the words of eternal life. Sick of theory, sick of dogmas, hungry, they say with the psalmist, "Who will show us any good?"

Some would-be helpers fail to see good done that is not done their way, and it seems to me that the failure of today lies in the fact that there is a besotted blindness which fails to recognize goodness wherever it is manifested, for most assuredly where goodness is, God is. While I am not prepared to accept the doctrines of Christian Science, I am prepared to recognize the Christ-character of its real followers, no matter where it is manifested. It was my privilege to accept a call to a church which under the old "dry as dust" religious teaching had dwindled down to a small congregation from having been a large one. With the decrease in attendance had gone considerable revenue. From this unattractive condition of religious stagnation thirteen members had fled to Christian Science, and I was requested to point out from the pulpit the serious mistake they had made and to condemn the attractive error that had seduced them.

One gentleman, one of the thirteen, still a member of my church, but whose wife had joined the Christian Science church, revealed his reasons for accompanying her as follows: It had been her misfortune to be a spoiled child, who grew into an overindulged woman and became a lounge invalid. The poor husband lived in an atmosphere of gloom; tender hearted, he mourned the physical weakness of his partner. He could not have his friends come to his house socially, his children were compelled to manifest a tiptoe, unnatural stillness in the house, the curtains were lowered, and sighs were the requiem music over his dead happiness. Induced to go to the Christian Science church, new ambitions were awakened in the wife, new impulses created. She took a new interest in the Bible and studied all her spare time; the lounge was forsaken, spiritual activities grew into going about doing good, her miseries were forgotten, the window-shades

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went up, the light poured in, friends came and were entertained, the children rejoiced, the functional troubles of the body became a thing of the past, and the only one who grieved was the doctor, whose bill of eight hundred dollars no longer materialized, and my delighted church-member asked me what he should do (although I think his mind was made up),—should he come back to the services in my church or stay by her side? This kind of work was what I was asked to condemn. It was evidently Christ's work, no matter what was the instrumentality that wrought the change, and, remembering the words of rebirth that Peter heard, "What God hath cleansed that call not thou common," so to the question that had been put to me, "Shall I stay or leave?" my answer was quickly given: "Stay."

To have people spiritually happy and useful, manifesting good in their lives, is surely God manifest in the flesh. These are they who are "led by the Spirit." And so long as the identification of God's own has been declared possible, we will accept the test, "By their fruits"—not their creed or confessions, not their sectarian name or ritualistic service, but by their God-inspired, divinely owned deeds—"ye shall know them."

Christian Science has evidently proven very attractive to many; it has drawn them, and they accept and believe its teachings. Be it ever so different from orthodox Christianity and accepted scientific theories, it does prove its efficacy in human life, no matter how far removed from old established notions. What care I what means succeed in turning a man or a woman from darkness into light? What cares the wife of the besotted drunkard for the words or deeds that changed her husband from a beast to a man, and roused the God-consciousness within so that he stands erect and looks his Maker in the face, a man redeemed?

Does the Bible truth we need reach our intelligence? Then why trouble as to who wrote it or when? Apply it to your life; take its consolations to your weary soul; breathe in the blessed truth that will make you free. As a child of the Spirit of God, rejoice in your parentage, and do not disgrace your spiritual Father nor grieve the Spirit of God by being a human failure. Remember, men and women, you are "sons and daughters of the Lord God Almighty;" be worthy, even if you fall far short of what you should be. If you realize so great a lineage, made in God's image, preserve the traces of your parentage, and aim at the fulfilment here or somewhere of the divine command, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

I can understand what Christian Science does. I can see its influence in the community. There may be those with them who are not of them, but they will slough off; the tests of integrity and righteousness will press too hard for them to resist, and as untimely fruit they will drop to do better somewhere, some time. To my intellectual obtuseness the Christian Science doctrine of the non-existence of matter is beyond me. I cannot see my way to believe it. I do believe, I accept the truth of the fatherhood of God and, because of His love, the brotherhood of man through my Elder Brother, my Redeemer, Jesus of Nazareth, who redeemeth my life from destruction, and crowneth me with loving-kindness and tender mercy.

But these things are to me the mint, anise, and cumin. The weightier matters are condensed in what the Lord requires, viz., "to do justly, and to love mercy, and to walk humbly with thy God." As we read in Ecclesiastes, the summing up of the whole matter is, "Fear God, and keep his commandments; for this is the whole duty of man." This covers all that the orthodox church-member can do at his best, and the Christian Scientist can do no better at the final summing up, though I can conceive that in the doing of it he or she can have "the joy of living," and bless the memory of Mary Baker Eddy, giving a reason for the faith that is within.

One thing seems to be certain, and that is, that if sectarian error, wherever it exists (and is known to be such), is not gotten rid of honestly and squarely, and the simple teaching of Christ in the churches brought right up to his standard of the golden rule, the great army of the unchurched, those who in disgust have slipped their cables from their denomination, will be the largest outside all the churches, and be honestly entitled to recognition as the real church of God. We note the signs of sectarian uneasiness; heresy trials are no longer popular or safe; and the uneasy bigot is getting the cold shoulder from those who discern "the signs of the times."

Who knows what message God has for the world? Messenger, let the rain of criticism stop thee not. If God has given you a truth, proclaim it, and let your actions show that you believe and do; both go together.

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[Hector Wallace Smith in *The Dunfermline* (Scotland) *Press*]

There is a wide difference between what is called suggestion, which proceeds from the action of the human mind, and the practice of Christian Science, which emanates from the ceaseless activity of the divine Mind, the only cause, called God. The effects of suggestion on the individual only prolong one's bondage to all manner of troubles; but the effects of Christian Science healing are to save and deliver men from every form of ill, including pain. The teaching of Christian Science shows that the human or mortal mind is the producer of pain, and that inflammation of the body is invariably caused by fear; whereas the power of the divine Mind, whenever properly applied and understood in Christian Science, removes pain and enables people to prevent the development of pain in their bodies; moreover, when fear disappears the consequent inflammation is bound to subside. St. John says in his epistle: "There is no fear in love; but perfect love casteth out fear;" also, that "God is love."

In answer to the statement that one must not expect Christian Science to mend a broken leg, let us turn to page 402 of Science and Health, where Mrs. Eddy has written these words: "Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last acknowledged. However, it is but just to say that the author has already in her possession well-authenticated records of the cure, by herself and her students through mental surgery alone, of broken bones, dislocated joints, and spinal vertebræ."

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[Ezra W. Palmer in *The Rocky Mountain News*, Denver, Col.]

In a recent issue of the *News*, under the department of religion and social service, a clergyman in an address on the healing of sickness, at the Y. M. C. A., is quoted as making some references to Christian Science and healing by spiritual means which might be misleading. After stating that Jesus healed the sick, he is quoted as "telling of a number of cases where the body was affected through mental suggestion." If the gentleman wishes to convey the impression that the healing work of Jesus, or the healing done through the teachings of Christian Science, was the result of mental suggestion, he has a wrong view of the teachings of the Master as well as of Christian Science.

Mental suggestion is merely another name for mesmerism or hypnotism. It is the alleged control of one human mind over another. It was in vogue in Biblical times under various guises of sorcery, necromancy, witchcraft, Beelzebub.

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It is the counterfeit of that spiritual healing which Jesus practised and taught to his followers. Jesus declared that his works were done through knowledge of the Father; to use his own words, he cast out devils "with the finger of God." His healing power was of God, and the mesmeric action of mortal mind had no part in it. A wicked man may employ mental suggestion or hypnotism, but this action debars the use of Christian Science, which heals only through exact scientific understanding of God.

The gentleman admits that Christian Science heals the sick, but he thought it "overemphasized the spiritual." Does he mean to infer that there is something besides the spiritual which should be emphasized? Jesus did not so teach. He declared the truth, which overthrew the false beliefs of mortals. A student of geometry knows that he must stick to the truth of the proposition he would demonstrate or he can never prove its truth. He might be told by one who did not understand mathematics that his proposition overemphasized geometrical truths. Such a statement would merely provoke a smile from the student who knows he could never separate truth from error unless he held firmly to the logical basis of his work.

"God is a Spirit," Jesus declared; and unless we reason from that basis and hold that the only reality of all things is Spirit and the spiritual universe, we can never overcome the false evidences of the corporeal senses, manifested in sin, disease, and death. Jesus also said, "Ye shall know the truth, and the truth shall make you free." It was the declaration of the truth and the knowledge of its power which enabled Jesus to heal the sick and to calm the storm. This same spiritual truth is enabling Christian Scientists today to follow in the footsteps of the Master in healing the sick and reforming the sinning.

Christian Science does not teach that sickness is an imaginary thing, as this critic infers. Sickness seems real to the corporeal senses, but the falsity of the evidences produced by these same senses is apparent to every observer. Christian Science follows the Master's example in destroying these false evidences. To the senses the son of the widow of Nain seemed to be dead, but Jesus knew otherwise, and the result was that the young man arose from the bier. Of Lazarus he said to his disciples: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Knowing that God is Spirit, Love, and that man and the real universe are like Him, spiritual and perfect, the Master was able to reverse the false evidences of matter, sin, and death, and throughout his entire ministry healed the sick and the sinning and raised the dead.

Jesus never taught that death was inevitable. The fact that those he healed probably all passed away later, gives no warrant for assuming that death is unconquerable. By raising the dead and by his own example in overcoming the "last enemy," Jesus proved that death is an illusion of mortal sense, which spiritual understanding destroys. For ages the race has believed in and feared death, but no teaching of the Scriptures is more conclusive than that it can and will be overcome. Jesus said, "Whosoever liveth and believeth in me shall never die. Believest thou this?"

The speaker is quoted as saying that Jesus made a distinction between sickness and sin, and that he "could not consider a mental error as the cause of illness." No sayings or incidents in the life of our Master are quoted in support of this statement, and it is evidently merely a personal opinion. This gentleman has overlooked the fact that Jesus clearly taught that sin and sickness are interchangeable terms, and he healed them both by the same method. In the case of the man sick with the palsy Jesus showed that sickness and sin are both errors of the human mind and are overcome through knowledge of God.

Jesus said: "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house." Paul also showed the mental origin of both sickness and sin, for after pointing out some of the errors the Corinthians had fallen into, he said, "For this cause many are weak and sickly among you, and many sleep."

The speaker is also quoted as saying, "Beware of any religious cult that has its end in the help of the flesh." If the speaker means by this that Christian Science teaches that the *summum bonum* of man is to attain ease in the flesh, he is greatly mistaken. Christian Science heals the sick as did our Master. It recognizes that healing the sick is but a step toward the spiritual goal of every true Christian,—complete redemption from mortal ills and the attainment of complete unity with God, the Father. Mrs. Eddy clearly taught that physical healing was not the ultimate of Christian Science. In Science and Health (p. 150) she says: "The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

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[S. T. Downs in *Union City* (Ind.) *Times*]

In a sermon as reported in the *Times* such harsh terms were used as "delusion," "dishonor," "of the devil," and a number of others of like nature, to denounce those who disagree with this clergyman's opinion that "the miraculous presence and power of the Holy Spirit were peculiar to the apostolic age and to the church in the beginning." So far as his statements concern Christian Science, which was included in his denunciation, we fail to find anything in the Scriptures to warrant such a conclusion. On the contrary, authentic history of Christianity for the first three centuries and the history of Christian Science for the last half-century indicate that the presence and power of the Holy Spirit, as divine Love, may be demonstrated here and now through the understanding of spiritual law.

Christian Science is proving that Christ Jesus was referring to his followers for all time when he said, "He that believeth on me, the works that I do shall he do also." This proof is to be found in the healing of all manner of sickness, the reformation of the sinner and the slave of false appetite, in the destruction of lack and misery of every kind, and in purer living on the part of those who have come under the beneficent influence of this wonderful truth about God and man. In other words, Christian Science is proving that the kingdom of heaven is at hand, and that we can partake of it only as we understand the spiritual teachings of the Scriptures as set forth in the works of Mrs. Eddy, the Discoverer and Founder of Christian Science, and as we strive to follow the instruction of Christ Jesus, "If thou wilt enter into life, keep the commandments."

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No man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourself so. If you find yourself so loaded, at least remember this: it is your doing, not God's.—GEORGE MACDONALD.

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Editorial

"Be of good cheer"

Because the healing of the sick is more readily seen and acknowledged than the other reforms which Christian Science has brought about in human experience, the impression has prevailed with many persons that it is the sole objective of this religious system; but such is not the case. Mrs. Eddy, in answer to the question, "Is healing the sick the whole of Science?" says: "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin; and this task, sometimes, may be harder than the cure of disease" (Rudimental Divine Science, p. 2). In this view of Christian Science we see that it readily conforms to the requirements of Christ Jesus' teachings and practice, and thereby proves its status as the revival of primitive Christianity, for the reason that through its ministrations the sick are healed, the sorrowing find comfort, and those dead in trespasses and sins awake to a new sense of life.

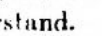
That Jesus regarded sickness and sin as equally contrary to the law of God, is shown by his saying to the "man sick of the palsy": "Son, be of good cheer; thy sins be forgiven thee." To the scribes, who were shocked by this declaration of power to forgive sins, he said: "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house."

Plainly it was the healing work done by Christ Jesus that was most offensive to the scribes and Pharisees; and this because it wounded their self-love and was a reproach and a rebuke to their lack of genuine piety and consecration —to their lack of works which would prove that they understood the one true God of Israel. Moreover, it is not impossible that the violent opposition to Christian Science in some quarters today, and especially that which would utterly deny its healing work or attempt to explain it by saying that it is the result of suggestion, is due to the same reason. Nevertheless this healing work, which caused so much stir among the priests and elders of his day, was the invariable accompaniment of Jesus' teaching and exhortation, and as it is with Christian Science at this time, so it was then the most impressive and easiest understood part of his work.

Healing the sick was not, however, the whole of our Master's work, nor was it the most important, although it may have seemed so to many, because it was all they could understand. And it was not strange that this should be so, for even to his disciples the Master felt constrained to say, "I have yet many things to say unto you, but ye cannot bear them now." The healing of individuals and of the multitude was done in the sight of all, and so far as the accomplished fact was concerned, it was apparent to every one; but to his disciples he spoke in parables, which were largely beyond the understanding of the multitude and those who were unwilling to listen with an open mind.

Notwithstanding the large portion of the New Testament which is given over to the record of Jesus' works of healing, and of similar works done by the disciples and early Christians generally, there is no possibility of doubt that the primary object of our Master's mission was to establish the kingdom of God in the hearts of men; or, to use his own language, "That they might know thee the only true God, and Jesus Christ, whom thou hast sent." This also is the primary object of Christian Science, which brings to the sick and the sinning of today the centuries-old message of the Master: "Be of good cheer." As the lives of Christian Scientists continue to bear witness to the twofold efficacy of this healing truth, the belief that Christian Science is but a "cure-all" for pain will gradually cease and Mrs. Eddy's work will be fully and freely acknowledged as both Christian and scientific.

Archibald McLellan.



Correcting Self-condemnation

Self-condemnation presents itself for correction only to those who are striving for spirituality. They alone are aware of the great distance between the ideal man and the mortal counterfeit and are capable of suffering from the glaring contrast. Metaphysically considered, self-condemnation is one of the many phases taken by selfishness, that is, by the belief in a self apart from God, and it must therefore be destroyed, like all those other phases, by the spiritual understanding of man's true self. In this overcoming, however, there is danger of overlooking. In leaving behind the sense of guilt, watchfulness is needed not to fall into the temptation of moral slackness.

Mrs. Eddy has shown solicitude for the welfare of students of Christian Science by uncovering both of these false states of mind. On page 455 of Science and Health we read, "A mental state of self-condemnation and guilt or a faltering and doubting trust in Truth are unsuitable conditions for healing the sick." Again, on page 112 of "Miscellaneous Writings," referring to the condition called "moral idiocy" of a certain noted criminal whom she visited in his cell, Mrs. Eddy writes, "This mental disease at first shows itself in extreme sensitiveness; then, in a loss of self-knowledge and of self-condemnation,—a shocking inability to see one's own faults, but an exaggerating sense of other people's."

Between these two extremes lies the human right thinking which is directed by divine Science. Self-condemnation, as it generally afflicts the conscientious Scientist, tends to become the bane of his existence unless corrected by Truth. It frequently seeks entrance into his consciousness just after he has performed some particularly useful piece of spiritual work. At such times self-condemnation is merely the result of the general condemnation which error tries to impose upon those who are destroying error, and the acceptance of this condemnation would load the sin of the world upon those who are actually saving the world. Then it behooves the practical Christian Scientist to ask, Is it self-consciousness which is at fault, or self-indulgence, self-justification, self-pity, self-importance, etc.? In any case self-importance must play a part in every type of ill which reaches humanity, for if no importance whatever was attached to self, no suggestion could convert itself into sin, sickness, or death.

The little child who is made happy dances without self-consciousness, and if asked to do so repeats statements of truth without exhibiting self-importance, but if later in life the belief in a self apart from God is cultivated in that child-thought, constraint and timidity will dampen spontaneity. The working Christian Scientist is learning to remain childlike, and he realizes that the less self enters into his thought, the sooner will God's divine compassion reform the cripple, rearrange the distraught mentality, and regenerate the guilty and the fallen. Isaiah's uplifted consciousness perceived a glorious fact when he uttered the words, "Behold, the Lord God will help me; who is he that shall condemn me?" This same divine compassion, bursting the bounds of human limitation, uttered itself in Jesus' cherished words, "Come

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unto me, all ye that labor and are heavy laden, and I will give you rest."

The great distance between the depravity of mortal belief and the holiness of reality startles human consciousness. It is essential to remember that humanity is empowered to choose good and to eschew evil, to put off the false self as the new and true self appears, and that the fulfilling of the law means love in operation. Finally, the ability to see our faults for what they are need not interfere with our joy in correcting them. In that wonderful third chapter of I John from which some verses are read at the close of every Christian Science service, we also find the following scientific assurance: "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." Whatever condemnation human judgment may declare, the divine verdict can annul.

WILLIAM D. MCCRACKAN.

"I will greatly rejoice"

IT is deeply interesting to read the many admonitions as to rejoicing found in the Bible, and Christian Science is daily bringing these precious gems to light so that we may make them our own. In the sixty-first chapter of Isaiah we read, "I will greatly rejoice in the Lord," and the reason for the rejoicing follows: "He hath clothed me with the garments of salvation." This is the essential point, although the whole passage tells in glowing terms of an outpouring of spiritual blessings typified by precious jewels and also the upspringing of flowers and fruitage. The student of Christian Science knows that all good things spring up in abundance from the soil of true spirituality, that the prophet's words will come true, when "God will cause righteousness and praise to spring forth before all the nations."

Our beloved Leader presents a profound reason for joy when she says (No and Yes, p. 8), "We can rejoice that every germ of goodness will at last struggle into freedom and greatness, and every sin will so punish itself that it will bow down to the commandments of Christ,—Truth and Love." In the prophecy of Habakkuk we find a passage closely related to the one in Isaiah already quoted, in which we are told that although neither vine nor fig tree yield their fruit, and although the flocks and herds perish from the stalls, yet the true cause for rejoicing remains. The passage reads, "I will joy in the God of my salvation;" and it further declares, "He will make my feet like hinds' feet," a promise which may well gladden those who have in vain sought healing from a material source.

The Christian Scientist is healed by divine Truth, which comes to him in full tide, sweeping before it the evidences of disease and the fear of it as well. This alone may indeed cause one to rejoice greatly, but there is something in store for him richer and rarer than physical healing, and in Scripture language it is called "knowledge of salvation." It was the father of John the Baptist who foretold the coming of this divinely scientific knowledge, which he said should "give light to them that sit in darkness and in the shadow of death." On page 593 of Science and Health salvation is thus defined: "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed." Would not every one who gained a knowledge of salvation such as this rejoice greatly!

Christian Scientists find that in their human experience they must be tested until the point of perfection is reached. The art of living is unquestionably the highest of all arts, and when we first begin to practise it, as taught by divine Science, we may not be able to advance beyond the severely straight lines which lead direct to Principle; but even so there is great cause for rejoicing, if the lines of thought are straight and go out into righteous words and deeds. If they are not straight they must be corrected; and again we may rejoice, because God holds His children too high to tolerate any imperfection in them or their work. What if the test does seem severe in its demand that all hate, even every shadow of selfishness, be cast out to make room for Love's full reflection, and that no Babylonish garment of impurity can remain hidden in our tent, since this would make it impossible for us to win and wear the "robe of righteousness" of Isaiah's vision!

The psalmist speaks of the strong man who rejoices "to run a race," and Paul doubtless learned many lessons from the stern discipline of the Roman gladiators, as he says, "I keep under my body, and bring it into subjection;" but we know that this discipline was spiritual, not physical, and its guerdon was an incorruptible crown. Paul also tells us that there is no uncertainty as to the results of this spiritual warfare, and like the great Teacher, he constantly urges upon us the duty of rejoicing. Christ Jesus has only one counsel for those who suffer persecution, namely, "Rejoice and be exceeding glad," and in preparing his disciples for the crucifixion,—his great test and theirs,—he said, "If ye loved me, ye would rejoice." The pure joy which was his, and may be ours all the time, was the joy which rests upon the knowledge of salvation, which knows that, whatever the outward seeming, God reigns; and that He "giveth us richly all things to enjoy."

ANNIE M. KNOTT.

Among the Churches

Current Notes

NORWAY, MAINE.—During the past twelve months the Christian Science Society has distributed through the mail 468 *Sentinels*, 67 *Journals*, and 905 *Monitors*. A number of these publications, as well as pamphlets, have also been distributed by hand. There have been sold since March, when the books were first put on sale in Norway, nine copies of "Science and Health with Key to the Scriptures," three of "Miscellaneous Writings," and one Manual. The sales of *Quarterlies* have more than doubled.—*Correspondence.*

OMAHA, NEB.—Second Church of Christ, Scientist, has bought a lot at Forty-sixth and Davenport Streets, preparatory to building a church. The lot is 70 by 125 feet, beautifully situated and convenient for the members of the congregation. The price paid was thirty-seven hundred and fifty dollars. Plans are also under way for the erection of a Christian Science church in the north part of the city.

Omaha Bee.

PALO ALTO, CAL.—Construction work has been begun on the new Christian Science church edifice at Bryant Street and Forest Avenue. The building will cost twenty thousand dollars, not including the furnishings. The main auditorium will have a seating capacity of five hundred and the Sunday school room two hundred. The lot is 100 by 112½ feet, and the building is almost as large as the lot.—*Palo Alto Times.*

PHILADELPHIA, PA.—Third Church of Christ, Scientist, has bought and taken title to the chapel of the Philadelphia Bible Christian Church, at 1834 to 1838 Park Avenue, for fifteen thousand five hundred dollars. The property includes a story and a half structure on a lot 50 by 95 feet.

The Press.

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Shreveport, La.—The members of First Church of Christ, Scientist, will occupy their new home this morning [July 9]. This building, purchased recently from the Hebrew Zion, has been thoroughly refitted and renovated.

The first Christian Science service held in Shreveport was in a private home, sixteen years ago. It was attended by four persons. This number soon increased to sixteen and the service was held in a room over what was then the People's Library. Later a larger room was secured in a building on Texas Avenue, and from there a more desirable location was obtained in the Levy Building. The steady growth of this church compelled another change of quarters to the building occupied by the Caddo Club. Following this, the members purchased a cottage on Grand Avenue and had it remodeled. Again, because of an overcrowded condition, due to the increased membership, another change of location was determined upon, and the selection rested on the edifice which is now the property of this church.—*The Caucasian.*

Sioux Falls, S. Dak.—First Church of Christ, Scientist, has sold its church property on the corner of Dakota Avenue and Eighth Street and intends to build a new edifice on the corner of Minnesota Avenue and Fourteenth Street. In the mean time, until the new edifice is ready, regular services, beginning Sunday, July 2, will be held in the new Odd Fellows Temple, 214 South Dakota Avenue, between Tenth and Eleventh Streets.—*Sioux Falls Argus-Leader.*

San Francisco, Cal.—The corner-stone of the edifice of Second Church of Christ, Scientist, was laid Saturday morning, June 3. The building is being erected at the southeast corner of Dolores and Cumberland Streets, and the main auditorium will have a seating capacity of one thousand, while the Sunday school room will be of equal size. The total cost of building and equipment will be about one hundred thousand dollars.—*San Francisco Chronicle.*

Fresno, Cal.—Brick work on the walls of the new Christian Science church building at the corner of N and Calaveras Streets has now [June 3] reached the second floor level and floor joists have been laid. The church must be ready for occupancy by Oct. 1. The large Sunday school basement, arranged to seat five hundred children, is now completed. The main auditorium of the church will seat between eight hundred and fifty and nine hundred persons.

Fresno Republican.

Peoria, Ill.—At the semiannual business meeting of Second Church of Christ, Scientist, announcement was made that the new church building will be ready for occupancy by the middle of September.—*Peoria Journal.*

Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 3, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 11, 1916.

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

Those who have made application for membership prior to June 2, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

John V. Dittemore, *Clerk*,
Suite 550, 236 Huntington Avenue, Boston, Mass.

The Lectures

New York, N. Y.

The remarks of Albert F. Gilmore in introducing Prof. Hermann S. Hering at the lecture given in Æolian Hall for Fifth Church of Christ, Scientist, were as follows:—

One often hears wonder expressed that Christian Scientists are so faithful in their attendance upon the Sunday services, the Wednesday evening meetings, the lectures, and various other activities of this movement; and it may not be amiss if we consider for a moment what are some of the reasons for this devotion.

Incident upon the understanding of what God is, His goodness and His allness, of what man is, and of the eternal and indestructible relation of God to man, the destruction of evil in its manifold forms is so complete that Christian Scientists have come to exclaim with the prophet of old, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" For Christian Scientists have come to know that with a knowledge of Truth they are able literally to break every band of wickedness with which mortal man has embound himself by his belief in the reality of sin; to undo every burden, however heavy it may be, which he has imposed upon himself; to let the oppressed go free from every form of slavery and bondage; to break the yoke of every limitation which he has set for himself; in short, that an understanding of Truth enables one to heal every form of sickness, to comfort the sorrowing, to bind up the broken-hearted, and to reform the sinner.

On page 419 of Science and Health Mrs. Eddy tells us that "a grain of Christian Science does wonders for mortals, so omnipotent is Truth," and Christian Scientists have acquired the earnest conviction that an enlarged understanding will lead mankind into the full day of spiritual salvation. Again on page 342 we read that "the hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, 'making wise the simple.'" Christian Scientists gladly turn from dogmatic discussion and human opinion to a religion based upon Principle, capable of proof and demonstration. Christian Science meets all human needs, furnishing a ready means of solution alike for the smaller affairs of the day and the deeper problems of life, even answering Pilate's centuries-old question, "What is truth?"—*Correspondence.*

Farmer City, Ill.

In introducing Virgil O. Strickler, who lectured on Christian Science, Judge Frederick C. Hill spoke as follows:—

We are living in an age of progress. Superstition, blind beliefs, creeds, and ceremonies are giving way to trust and confidence, and to a reaching out after the real and the eternal. Humanity is engaged in a quest for deliverance from the ills and besetments of the flesh, and the signs of the times bear unmistakable evidence of a universal return to the understanding and worship of that God "who forgiveth all thine iniquities; who healeth all thy diseases."

In the brief space of fifty years Christian Science has challenged the attention of the world. To the sick and sinning it has brought surcease from physical pain and sorrow, and has made practicable in daily experience the precepts and teachings of the Master. It has won recognition as the liberator of humanity from its self-imposed bondage of slavery; it has established proof of the law, order, and

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perfection of being. It has opened the door of understanding in human consciousness whereby man rightfully exercises dominion over all evil. Its study and practice affords opportunity for demonstrating God's laws, and for proving their usefulness and availability at all times in the destruction of everything unlike Him.—*Correspondence.*

La Crosse, Wis.

D. S. Greig in introducing Clarence C. Eaton, who lectured on Christian Science in the La Crosse Theater, said:—

Christ Jesus was rejected by those to whom he came because the doctrine he taught seemed to the people of that time to be heresy. He taught spirituality instead of materiality, and proved by both words and works that man in his true relationship to God has dominion over all things. Through his understanding of divine Principle, Christ not only raised the dead, healed the sick, and forgave sins, but also turned the water into wine, walked on the waves, caused the draught of fishes, and calmed the storm. Christian Science is the discovery of the truth that Jesus taught, and it needs no argument. The thousands of healings, many of them seemingly impossible, and the many blessings that only the Christian Scientist experiences, present overwhelming evidence that here is a practical religion, to be used in any and every phase of human experience.—*Correspondence.*

Cleveland, Ohio

The introduction by Charles McCarty, first reader, in presenting John W. Doorly, who lectured on Christian Science in the edifice of First Church of Christ, Scientist, was in part as follows:—

Much that is good has been said and done in the name of science, but the Science capable of "lifting humanity above itself into purer desires, even into spiritual power and good will to man" (Science and Health, p. 407), must be Christian; in other words, it must be the Science of an absolute understanding of God. We know that Christian Science, being based on the Bible and following the teachings and works of Christ Jesus, is the Science of an absolute understanding of God, because it is demonstrable. Christian Science heals sickness and sin; it comforts the sorrowing, and makes love and good to abound wherever the letter and spirit of this divine Science are understood.—*Correspondence.*

Lectures to be Delivered

CALIFORNIA—Hayward: Dr. Walton Hubbard, Native Sons Hall, 8 p.m., Sept. 28.
Mill Valley: Dr. Walton Hubbard, Outdoor Art Club House, 8 p.m., Sept. 29.
Oakland (Second Church): Dr. Walton Hubbard, Church Edifice, Thirty-fourth and Elm Streets, 3 p.m., Sept. 24, and 8 p.m., Sept. 25.
Redondo Beach: George Shaw Cook, South Grammar School, Marguerita Avenue, 8 p.m., Sept. 26.
Sacramento (First Church): Ezra W. Palmer, Tuesday Club House, Twenty-eighth and L Streets, 8 p.m., Sept. 29.
CANADA—Edmonton, Alberta: Paul Stark Seeley, Pantages Theater, 3 p.m., Sept. 24.
London, Ontario: Virgil O. Strickler, Masonic Temple, 8:15 p.m., Sept. 19.
Saskatoon, Saskatchewan: Paul Stark Seeley, Empire Theater, 8:30 p.m., Sept. 25.
CONNECTICUT—Stamford: John W. Doorly, Church Edifice, Prospect Street, 8 p.m., Sept. 28.
ENGLAND—London (Seventh Church): John Sidney Braithwaite, Town Hall, Fulham, S.W., 8 p.m., Oct. 5.
London (Eighth Church): John Sidney Braithwaite, Clapham Public Hall, High Street, Clapham, 8 p.m., Oct. 2.
Richmond, Surrey: John Sidney Braithwaite, The Hippodrome, The Green, 3:30 p.m., Oct. 8.
York: John Sidney Braithwaite, Cooperative Hall, Railway Street, 8 p.m., Sept. 25.
ILLINOIS—Bloomington: Frank Bell, Church Edifice, Monroe and Prairie Streets, 8 p.m., Sept. 25.
Chicago (First Church): Clarence C. Eaton, Church Edifice, 4017 Drexel Boulevard, 8 p.m., Sept. 28 and 29.
Chicago (Fourth Church): William R. Rathvon, Church Edifice, Harvard Avenue and West Marquette Road, 8 p.m., Sept. 28 and 29.
East St. Louis: John R. Dunn, Church Edifice, Summit Avenue and Washington Place, 3 p.m., Sept. 24.
Evanston: Virgil O. Strickler, Church Edifice, Chicago Avenue and Grove Street, 8 p.m., Sept. 29.
Polo: Frank Bell, Public School Building, 3 p.m., Sept. 24.
Springfield: John Randall Dunn, Chatterton Opera House, 8:15 p.m., Sept. 28.
INDIANA—Indianapolis (First, Second, and Third Churches): Clarence C. Eaton, Murat Theater, 3:30 p.m., Sept. 24.
Neligh: Ezra W. Palmer, I. O. O. F. Auditorium, 8 p.m., Sept. 21.
IOWA—Sioux City (Second Church): Charles I. Ohrenstein, High School Auditorium, 3 p.m., Sept. 17.
MASSACHUSETTS—Abington (auspices Rockland): Bliss Knapp, Franklin Hall, 4 p.m., Sept. 24.
Newton: John W. Doorly, Players Hall, West Newton, 8 p.m., Sept. 22.
MICHIGAN—Ironwood: William R. Rathvon, Temple Theater, 3:30 p.m., Sept. 24.
MINNESOTA—Kasson: Charles I. Ohrenstein, City Hall, 8 p.m., Sept. 28.
MISSOURI—Kansas City (First Church): Virgil O. Strickler, Church Edifice, Ninth Street and Forest Avenue, 8 p.m., Sept. 28.
Kansas City (Second Church, one of community lectures): Virgil O. Strickler, Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., Sept. 26.
Kansas City (Second, Third, Fourth and Fifth Churches, lecture for business people): Virgil O. Strickler, Willis Wood Theater, Eleventh and Baltimore Avenue, 12:15 to 1 p.m., Sept. 27.
Kansas City (Third Church): Virgil O. Strickler, Church Edifice, Fortieth and Walnut Streets, 8 p.m., Sept. 25.
St. Louis (Fifth Church): John Randall Dunn, Church Auditorium, Princess Building, Grand Avenue and Olive Street, 8 p.m., Sept. 23.
NEBRASKA—Hastings: Ezra W. Palmer, Kerr Opera House, Sept. 25.
Lincoln: Ezra W. Palmer, Church Edifice, Twelfth and L Streets, 3 p.m., Sept. 24.
NEW JERSEY—Jersey City: John W. Doorly, Bergen Lyceum, Bergen Avenue, near Fairview, 8:15 p.m., Sept. 29.
Orange: John W. Doorly, Central School Auditorium, 3:30 p.m., Sept. 24.
OHIO—Cleveland and Lakewood (community lectures), Edward A. Merritt:—
Cleveland: First Church, East Forty-sixth Street and Cedar Avenue, 8 p.m., Sept. 23, and 3 p.m., Sept. 24; Fifth Church, Franklin Avenue and West Fifty-eighth Street, 8 p.m., Sept. 25 and 26; Third Church, West Twenty-fifth Street and Mapledale Avenue, 8 p.m., Sept. 29 and 30.
Lakewood: First Church, Detroit Avenue, opposite Arthur Avenue, 8 p.m., Sept. 28.
SOUTH DAKOTA—Hurley: Frank Bell, Church Edifice, Center Avenue, 8 p.m., Sept. 19.
Redfield: Clarence C. Eaton, Guild Hall, 8:30 p.m., Sept. 21.
TEXAS—Sherman: Frank Bell, Sherman Opera House, 8 p.m., Sept. 29.
VERMONT—Lyndonville: William W. Porter, Music Hall, 8 p.m., Sept. 26.
Montpelier: Bicknell Young, Kellogg-Hubbard Library Hall, 8 p.m., Sept. 28.
WISCONSIN—Ashland: William R. Rathvon, Church Edifice, 221 Ellis Avenue, 8 p.m., Sept. 25.
Superior: William R. Rathvon, Superior Grand, 8 p.m., Sept. 26.

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Testimonies of Healing

In thanksgiving to God, and in gratitude to Mrs. Eddy for her unselfish labors in demonstrating and establishing the Science which she discovered, I gladly testify to the healing and saving power of Christian Science. My home was in Australia for ten years, and during that time I was a great sufferer from abdominal complaints, indeed was a semiinvalid. Various remedies and methods for regaining health and strength were given a steady and faithful trial, but without avail. After being under the care of a specialist for a year I was told that my only recourse was to an operation, which would probably bring release from the terrible headaches that prostrated me every week or two and left me in an extremely weak condition. My husband feared I was not strong enough to recover from the shock of an operation and would not consent to it.

At this stage of discouragement I lost all faith in medicine and began to experiment with various diet "cures." There was considerable improvement at first, but the benefit was not lasting, and when business called my husband to Sydney, New South Wales, my health began to fail rapidly, and for the first time I gave up hope and thought there was little use in trying any longer to live. No doctor had attended me for two years and I dreaded to have one, fearing he would advise an operation; but my condition was so serious it was decided that I must have medical attendance. The physician declared an operation to be imperative, and advised me to go to the United States or to England to have it performed. After these years of faithful following of the different schools of medicine and diets, to experience no relief and finally to be told I must cross the ocean to undergo an operation, was indeed discouraging. It was not possible for my husband to accompany me, and I began the sad preparations for breaking up my home.

Just then Christian Science was brought to my notice. Without faith, but eager to try anything which might bring relief, I arose from a three days' prostrating attack of pain to visit a Christian Science practitioner. Surely God is an ever-present help in trouble, for since that day I have been a different woman. The perfect healing was accomplished in four days, although I continued to take treatment for three weeks, not realizing that the healing was already complete. The dark clouds of sickness were dissipated, and for seven years I have not taken a drop of medicine or used any material remedies, neither have I thought of my food except to be thankful for it and enjoy it.

During those few visits to the practitioner's office there was good seed sown, and my concept of God was so changed that I gladly learned of the Christian Science church organization and have since been in happy attendance at the services in Sydney and other places where my travels have led me. Nine months after my complete restoration to health my husband and I enjoyed a trip around the world, and it stands out as a very happy experience, since always before that time travel was undertaken with fears of illness which were generally realized. While passing through the United States I had the great privilege of class instruction.

A few years ago we left Australia for Singapore, and I am very grateful that through some understanding of Christian Science I have been, with two exceptions, perfectly well, although many times surrounded by illnesses supposed to be more or less unavoidable in a tropical climate. On the first occasion the physical discord was probably what is known as "dengue" fever, which was prevalent at that time, and it was overcome in a few days. There was no sense of fever, but aching bones and great weakness prevailed. The other ailment, a bowel disorder, was overcome in two days. I was not confined to bed in either case and was enabled to make my usual appearance at the table during the struggle to realize the truth.

What Christian Science has done for me can be readily appreciated when my life now is contrasted with the existence of fifteen years ago. I was then much of the time under medical care and my life was shadowed by many fears; but now there is established good health and no fear, only trust in the omnipotence of good. Christian Science has been an inspiration and a practical help under every adverse circumstance or condition. It has given far more than the former sense of good health, which might be shaken at any change of weather or climate or environment. Health is beginning to be understood as a spiritual fact, not dependent on air, food, or exercise.

Above all, I am grateful for the spiritual uplift and better concept of God as Love which Christian Science has unfolded to me, and have come to realize that gratitude is more than words.— May A. Fisher, Singapore, Straits Settlements.

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In the spring of 1914 I had three hemorrhages from the lungs. The final one did not come until the middle of August, at which time work had to be given up. The first day of September found me in a hospital for an operation, and the operating surgeon informed my wife that I would never be able to return to my work. A month later, however, I returned to duty for three days, and as I was preparing to take more leave, the head of our bureau told me that if another breakdown occurred, or even a slight fever, I would have to leave Washington. There was a place to send me, which was Fort Staunton, N. Mex., but my wife and baby could not go too, and it caused me a lot of worry to think of leaving them when our home had been so happy.

A friend then told me of the Christian Science Wednesday evening meeting and I agreed to go with him out of curiosity. The service impressed me so much, however, that I asked him to take me to a Christian Science practitioner, and he did so within a day or two. I told her that I had laughed at Mrs. Eddy and what Christian Science could do, but knew nothing about this teaching. From that day, Dec. 8, 1914, I have been a different man. The severe pain has left me entirely, and my appetite is good all the time. The craving for cigars also left me within a few days, and I have no desire to smoke. Never before did I know anything of God and all that He has power to do. Mrs. Eddy's teachings have taught me to trust in God, knowing that He is Life, Truth, and Love, and that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

I give this testimony with the hope that some one who thinks he has an incurable disease will know that there is a cure for every ailment. If we believe that God is, then we must acknowledge that man is made in His likeness.

William E. McConnell, Washington, D. C.

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[Translated from the German]

After having kept silent so long, I feel impelled to testify to the many blessings which I have received through Christian Science. In 1912 I became afflicted with a serious bladder trouble, and upon the physician's advice submitted to an operation. I had great expectations of being completely restored, but my hopes were not realized, for after I took up my work again the ailment returned, and this made me feel very despondent. I went back to the physician to be treated, but when after four months I did not experience any

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benefit, I stopped going to him, and having known of Christian Science for quite a while, took up its study in all earnestness. As a result I was healed of the illness in a short time.

I am very grateful for all the benefits which our heavenly Father has bestowed upon me, and my sincere desire is to be worthy to be called a Christian Scientist. I also think of Mrs. Eddy with love and gratitude for the great work which she has accomplished for humanity. I would like to add that through Christian Science my little son has been healed of an eye trouble within a short time.

FRAU HELENA K. ZIMMER, Sebewaing, Mich.

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Truly divine Love meets "every human need," as our Leader declares on page 494 of Science and Health. A friend who had been healed of lung trouble through Christian Science, encouraged me to take up the study of this teaching. I would read the literature, then let it alone for a while, but it was never entirely out of my thought. Soon after this I heard a minister preach against Christian Science, and right there made up my mind to buy Mrs. Eddy's book, "Science and Health with Key to the Scriptures," to see if what he said was true. I however found he was mistaken. After reading this book almost constantly for three days, I realized to my great joy that I was entirely healed, after years of suffering from hemorrhoids, stomach and bowel disorder, and nervousness.

It is about five years since then, and I have not taken any material remedy in that time. Not long ago I contracted a cold, and because of its severity feared acute lung trouble. I felt too sick to help myself, so a practitioner was asked to work for me. That night, and every night thereafter, I slept well, and the cold left without a fever or headache. Help has been received in many other ways. To those that are skeptical I would say, Study this book and find out for yourselves. It seems to me that Christian Science is what I have been searching for all my life.

For the physical healing I am indeed grateful, but more so for the spiritual awakening. I was led to love the Bible study through reading Science and Health, which is indeed a "Key to the Scriptures."

MRS. D. E. WASSON, San Dimas, Cal.

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This testimony is given in the hope that it may encourage some one who is looking for work. After completing a four year course in high school I started out to look for my first position on the basis of offering my service for the good of God's children. Having always wanted to work for an architect, I went first to the office of one who was a Christian Scientist, but he was out and his draughtsman told me there was no opening. That afternoon fifteen architects were interviewed, but all said there was no hope of my finding anything in the architectural line. I was not discouraged, however, but knew there would be work for me in God's vineyard. Then I applied to various banks and was promised a position in one of them; but before the final arrangements were made it was necessary for me to undergo a physical examination in order to be admitted to their pension system. I did not like the idea of being a bank messenger after saying that I was going to be an architectural draughtsman, but all false pride left as these words came to my thought: "To do good in God's vineyard is your greatest desire, so where you can do most good there you want to be."

On Monday morning I called at the doctor's office, and after undergoing a thorough examination was pronounced sound and strong. The doctor especially remarked on my good eyesight, and I thanked God that we learn in Christian Science that we see through spiritual sense, not material, as some years ago I had worn glasses. It had also been said that I had heart trouble. After this I called again at the office of the architect who was a Christian Scientist, for I had not yet seen him personally, this time taking some of my drawings with me, and was given a position. From there I went to the bank to say that it would not be possible for me to accept the kind offer that had been made me. This was indeed another victory of Spirit over matter.

I am deeply grateful for my understanding of God as taught by Mrs. Eddy in Science and Health. The Christian Science literature is a blessing for all seekers of Truth. I am thankful for the scientific thought governing our happy home. For the last three years Christian Science has been our only remedy, and in these days of seeming worry and unrest the spiritual uplift and the peace we experience by relying upon God are most gratifying.

OTTO V. UEBERROTH, Chicago, Ill.

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This testimony is sent with love and gratitude for what Christian Science has done for me. For twenty-eight years Science and Health has been in my home, and it has been a wonderful guide. I have depended on Christian Science entirely during these years, and no ailment that has once been overcome has ever returned. Some years ago there was manifest a malignant growth which did not yield to my treatment, so I wrote to a Christian Science practitioner and was healed at once. No words of mine can express my thankfulness to God and my gratitude to our dear Leader for the blessings I have received.

MRS. L. C. STALLCUP, Ardmore, Okla.

✧

When the Science of Christianity was brought to my attention seven years ago, I had undergone two surgical operations and was then suffering from a nervous trouble as well as from stomach, intestinal, and liver derangement of thirteen years' standing. I consulted many physicians and took medicine continually, until finally the doctors as a last resource sent me to French Lick Springs in Indiana. When the waters there failed to effect a cure, I was told nothing more could be done, so became reconciled to the condition as permanent.

Several years later a kind acquaintance spoke to me of Christian Science. The religious aspect of this teaching did not appeal to me, but as the lady was very earnest and everything else had been tried, I consented to have treatment. I told the practitioner, however, that my condition would be worse if medicine was not taken, and that I did not believe a cure possible. After two weeks of daily treatment there was not the slightest improvement, but at the end of the third week I was greatly surprised to find myself well. Six months later I had occasion to obtain insurance and passed an examination for a twenty year term in two companies.

Deep as is my gratitude for the physical restoration, it almost sinks into insignificance beside the relief from other harassing conditions in my life at that time. For three years I had been separated from my husband, owing to his irresponsibility through an ungovernable and so-called inherited appetite for liquor. He was also a physical wreck, given up by physicians, and having lost every dollar in business, had reached an extremity which proved to be "God's opportunity." He lost all desire for alcohol in three treatments, but the physical healing was very slow, covering practically two years under almost constant treatment. During that time his condition appeared to grow desperate, and we punished ourselves with many doubts and fears. Today, however, he is well, happy, and useful, through his knowledge of Chris-

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tian Science, which, when honestly and persistently applied, meets all needs.

Instead of a feeling of aversion for the Bible, which formerly seemed visionary and impractical, this book, in the light of Christian Science, has become of absorbing interest, and this illumination is the key to all our present happiness. We are trying to express our thankfulness to God, and our gratitude to Mrs. Eddy,—that brave follower of Christ Jesus who interpreted his teachings to this age,—as well as to all who helped us, by trying to conform our lives to the truth of Christian Science and so bring the light to others, for this is only "reasonable service."

PHYLLIS ASHCOM LEWIS, New York, N. Y.

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With a heart overflowing with gratitude for the benefits received through Christian Science by gaining an understanding of our loving God and of man's relation to Him, I give this testimony. I had heard of Christian Science for fifteen years, but objected to its teaching, the word Science being to me, in my ignorance, the stumbling-block.

A few years ago I heard for the first time a lecture on Christian Science, and it impressed me so much that it set me thinking. About that time I became very sick with a bad cold, also chills and fever. To please my wife, who had become acquainted with some Christian Science people and had gained some understanding of its teaching, I consented to call a practitioner. The good man came in the middle of the night and gave me a treatment. After an hour I fell asleep and slept till daylight, when I got up feeling perfectly well and with no sign of fever. At the same time I was healed of chronic bowel trouble, after suffering from it for thirty years.

The healing for which I am most thankful, however, is that of intense pain in the lower part of the back. I had suffered from this for forty-eight years, having three or four attacks each year and being incapable of moving about from two to three weeks each time; but I have been completely cured in Christian Science. Many minor ailments have been overcome with the help of that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The *Sentinel* and *Journal* have been a great help to me in gaining an understanding of God as Life, Truth, and Love, and of man created in His image and likeness. The greatest blessing of all has been the overcoming of a seemingly uncontrollable temper, which often made life a burden to my family and self.

For all these blessings, and the great spiritual uplift experienced, I give thanks to God, our loving Father. I am also grateful to Mrs. Eddy for her loving, unselfish work in behalf of suffering humanity. Although I am now in my seventy-third year, my health is excellent. I strive daily to have that Mind in me "which was also in Christ Jesus."

WILLIAM E. MUELLER, East San Diego, Cal.

✧

It is with a deep sense of gratitude for what Christian Science has done and is doing for me that I send this testimony. From childhood I had been delicate, suffering from spinal weakness, severe headaches, and stomach trouble. Then in 1909 my attention was drawn to Christian Science and a copy of Science and Health was purchased. After studying this book for a short time I found myself gradually growing stronger, so that my work was done without the pain hitherto experienced, and now my strength is equal to that of the average woman.

For this physical healing I am indeed grateful, but much more so for the spiritual understanding of the Scriptures which has been revealed to me in the study of the Bible as taught in Christian Science. It is daily being proved to me that God is a very present help in time of need. For this practical religion, and for the peace and joy that have come into my life, words can never express my thankfulness to God and my gratitude to Mrs. Eddy, the Discoverer of this glorious teaching. My desire is so to live each day that I may show "my faith by my works."

ELLEN BALLARD, Whitefield, near Manchester, England.

✧

With all my heart I am grateful for having been brought to the light of understanding as revealed to us in Christian Science. The Bible is a new book to me, for I can read it apprehendingly by means of its spiritual interpretation as given to us in "Science and Health with Key to the Scriptures" by our revered Leader, Mrs. Eddy,—this world-wide blessing to mankind.

My first knowledge of Christian Science came through physical healing. Having sustained internal injuries by falling from a horse, I could neither eat nor sleep and my suffering was intense. While I was in this condition we chanced to meet a Christian Scientist, who assured me with utmost certainty that if I believed in the efficacy of prayer and relied on God implicitly, medicine would not be needed. I was most willing to do so, and with the simplicity of a child asked her to pray for me. She consented, and healing resulted in twenty-four hours. I was deeply impressed yet unable to comprehend, and told the Christian Scientist emphatically that I was sure the pain would return; but it never did.

Naturally I became interested in Christian Science, and on returning home took up the study of this teaching, which has since proven to be an ever-present help in trouble. For at least twenty years I had been afflicted with neuritis in my arms, but this ailment has been entirely overcome through the reading of Science and Health. For twelve years I have relied on Christian Science, and it has always met my need. How thankful we are that Mrs. Eddy has shown us the way to apprehend the Bible teachings so we can apply divine Love to all our needs.—ROSE ROKKER, Springfield, Ill.

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A great sense of burden has rolled away from both mind and body since my introduction to Christian Science. The healing of a friend led me to investigate this teaching, with the result that after I had attended the Sunday service for several months, acute attacks of stomach disorder of many years' standing disappeared entirely. It was, however, not until about a year later that the fundamental teachings of Christian Science were really understood. Then the healing of numerous other physical ailments followed, among them neuralgia, which was thought to be inherited, and a cough which lasted through the winters from my childhood; also heavy colds became less frequent. For many years one eye had been of no real use to me, but I suddenly discovered that I could use it for reading.

It was several years before a sense of grief, bitterness, resentment, and hatred was wiped out of my consciousness, but when my mental vision was finally cleared the depth of my joy, love, and gratitude no tongue can tell. When I learned to understand and demonstrate that evil is impersonal, no person, place, or thing, but a false belief, there was an added peace and better self-control manifested. Above all, Christian Science is a religion that "meets the heart's great need;" a practical religion of daily use in solving all our problems, yet leading to divine heights where man and the universe are revealed as spiritual and harmonious.

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Words are inadequate to express my gratitude to God for the revelation of the truth, and my deep appreciation of His inspired messenger, Mrs. Eddy, through whose labor of love the whole world is benefiting.

MRS. R. P. IRVIN, Minneapolis, Minn.

✧

I wish especially to give thanks for the Christian Science literature. In an article on the Home Forum page of the *Monitor* one day the statement was made that health is an eternal characteristic of all that God creates, and is an established fact of eternity. In dwelling upon this statement and trying to realize its spiritual meaning, I was healed of what a doctor had pronounced a malignant growth. It is impossible for me to express in words my gratitude for the many other healings I have had physically, morally, and mentally. Chronic throat trouble disappeared after a few months' reading of Science and Health.

We can best show our thankfulness to God and our gratitude to our beloved Leader, Mrs. Eddy, by living in obedience to our highest understanding of God's law, and by giving "a cup of cold water in Christ's name" (Science and Health, p. 570) to those ready for the blessing.

MRS. M. D. ALPERS, San Francisco, Cal.

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[Translated from the German]

I feel a desire to express my gratitude for Christian Science in view of the fact that the members of my family as well as myself have experienced the salutary influence of its teachings in the most positive manner. Through treatment of short duration in Christian Science I have been healed of attacks of colic and of a very painful bowel trouble. My son, who suffered greatly, being afflicted with rheumatism of the joints, was healed perfectly through Christian Science. He is now undergoing all the strenuous duties of a soldier and is serving his country faithfully. His letters reflect happiness, and he tells of being in excellent health.

My daughter became very ill after being vaccinated a second time, and obtained no relief through medical aid. She was, however, completely restored to health after the second treatment from a Christian Science practitioner and is now entirely well. All this prompts me to give public expression to my deep appreciation of the work of our revered Leader, Mrs. Eddy, and to praise Him from whom cometh all good.

FRIEDRICH GRETHER, Blansingen (Baden), Germany.

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[Written for the *Sentinel*]

Prayer

MAUD A. MITCHELL

"OUR Father which art in heaven"—
I paused and wondered where
I could find that beautiful place,
To rest in God's loving care,
For it seemed that our heavenly Father,
With all His protecting love,
Would surely not be far away
From His child where'er he rove.
Then these words quickly followed:
"In earth as it is in heaven,"
And I thought, Can it be that God is here,
Where with sin and sorrow we're driven?
For if God be here on earth today,
I shall my burden bring
And leave it with Him, and take refuge
'Neath Love's protecting wing.

From Our Exchanges

[The Universalist Leader]

There were those in the not very distant past, when the interest in what became known as the higher criticism was developing, who thought that religion was about to be destroyed, but it was not. Instead, great men, such as Dr. Washington Gladden, began to assemble what was left, and behold, there was more religion and better religion. There has been no age when this same fear has not taken possession of some in the face of something they did not understand or that was different. Recently there have been many who have seen in the world war which just now afflicts the earth, the elimination of the church and religion. At first it seemed that it was true that "Christianity had failed," and that the gospel of force was to take the place of the gospel of peace. Time passes on and religion endures, horrible catastrophes follow in quick succession, but religion endures; and it is reported on the authority of able men that more and more are the people of Europe turning to religion as they sense the incompetence of anything else to meet actual conditions. Do not worry about religion coming to an end, but take what you have, be it much or little, and set it at work. There is no solution of world problems, no settlement of world difficulties, save the universal brotherhood of man put into operation, and that is religion, the religion which can never be destroyed.

[The Christian World]

When we go directly to the New Testament, we perceive no solicitude lest the divine character of our Lord should suffer through the ascription to him of a truly human nature. We read in the gospel that he hungered, that he thirsted, that he grew tired; that there were matters on which it pleased God not to give him absolute information; and here in the gospel we read that he wept. And what we must contend for is, that this grief of Jesus had, so to speak, no patronage in it, but that there and then he shared the common pathos of our life and confessed that he too felt with us the weary weight of all this unintelligible world.

The record of the New Testament stands, which tells us that "Jesus wept." In those tears of his we are able to see how truly he is with us in the searching task of living unto God. Face to face with death, he also knew our elementary fears and needed to compose himself by faith, asserting God the Father to his spirit. He wrung out of the silence the holy solving word of God, not with ease, but with an agony. He overcame the insinuation of the dreadful alternative. And it is because Jesus achieved and maintained his own blessed confidence in the Father through a life of poignant contradictions that he has taken his seat on the right hand of God.

[Bishop Charles H. Brent in *Record of Christian Work*]

Human life has a unity, and the likenesses between the Chinese and the people of the western world exceed by far the differences between them. We are on the verge of a great discovery—that the peoples of Asia are somehow men and women. We of this part of the world have considered ourselves as having a superior human nature, so that when we cannot get near to the peoples of other countries, we attribute it to the fact that there is something wrong in the human nature of those we are trying to approach. It will not be until we recognize in a far more practical way than we have done hitherto that men are men and folk are folk, wherever they are, that we will be able to evangelize the peoples who "sit in darkness and in the shadow of death." The only way to reach a man is to treat him as a man, and you cannot treat

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a man as a man until you believe he is a man. Why are all these exclusion laws erected between nation and nation? It is because we do not believe the men of other nations have a common humanity; and some day with a sword of fire God is going to cut all those artificial obstacles out of human life, so that men will be able to look into the faces of their fellow men and recognize them as brothers.

[*The Methodist Recorder*]

Christianity in England seems to many stationary or worse, and the most hopeful cannot be satisfied with its progress. Several explanations are current, but the true ones are perhaps rather subtle than obvious. May it not be that one of them depends upon the connection between the two clauses of Christ's prayer for unity? He thought that his people's unity would win the world; does not their schism delay its winning? We are so used to division that it ceases to astonish us, but how horrible it would have seemed to St. Paul! He calls the church the "body of Christ;" today it is a body almost in pieces. He calls it the temple of the Spirit; today it is a temple in ruins. Yet though use has blunted horror there are traces that the evil is still admitted. No church allows that it is responsible for division, as no nation that it necessitates war. And even "the world" knows that Christendom ought to be one.

[Prof. James Gilroy, D.D., in *The Homiletic Review*]

The first thing that strikes us in Christ's estimate and valuation of religion is this: Religion is action, not mere thought; conduct, not mere belief; kindly, generous treatment of our fellow men, not pious opinions and dreamy meditation. I do not wish to divorce religion from belief, action from thought, conduct from creed. To do so would deprive religion of stability and balance, progress and impulse. But when Christ disregards in the parable of the last judgment a man's beliefs, he looks upon facts and deeds as the only value that can be placed on the sincerity of mere thought. Prayer, meditation, worship, are the training of the religious spirit. They are valuable in what they lead to, valueless if they abide alone. There is no use in indulging in transcendent visions on the mountain top while the world is groaning at the foot.

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

A solemn hush has fallen upon those glib dogmas about the destiny of human souls about which men were so talkative two years ago. The door of hope is not so quickly shut against those who gave themselves a willing sacrifice to the call of duty, laying down their lives in behalf of others and for the sake of high human ideals. At last the gates of the church may open as wide as the gates of heaven—as wide as the infinite Love intended they should be. The influence of the war on the problems of the future life will be profound and far reaching, and let us hope that it may bring the church to the Mind of Christ.

[Rev. Charles S. Mills in *The Advance*]

Men are asking today, Is the church worth while? Is it not losing its grip? The only answer we can give is to show that the church in its assemblies, its ideals, its preaching, its fellowship, fits man to grapple with all that attacks him in body or soul; that it helps to hold in restraint the sordid passions, to overthrow the citadels of iniquity in civic life, to translate faith into service in shop and store as well as in school and temple; that it keeps life sweet, wholesome, and inspiring. It must measure up to the test,—Is it a real spiritual dynamic?

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

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

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From the Editor

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

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From the Publishing Society

A copy of the Index to Volume XVIII of the *Christian Science Sentinel* will be sent free of charge to any subscriber upon request.

"Christian Science: Man's Dominion Over Evil," a lecture by Edward A. Kimball, C.S.D., has been translated into Russian, Norwegian, modern Greek, and Italian. Pamphlets in these four languages have been published with the English version opposite the translation and are now on sale at prices of our regular pamphlets as shown on the opposite page.

A new French pamphlet, "Foi et Générosité" (Faith and Generosity), has just been issued and is now on sale. This pamphlet contains the following articles: "The Lord Thy Confidence," "The Closed Hand," and "Continuity of Right Thought."

"Christian Science: A Religion of Love" (Christian Science: En Kjærlighetens Religion), a lecture by Virgil O. Strickler, has been translated into Norwegian and is now published in pamphlet form with English and Norwegian versions on opposite pages.

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From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

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Published January, April, July, and October

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

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Published Monthly

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 4

Boston, September 23, 1916

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD *Longfellow*

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

Among those attending the convention of the Chinese Students Alliance recently at Andover, Mass., were the Chinese educational commissioner to the United States and the director of the Chinese educational mission to America. Those students whose interests in the United States are watched by the former are educated at the expense of the Chinese central and provincial governments, while those in charge of the latter are here under the indemnity arrangement between the two countries. The Chinese Government at one time had 200 students in this country, but owing to difficulties at home, the number has been reduced to about one hundred and fifty-eight. It is expected that the number will be increased later when the republic is again completely restored. In the past great numbers of the students pursued academic subjects, but now the great majority study along practical lines, especially engineering and the applied sciences. Many of them now after graduation spend at least three or four years in the factories, in order to qualify themselves as practical engineers. The students are selected through competitive examinations.

"The Federal loan act now being put into operation," according to Attorney-General Gregory, "creates a banking system supplementing that of the national banks which will reach the rural districts, operate on terms suited to the farmers' needs, introduce business methods into farm finance, reduce the cost of handling farm loans, place upon the market farm mortgages which will be a safe investment for private funds, attract to agricultural operations a fair share of the capital of the nation, and lead to a reduction of interest.

"What is known as the good roads act provides for cooperation between federal and state governments in the construction of rural roads on which no tolls shall be charged, conduces to the establishment of more effective highway machinery in each state, strongly influences the development of good road building along right lines, stimulates larger production and better marketing, and promotes a more attractive rural life."

In a country like South Africa where the distances are vast and the population is scattered, an agricultural show has an importance much greater than such a fair has in the United States. The principal agricultural shows held there are the Rose Bank (Cape Town), Port Elizabeth, Bloemfontein, Witwatersrand (Johannesburg), Durban, Bulawayo, and Salisbury. All these have a national scope and attract exhibitors and visitors from all parts of the country. It is doubted whether any other agency in South Africa has been so instrumental as these shows in encouraging agriculturalists in establishing a high standard of production. Their contact with each other and with the people of the cities likewise serves to broaden their views and to break down the barriers that often arise through mutual misunderstanding.

A school not for the education of lawyers for the practice of the law, but for the study of jurisprudence, in which greater attention would be given to the solution of the many legal and political problems now increasingly arising, was advocated at Chicago, Ill., in an address by a speaker before the meeting of the American Bar Association. It was stated that the great changes in our economic and social life make such an institution necessary, and the suggestion was made that it might preferably be established in connection with one of the large universities.

There are large deposits of iron in New Zealand, much of it being found in iron sand at Taranaki, near New Plymouth, on the North Island, where several attempts have been made to produce pig-iron in commercial quantities, beginning as early as 1848. It is stated that the pig-iron produced at different times in this section of New Zealand from iron sand is of a very high quality, and it is probable that all the pig-iron and all the commercial iron needed in the country could be produced there.

There are in Mexico 15,800 miles of road, of which 8600 miles are under governmental control or ownership and 7192 miles under private control. During the unsettled conditions of the past five or six years there has been much damage to railroad property. Statistics given on June 1 of this year on the business transacted by the railroads under governmental control showed an average of $41,000,000 annually, as against $61,000,000 under normal conditions. Since that date the receipts have augmented steadily.

It has been decided by the Commonwealth Government of Australia to appoint a commission to visit the United States to investigate and report upon the methods of manufacture and production in that country and the conditions of employment therein. The commission will consist of six representatives of the manufacturers in Australia, one from each state, together with six representatives of the workers, one also from each state.

Rice was grown in 1915 in Spain on 99,301 acres, and the crop amounted to 235,161 tons. Rice cultivation in Spain is almost entirely confined to the provinces of Tarragona, Gerona, Valencia, Alicante, Castellon, Murcia, and the eastern part of the island of Majorca. The largest crops were gathered in the province of Valencia, amounting to over half of the total.

The value of acids produced for sale in the United States in 1914, not including recovered or reclaimed acids, was $30,001,364. The total production of sulphuric acid was 1,017,675 tons; nitric acid, 78,589 tons; acetic acid, 75,363,375 pounds; boric acid, 8,590,311 pounds; citric acid, 2,657,840 pounds; hydrofluoric acid, 7,200,248 pounds; muriatic or hydrochloric acid, 337,167,882 pounds.

A factory is to be erected at Greaker, Fredriksstad, for the utilization of refuse from sulphite. A Swedish engineer has invented a method for extracting a substance from sulphate lye which, in powdered form, will be made into bricks and used as fuel. It is claimed that the powder thus formed yields 6000 calories, while the best English coal gives 7000.

Including the earnings for the month of July, 1916, amounting to $160,123, the tolls collected on traffic passing through the Panama canal from the beginning of the towing of laden barges between the terminal ports in May, 1914, have amounted to $7,217,956. According to the *Canal Record*, the collections from vessels in the coastwise trade of the United States formed $1,923,122 of this total.

There are now three states having over two hundred thousand automobiles apiece, New York, Ohio, and Illinois,—whereas on Jan. 1 of this year New York was the only one that had as many as this. Eleven states have over one hundred thousand machines each, Minnesota, Massachusetts, Indiana, and Texas having passed into this class since Jan. 1.

Postal savings deposits for July showed a net gain of over three million seven hundred thousand dollars. On July 31, 7687 post-offices were accepting deposits in the United States, Alaska, Porto Rico, and Hawaii. The number of depositors approximated six hundred and twelve thousand with $89,700,000 standing to their credit.

The Russian-American Chamber of Commerce is discussing the question of sending Russian students to North America in order to make them acquainted on the spot with the commercial activity of the United States and its industries.

Experiments at the forest products laboratory at Madison, Wis., have resulted in the discovery of a method whereby the yields of alcohol and acetate of lime from the destructive distillation of hardwoods have been increased 15 per cent.

Beginning March 1, 1917, and continuing for fifteen days, the second Annual Lyon Sample Fair will occupy the attention of the commercial world at Lyon, France. The first fair was opened on March 1, 1916, and was an immediate success.

Approximately 90 per cent of the total world's supply of rattan is shipped from Singapore. The imports into Singapore come from the Dutch East Indies, Sumatra, Sarawak, British North Borneo, and the Malay Peninsula.

Work has been commenced on an automobile road to connect Bluefields with the rest of the Republic of Nicaragua, at an estimated cost of $120,000 gold.

The state ornithologist of Massachusetts estimates that more than a million birds are destroyed yearly in the state by domestic cats.

Petrus Chambois, French railroad magnate, is in the United States to spend $3,290,000 for railroad equipment.

The annual value of the farm wood-lot products of the United States is over one hundred and ninety-five million dollars.

The petroleum marketed in the United States in 1915 amounted to 281,104,104 barrels, valued at $179,462,890.

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Christian Science Sentinel

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

Vol. XIX September 23, 1916 No. 4

Scientific Selection

BLISS KNAPP

THERE is much to be gained in a study of the four gospels in the light of Christian Science, by thinking of Jesus as a student who was learning from his human experience; for it is written of him in the epistle to the Hebrews, "Though he were a Son, yet learned he obedience by the things which he suffered." When he recognized that "he did not many mighty works" in his home country, and that it was "because of their unbelief," he departed thence and ministered to others who were more worthy to receive. Doubtless he learned the merits of a discriminating examination to determine the fitness of an applicant for healing, all of which he tersely expressed as a warning to others when he said not to cast "pearls before swine." On page 234 of Science and Health Mrs. Eddy says that we should "avoid casting pearls before those who trample them under foot, thereby robbing both themselves and others."

An ancient custom prevailed with the Jews which made it unlawful to have dealings with one of another nation. Contrary to that custom, a certain Greek woman, a Syrophenician, besought Jesus to heal her daughter. He promptly voiced the traditional caution of his race by saying to her, "Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs." It is recorded that he regarded the truth he taught as "the bread of life," and to cast that living bread to the unworthy or unprepared was impossible. His answer seems to imply that this woman was excluded from his benevolence because the law of tradition held her in a state of unpreparedness. She promptly challenged that position by those intuitive words, "Yes, Lord: yet the dogs under the table eat of the children's crumbs."

In this brief sentence the woman disclosed a wonderful concept of the imperishable nature of the bread of life, for would not the crumbs be consumed by God's lesser ideas? With that gleam of spiritual acumen portrayed so intelligently, Jesus was convinced of her worthiness, and he said to her, "For this saying go thy way; the devil is gone out of thy daughter." This simple examination had proved the worthiness of the supplicant by a standard that admits of no mistaken sympathy or tradition. Personal sense and personal direction were swept aside, and divine guidance alone decided the issue in the final selection of the patient.

Not infrequently Jesus became involved in disputations with antagonists which necessitated a considerable amount of effort and ingenuity in order to parry their thrusts. Such discussions, however instructive they might be, doubtless consumed much time and possibly interfered with the legitimate efforts of others more worthy, but such interference was swept aside by establishing the law, as recorded in the sixth chapter of John's gospel, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." It is to be noted in this affirmation of the power of divine attraction, that the declared impotency of evil is omitted. The presence of certain undesirables, drawn perhaps by the assembling of the selected few, brought a quick observance of the need and its equally prompt supply; for in the forty-fourth verse of that same chapter Jesus establishes the completeness of the law by including the affirmation of divine power and the denial of an evil influence, as follows: "No man can come to me, except the Father which hath sent me draw him."

The completeness of that law regulated absolutely the selection of those who should come to him, and also those who should remain away. Human wisdom and personal direction were completely superseded by the operation of divine law. A second declaration of that law in the sixty-fifth verse brought an immediate effect; for, we are told, "from that time many of his disciples went back, and walked no more with him." Willing then to surrender the final selection of his twelve disciples to the operation of that same law, meekly and humbly he turned to them and asked, "Will ye also go away?" Simon Peter's answer was, "Lord, to whom shall we go? thou hast the words of eternal life." The test was complete. They had no other place. God had selected them according to the operation of well-defined law.

When John and James ceased to follow the Baptist and joined themselves to Jesus, no thought of personal attachment interfered with their obedience to the operation of the greater attraction. The world has benefited from that unselfish obedience to law which lifts one above a sense of personal loyalty. It extends to one's activities with such completeness that the healing work of one apostle could in no wise interfere with the legitimate activities of the others. If a patient is led by the operation of divine law from one practitioner to another, no injustice has been done. There is no sense of loss or gain in the operation of law. There can be no more occasion or opportunity of interference between legitimate practitioners than between numbers and notes.

We may observe the operation of law in the guidance of those who worthily seek the Christ-healing of a practitioner, and we may observe it in the guidance of those who are drawn in congregated groups to hear the glad message as presented in the Sunday Lesson-Sermons, the Wednesday evening testimony meetings, and the lectures. It may be assumed that those five thousand who were drawn across a desert place, where no material food was to be had, were selected and drawn by the operation of the same law that fed them. The truth that attracted them was sufficient to heal them. Such a feast could not be complete without the disciples. The workers in the vineyard must all be there, for they were the necessary distributors of "the bread of life" at this feast of Soul. And so we observe the disciples all there, receiving and ministering according to the need of the hour.

As the workers in the Master's vineyard receive of that bread of life today, so must they give, ministering to others' needs. Like the disciples of old, they have their place at these assemblies, for all must be there, "confirming the word" as true witnesses, ready to gather up the fragments in multi-

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plied testimony. Without those "doers of the word" there would be something spiritually lacking at such gatherings. When, therefore, our audiences are selected and drawn by the operation of spiritual law, we can say with the Master: "Him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me."

Tithes and Taxes

BEATRICE VROOMAN

THE Christian Scientist who works constructively with the thought of church building, turns to page 583 of Science and Health, and there finds that its author, Mrs. Eddy, has defined "church" as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle." As the whole of this passage is studied one gains an enlarged concept of church. It is realized that church growth, or church building, is coincident with spiritual unfoldment, which must be manifested in greater mental, moral, and physical harmony, —each demonstration of divine Principle, of Truth, no matter how seemingly insignificant, being a stone purchased, polished, and delivered at the building site. One cannot build without substance, and in Science and Health (p. 468) it is recorded that "Spirit, the synonym of Mind, Soul, or God, is the only real substance." Hence the clearer our understanding and appreciation of the qualities of Mind, Soul, or God, the richer will be our sense of substance.

During the summer months of 1915 it was the privilege of the Christian Science churches in San Francisco to hear at their Wednesday evening meetings testimonies from churches in widely separated parts of the world. The greater the geographical distance from which the testimony came, the more forceful it was in conveying a sense of the extent and at the same time of the unity of the true church,—a sense of the inexhaustible richness of the quarry from which the building stones are being brought. As the greater is compounded of the lesser, the individual must realize that general church growth will be in keeping with individual growth, and that his own contribution toward this building will be in proportion to the estimate entertained of his own supply. While making such a survey recently, the writer's attention was called to what seemed confiscatory taxes on a certain piece of property in her holding.

Here it may be asked, What are taxes? That Jesus recognized their legitimacy may be deduced from his reply recorded in Mark's gospel, when he was questioned as to the payment of the tribute money. He said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." As custom has established that taxes shall be paid on property or inheritance, may we not take, as correlative to the passage quoted above and as our standard definition of inheritance, "the Christian Science which Jesus preached and practised and left to us as his rich legacy" (Science and Health, p. 344). Then our real taxes or tithes are our acknowledgment of benefits derived from Christian Science, and we would be the losers if we failed to make the proper return for the benefits received by us from the truth.

Each act of obedience to the law of God is a payment,—for what is payment but a return symbol of value received? Can such taxes ever be confiscatory? No; and instead of rendering our legacy less valuable as a holding, the greater the tax we have to pay the more desirable should our possession become to us. Another unusual quality about this legacy to which Christ Jesus made us heirs, one which subverts all known legal precedents, is that the greater the number of claimants to this inheritance the larger the share each one receives, as instanced in the enlarged sense of the availability of God's goodness which comes after every Wednesday evening testimony meeting, when grateful heirs from all parts of the world bring in their tithes.

Under human law we know that unpaid taxes become delinquent, in time the owner's right to the property is declared null and void, and the state claims the right to sell the property and collect its just due. So if we would keep our title clear to the legacy left to us by Christ Jesus, if we would maintain our right as property holders in "the city that lieth foursquare," let us not fail to bring our tithes joyfully, gratefully, lest a greater ill befall and "from him that hath not shall be taken away even that which he hath." For the Christian Scientist the only confiscatory tax is the withheld appreciation of Christ's healing truth. Shall we not, then, bring "all the tithes into the storehouse" of infinite Mind, that the boundless blessings promised of old may be poured out to enrich all who love the truth.

"Paths of righteousness"

CHARLES A. HENRY

IT was not until the writer became interested in Christian Science that he learned the real meaning of the word righteousness, which is derived from the Anglo-Saxon word *rihtwis*, right-wise. We find, therefore, that righteousness is simply right-wiseness, or right wisdom. The recognition of this leads the thinker naturally to inquire, What then is the so-called wisdom which is not right and which must therefore be dethroned from consciousness?

There are many passages in the Bible which, in the light of Christian Science, answer this question. In Isaiah we read, "Woe unto them that are wise in their own eyes, and prudent in their own sight!" and in his first epistle to the Corinthians St. Paul puts it perhaps still more plainly when he says that "the wisdom of this world [knowledge gained from the evidence of the material senses] is foolishness with God." On page 275 of Science and Health Mrs. Eddy says: "All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God. . . . No wisdom is wise but His wisdom." We thus find that righteousness is something far beyond any material sense of goodness, for to be truly right-wise we must reject entirely all so-called wisdom gained from the standpoint of belief in matter, and reflect only that wisdom which is revealed through spiritual understanding,—the wisdom which is of God, the one and only Mind.

Let us now briefly consider what is required of us if we would walk honestly and unswervingly in the "paths of righteousness." It means this: that we must cease forever to think or talk of man as though he were mortal and material, since the only real man, the only man we are entitled to be conscious of, is the image and likeness of God, a divine idea, in and through whom the divine nature is forever expressed.

To the genuine Christian Scientist the importance of faithfully practising right thinking at all times and under all circumstances becomes obvious, because he knows that any departure from this rule, any yielding to the temptation to partake of the knowledge of evil as well as of good, of matter as well as of Spirit, any gossiping about this false concept of creation as if it were man, must inevitably darken and becloud his own consciousness and prevent him from discerning the spiritual facts of being. If "the wisdom of this world is foolishness with God," it must also be foolishness to the man who would be godlike, and the student who wishes to advance rapidly in the understanding and demonstration of Christian

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Science learns that right-wisdom at all times and under all circumstances is essential in order to do good work and quick healing.

The necessity of always practising correctly whatever it is desired to accomplish successfully may be illustrated by the example of a musician. Suppose a man wishes to play the violin but is careless in his practice, frequently plays the wrong notes and does not attempt to correct his mistakes: the result will be that he will make very little progress, and when the time comes for him to play for the benefit of others he will be unprepared to do so. On the other hand, if whenever he takes up his instrument he is careful to play every note accurately and leaves no mistakes uncorrected, when the opportunity arrives for him to play on some important occasion he will find it easy and natural to produce harmony, because he has been faithful in his practice.

Similarly, our ability to heal the sick and afford proof of our utility as Christian Scientists will be in proportion to the amount of right-wisdom we have been practising in our daily lives. If the light of spiritual understanding is kept shining in our consciousness, the illumination of these God-given thoughts will instantaneously dispel the darkness of fear and eliminate the discords of false belief; but if we allow our mentality to become soiled with the mud of materialism and the wisdom of this world, we shall find it difficult, if not impossible, to reach that spiritual altitude of thought in which God is revealed, and from which alone we can feed the hungry with the living bread and cause the sweet strains of heavenly harmony to reach those waiting "to hear the angels sing."

What a privilege and what a joy it is humbly and gratefully to practise right thinking as Jesus practised it, and to recognize by the good results which follow that this is indeed the way to health and harmony. On page 476 of "Science and Health with Key to the Scriptures" Mrs. Eddy has made it quite clear how Jesus helped humanity. She writes: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." When we follow faithfully in these mental paths of righteousness in which he walked, we shall find that they lead us into the promised land, the realm of consciousness where Love maketh us to lie down in green pastures, and leadeth us beside the still waters.

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Self-seen

KATE W. BUCK

In Science and Health Mrs. Eddy, commenting upon Jesus' healing of the insane man, writes, "The Scripture seems to import that Jesus caused the evil to be self-seen and so destroyed" (p. 411). This thought of evil as being actually self-seen is a large one, and being possible of realization under all conditions, would go far toward a reformation of any conception of selfhood that was found to be unworthy. Surely, as the poet Burns says,—

> It wad frae monie a blunder free us,
> And foolish notion,

since any form of evil, literally seen for what it is, must of necessity be destroyed.

No one can study Christian Science, even for a short time, without realizing the stress which is laid upon the word reflection, and this includes the act of being self-seen. How often when standing in front of a mirror one wishes the reflection presented a better appearance, and so he earnestly tries to perk up the original a bit, in order to have a more attractive reflection. A mother once caught up a child who in a fit of irritation was making ugly faces, and quickly held her in front of a mirror that she might see just what she looked like during the performance. The child's face instantly softened and the ugly lines began to disappear, so startled was she at the presentation of the irate image so truly given back to her.

This is but the outward sign, the symbol, that we are striving to improve; that which "the wind passeth over" and "it is gone; and the place thereof shall know it no more." If we would only seek as earnestly to make the inner self as attractive as we do the outer,—if that could likewise be self-seen,—surely speedy transformation must needs follow. If the thoughts and impulses which present themselves in human consciousness could be reflected back in their exact form and color, would we enjoy facing some of them? Would not we busy ourselves at once in trying to erase some of the hideous images which confront us? Many of these self-seen thoughts we would be loath to believe could have any part in us, and such a sense of humiliation would assail us that we would resolve to remedy the situation and hasten to do so. We could not endure the continued presence of things so base.

Christian Science teaches that thoughts can be self-seen, classified, and adjusted, when one becomes sufficiently awakened to realize that man is an idea of divine Mind; when he is also brave enough to analyze his thoughts and face them as courageously as if they indeed were reflected in a mirror as accurately as the physical presentment. As a result of this confrontment and consequent honest attempt at betterment, even the physical will manifest a more excellent appearance, because it depends as surely upon thought for its existence as the reflected image does upon the original.

It is comparatively easy to see our neighbor's need to be transformed, but we turn the search-light upon our own inner workings more reluctantly, and are sometimes so blind to our shortcomings that we cannot see our faults, even when valiantly and lovingly pointed out by some friend who cares enough for us to try to hold us to the standard where we belong. Surely all mankind must have a feeling of sympathy for the temporarily enlivened scarecrow, so graphically described by Hawthorne, when he caught sight of himself in a mirror which reflected truly whatever came in front of it. Recognizing himself for the thing of rags and straw that he was, he returned to his "Mother Dickon" and begged to be put back again into her cornfield. A mirror which would reflect thoughts would certainly be a useful thing, for, viewing that (for the most part) disappointing, saddening reflection, we would all resolve to do better than we have done. Hate would be eliminated and love put in its place. Patience would replace impatience and irritability; greed and selfishness give way to generosity and helpfulness; criticism would yield to encouragement; joy would master sorrow, and error go down before Truth.

The only thing which will in any sense serve this purpose is to look upon the "mind of Christ" and compare ourselves with what we see written there. Are there any who would not come short of this perfect ideal? Are there any who may not attain it? In this last thought lies the only balm and comfort for mankind. Jesus, our Elder Brother, pleaded for us all in these loving words: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." The appeal of it, its confident faith, should make every one who heeds look well to his mental equipment and resolve upon a process of purging. Thus may be built up, or unfolded, a selfhood which we shall not be ashamed to face; an ego which, when fairly self-seen, will give us courage to echo the glad cry, "Before Abraham was,

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I am," and also lead us to know, with thanksgiving, that we are about our Father's business and worthy of being retained in His service.

"Know thyself, and God will supply the wisdom and the occasion for a victory over evil," we read in Science and Health (p. 571); and through this knowing of the real selfhood, the only one which God knows, we finally drop all thought of any other. Belief in a material selfhood and its importance is belief in a power apart from God, and discarding this, we are enabled to rise into a consciousness of strength and freedom and power which assuringly bids us to come up higher and be at peace. What a transforming sense of expansion and lightness must come to a butterfly as he unfolds his delicate, luminous wings and soars away, quite forgetting that he ever was a worm. The forgetting is an important part of the process as one rises to the true, immortal, free-born consciousness which, when self-seen in all its purity, can bring only a sense of home-coming and rejoicing. Here it may be said that the obliteration of all sense of evil, spoken of by Paul as "forgetting," is a marked characteristic of the true Christian Scientist.

Is this possible of achievement? Why, of course! Else why did the Master say, "I am the way," and "Be of good cheer; I have overcome the world"? Furthermore, it is the only thing worth striving for, the only thing which will bring lasting peace and joy. How hungrily we often listen to that wonderful benediction in Jude, where the promise reads, "Unto him that is able to . . . present you faultless." Do we not sometimes question wonderingly, Present me faultless? fearing it can never be that we shall be found blameless. Yet that very thing we already are in the Father's loving thought of us; and surely if we trust the promises, if we truly strive to overcome, then each shall enter in through the only way there is. This way is to be self-seen, even as God sees the man of His creating,—perfect because godlike. Then indeed shall we give to Him all the glory, and know with joy unspeakable that there is no selfhood apart from Him, and never can be.

Thorough Study

GUSTAVUS S. PAINE

On turning to Christian Science, whether or not one has known how to study before, one soon learns something of what it means to be a thorough student. Though it may frequently require no particular knowledge of Christian Science for a person to be instantly healed of some specific trouble, daily study is necessary afterward in order to keep well and to work out quickly any other problem which may present itself. Moreover, if one has not seemingly been able to turn to God so spontaneously and completely as to experience immediate healing, such a one certainly needs to study diligently in order to know how to turn wholly in the right direction. For all, indeed, who would know the truth careful and systematic study of the teachings of Christian Science is requisite to gain a real understanding of the practical operation of Principle in every activity of life.

For this systematic study the Leader of the Christian Science movement has provided everything necessary. The consecutive study of Science and Health in accordance with Mrs. Eddy's statement on page 559: "Read this book from beginning to end. Study it, ponder it," and the daily study of the Lesson-Sermons as given in the *Quarterly*, are of course equally important. Indispensable also is the careful consideration of all of Mrs. Eddy's other works, for surely the way to gain a practical understanding of Christian Science and its application in any given circumstance is to become familiar with all that its Discoverer and Founder has written for publication on the subject.

In our intensive and extensive study of all these works the concordances are of great value. A student of Christian Science, for example, who was acting as attendant in a Christian Science reading-room on Sunday afternoons, and frequently after a busy morning at church and Sunday school had found himself succumbing to a sense of drowsiness, decided one day to resist the temptation by looking up in Science and Health all the passages on "awake" and "watch." By the time these had been carefully read, studied, and compared with one another and with similar passages in the Bible, all sense of lethargy had vanished. From that day to this, moreover, about seven years, the overcoming has been complete. This relatively slight experience illustrates some of the limitless possibilities of study with the aid of the concordances, possibilities which are unfolding still more now that we have the concordance to Mrs. Eddy's writings, other than Science and Health.

Whenever some problem seems particularly puzzling or some wrong thought presents itself with special persistency, a careful study of all that the Bible and Mrs. Eddy's writings have to say on that subject always brings the spiritual illumination which heals. The answer for every question, whether about supply or health, church activities or daily work, right thinking, speaking, and practice, or the basic truth about God and the real man, is to be found in these our text-books. It rests with us, however, to search sincerely and to receive the word "with all readiness of mind," in order that we may prove how divine intelligence expresses itself on the human plane in perfect harmony.

Through orderly study we go forward courageously, discerning more and more of the unlimited manifestation of Principle, which takes the place of every seeming defect, limitation, or discord in mortal experience; for as Francis Bacon, Lord Verulam, says quaintly in one of his most quoted essays, "there is no stond or impediment in the wit [mind] but may be wrought out by fit studies," when we "reade not to contradict and confute; nor to beleeve and take for granted; nor to finde talke and discourse; but to weigh and consider."

Encouragement

FLORENCE LEWIS

When we stop to analyze the purpose of the Wednesday evening testimony meeting, we find that it is nothing short of an opportunity for encouragement, not only of the stranger within our gates, but of ourselves, those who have experienced the joy of healing in Christian Science. Encouragement is a mental stimulant, and if it be of the right sort, it is often all that is required to put some wayfarer on his feet again; and when thus steadied, he goes forward with energy and purpose.

Some years ago the writer was on a ship in northern waters when late one day a passenger fell overboard. It was but the second trip of the big ship and everything about her was new, even to the experience of having a man overboard. There seemed an endless delay in getting the life-boat lowered and started on her mission of rescue, and as the minutes flew past, despite the fact that the man in the water had proven himself an excellent swimmer, yet little hope of saving him was entertained on account of the intensely cold water. When, however, the life-boat had at last swung around the stern of the vessel and was out into the open, there came the clear, concise command from the bridge of the ship, "Encourage him, encourage him." Every one within sound of that voice

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took heart. The life-saver on the bridge had lifted us all out of our fears, and we waited in reverent silence for the men in the life-boat to obey the command, to cheer this man, to give him a mental stimulant in his physical extremity.

With the rescue there was brought home the lesson of the opportunity for life-saving in obeying the command of our Leader issued years ago from the bridge of the stately ship of Science, in her wise institution of the Wednesday evening testimony meeting, to encourage those who come there for what we have to give. And, too, well may we wait in respectful silence, not only during the intermissions between the messages of encouragement, but reverently for each meeting to start. In this serene atmosphere each one would find an opportunity for the mental reflection of thanksgiving, for a quiet review in gratitude for the blessings received in Christian Science, and be ready to speak encouragingly.

Pertinent to this line of reasoning are our Master's words in the Bible record of the boy who was brought to him for the healing which the disciples had failed to accomplish. He said, "This kind can come forth by nothing, but by prayer and fasting." The best meetings are those in which each of us has fasted from the idle little pleasantries or chatterings, and when we have consecrated our thought in gratitude to God, which is truly a type of prayer. The Bible is full of words of encouragement. The Master's mission was one of practical encouragement, and he encouraged all who came to him. Our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, abounds in logical, encouraging reasoning, making the import of the great Nazarene's career of appreciable value and the study of the Bible a necessity for every man.

Paul says to the Galatians, "Bear ye one another's burdens, and so fulfil the law of Christ." Again we are gently reminded of this in a hymn which begins on page 134 of the Christian Science Hymnal,—

Help to bear thy brother's burden,
God will bear both it and thee.

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Bursting Our Bonds

JULIA VACHER

About a year ago, while sitting on our side porch, my attention was called to a pretty young mango tree which was just bearing its first fruit. We had been living in the Canal Zone about six years at the time. The building was in the old French quarters, and on the outside were the remains of several old concrete forms, into one of which a mango seed had fallen and sprouted. My family at the time remarked that it was "a queer place for a seed to take root in;" but the life was there, and as the rain and the sunshine came the tiny plant continued to grow until it filled up the form so that it burst. Gratitude for its new found freedom was expressed by its lovely blossoms, and in due time the fruit appeared, which rounded out and ripened.

One morning, after I had finished the reading of the Lesson-Sermon, on looking into the garden my eye chanced to fall on the mango tree, and it was a wonderful lesson of what divine Love will do for each one of us. Sometimes we are apparently so embedded in some form of materiality that it seems almost impossible to break the bonds asunder; but our Leader tells us that "warmed by the sunshine of Truth, watered by the heavenly dews of Love, the fruits of Christian Science spring upward, and away from the sordid soil of self and matter" (Miscellaneous Writings, p. 343). By patience and slow but steady growth the true idea, although seemingly hampered on every side, will at last realize its freedom, the encumbering error will fall away, and "the fruit of the Spirit" will in due time be made manifest.

Selected Articles

[Judge Clifford P. Smith in *The Boston* (Mass.) *Post*]

Why does *The Boston Post* repeat what Billy Sunday says against other people's religions? Take, for instance, the following paragraph brought from Kansas City and given space in the *Post:* "Sunday took occasion in the morning service to denounce Christian Science. He declared Scientists did not believe in prayer, and that they did not believe Jesus was the Son of God. He said they said there was no sickness, and the Bible said there was, and that the sick came to Christ, and he healed them." In this paragraph there is not a single statement that is calculated to convey a right impression of Christian Science. Two of the three statements it contains are not true at all, while the other is a half-truth put in shape to serve the purpose of an untruth.

Christian Scientists do believe in prayer; prayer is a vital and essential part of their religion. Every one knows this who has cared to make reasonable inquiries for authentic information. Prayer is taught and enjoined throughout Mrs. Eddy's writings. Prayer, both audible and silent, is part of every meeting or service in the Church of Christ, Scientist, and whoever joins this church must give his promise to pray daily. (See Church Manual, pp. 16, 40.)

Christian Scientists do believe that Jesus was the Son of God. Christian Science is based on the oneness of God, the sonship of Jesus, and the way he showed by which all men have power to become sons of God. Any one who wishes to read a sermon by Mrs. Eddy on this subject may find one on pages 180-185 of her "Miscellaneous Writings."

Christian Scientists say there is sickness in the same sense that Jesus spoke of it, and they also endeavor to heal the sick as he did. Some apprehension of this fact may be gained from the following paragraph in "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 495): "If sickness is true or the idea of Truth, you cannot destroy sickness, and it would be absurd to try. Then classify sickness and error as our Master did, when he spoke of the sick, 'whom Satan hath bound,' and find a sovereign antidote for error in the life-giving power of Truth acting on human belief, a power which opens the prison doors to such as are bound, and sets the captive free physically and morally."

Is it not evident, therefore, that no good purpose is subserved by giving additional currency to what Billy Sunday says against people who do not agree with him? Whatever beneficial results may ensue from his preaching do not spring from these attacks, but come to pass in spite of them. Moreover *The Boston Post*, unless I have mistaken its principles and policy, does not countenance in other situations such conduct as constraint sought to be exercised through denunciation, defamation, and wilful misrepresentation. Such being the case, I would respectfully appeal to the fairness and justness of its publishers, its editors, and its readers against antisocial and antireligious conduct of this sort.

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[Charles W. J. Tennant in *Ethical World*, London, England]

In an issue of the *Ethical World* a critic refers to the crudity, one-sidedness, and philosophic illiteracy of Christian Science. With regard to the first claim, it would never have been put forward by any one who had made a sufficient study of the subject to be in a position to prove it by demonstration. With regard to the claim of being one-sided, this could be put forward only on the ground that Mrs. Eddy, having held to her premise that God, good, is infinite, All-in-all, brings out in her conclusion the unreality of evil. On page 10 of "Unity of Good" she writes in this connection, "If there

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be any *monopoly* in my teaching, it lies in this utter reliance upon the one God, to whom belong all things."

In the last claim, of "philosophical illiteracy," the critic is very unhappy in his choice of words. Had he been in the position of countless thousands who have gained sufficient metaphysical understanding, through the earnest study of Mrs. Eddy's works in conjunction with the Bible, to enable him to produce the works of which Christian Science is capable, he would have found himself on the verge of a philosophic discovery which it will take eternity to fathom. It is the Science of absolute truth, and can be gained only through inspiration. It is immortality brought to light. The human or carnal mind cannot grasp or understand it; hence it is only in the proportion that one has the Mind of Christ, the divine Mind, that it can be discerned and practised.

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[Samuel Greenwood in *The Colonist,* Victoria, British Columbia]

Under the caption "The True Light," a correspondent refers to Christian Science in a manner that calls for some attention.

Christian Scientists are not drawn to Christian Science by "a sound of goodness," but because they find it to be the substance of true religion, in that it gives them a firm foundation whereon to work out their salvation. They do not feel that their course was a weak mental wandering after a new thing, as our friend would have us believe, but rather that it was the divine response to their prayers for light and comfort concerning the problems of their existence. The astonishing thing is, that when one finds help and satisfaction in Christian Science it should call forth anything but congratulation on the part of his fellow Christians.

If Christian Science is but a "false belief," it has a most curious effect, judging from the Master's standpoint that one cannot gather grapes from thorns or figs from thistles. Christian Scientists have found that the practice of their religion makes them in every sense better men and women. It is making them happier, healthier, and holier. False beliefs do not produce such effects. False beliefs do not help mortals to overcome evil, heal drunkenness, or free men from sinful passions. Because Christian Science is doing these things, and therefore helping to establish God's kingdom among men, it should receive sympathy rather than censure from those who are ostensibly working to accomplish the same thing.

The "gospel story" is surely as sweet to Christian Scientists as to others, for they have learned the necessity not only of listening to and believing in it, but of taking it into their daily lives. They have learned that merely listening to the truth, or subscribing to human doctrines and opinions, does not make them Christians, but that actual obedience to the Master's teachings is the essential of true Christianity.

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[Thomas E. Boland in *The Coatesville* (Pa.) *Record*]

A prosecuting attorney with the privilege of formulating not only his questions but also the replies of witnesses, ought usually to be able to make out a poor record for the other side, however much he might violate justice in the process. Our courts would not think of tolerating such a travesty on fairness and justice. The evangelist quoted in a recent issue uses precisely this method, however, in an attack on Christian Science.

Every thinking person is aware of the great change in popular opinion relative to the doctrine of future punishment. If Christian Science is to be criticized for not teaching the plan of punishing sin by endless torture in eternal fire in a place in charge of a malignant personal devil,—the whole arrangement being according to the purpose of God,—then numerous members of orthodox churches who are unable to accept such a view of Deity must also be included in the criticism. The fact is, people are not able to reconcile this fearful program with the Biblical teaching of God as good, as merciful, just, loving, as "our Father which art in heaven." On page 230 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy has expressed a much higher concept of Deity: "It would be contrary to our highest ideas of God to suppose Him capable of first arranging law and causation so as to bring about certain evil results, and then punishing the helpless victims of His volition for doing what they could not avoid doing."

It must not be assumed, however, that Christian Science lends color to the mistaken supposition that sin can be indulged in and no penalty experienced. Nothing could be further from the fact. This has been made clear by Mrs. Eddy on page 327 of Science and Health: "The way to escape the misery of sin is to cease sinning. There is no other way." To sin is to bring inevitable suffering, and this punishment continues until the hideous nature of sin is detected and its victim turns from it with loathing. Christian Science teaches exactly the false nature of sin, its mistaken sense of pleasure, and its powerlessness over mankind when it is seen for what it really is. This opens the door of hope to the most despairing.

Examination of the words and works of Christ Jesus makes clear that the principal factor in God's plan is not condemnation, but salvation. Jesus said to the adulterous woman, "Neither do I condemn thee: go, and sin no more." Of his mission he declared: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." He exposed and denounced sin and hypocrisy, but never failed to indicate the way of salvation to those who ceased to do evil. This is precisely what Christian Science is doing, and the success which attends its efforts to heal men of sin, sickness, and disease, testifies to its apprehension of that truth which Jesus declared "shall make you free."

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[Robert S. Ross in *Buffalo* (N. Y.) *Express*]

Christianity is that system of religion which was taught and practised by Jesus of Nazareth. The Christianity of Jesus not only reformed those who were beset by sin, but healed those who were in bondage to sickness. These demonstrations were object-lessons, or demonstrations employed to illustrate the healing power bestowed upon the understanding by the divine Principle underlying Jesus' teachings. Referring to his works, Jesus said, "He that believeth on me, the works that I do shall he do also," and "These signs shall follow them that believe." In these words Jesus served notice on the world that by no other standard than that of healing in the way he healed could Christian discipleship be properly measured. Jesus demanded proof, not mere profession.

History records that Christian healing continued for not more than three centuries after the departure of Jesus. Then the spiritual understanding necessary to heal seems to have been lost in materialism; professed Christians began to separate into sects and societies, and that which for many centuries has been known as the Christian religion came into being. The Christianity of Jesus declared and demonstrated the allness of the one God, whom John refers to as "love;" but what is frequently known as the Christian religion recognizes an all-powerful God opposed by an all-powerful devil, or evil. It should therefore be immediately evident to most of your readers that there is a decided difference between

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original Christianity and that which claims the name of the Christian religion. Whether one call himself an orthodox Protestant or an orthodox anything else, Christian Scientists have no quarrel with him. It is the privilege of the individual to believe what he will, and to practise that belief so long as he does not interfere with the rights of others. Our critic should bear in mind that in order for one to be an orthodox Christian, he must conform to the standard of Christian practice set up by him who founded Christianity. Nothing less will suffice.

"When will Jesus' professed followers learn to emulate him in *all* his ways and to imitate his mighty works?" Mrs. Eddy asks on page 37 of Science and Health. "May the Christians of today," she continues, "take up the more practical import of that career! It is possible,—yea, it is the duty and privilege of every child, man, and woman,—to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness." Christian Science may be scornfully referred to as a "sect," but this will in no wise impede its progress or prevent its ultimate triumph over all man-made theories; for the Christianity of Jesus and of Christian Science is one and the same.

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[Thomas F. Watson in *Grass Valley* (Cal.) *Morning Union*]

The *Union* contains an account of a sermon in which the rector deplores the lack of faith in the church. He says, "The power to heal the sick is in the church today, and has always been, but we priests and people deny it or fail to use it." After emphasizing the lesson on "faith as a grain of mustard seed," which Christ Jesus taught would move mountains, the gentleman inconsistently states that "Christianity teaches that God created medicine" and instructs us to resort to the physician, "for God hath created—appointed him." Christ Jesus did not so teach, nor have we any record of his using or recommending drugs. He healed the sick through the power of Spirit and taught his disciples to do likewise. The early Christians for nearly three hundred years were all healers, and they also healed through the law of Spirit.

This rector also tells us that "there are some cases where the physician being helpless the priest and the church could step in and heal, if only the priest and the congregation had the grain of faith necessary;" but he adds that this is not to be confounded with Christian Science. Now Christian Science has healed many thousands of so-called incurable cases, or, as our critic states, cases where the "physician is helpless," for Christian Science teaches and demonstrates the omnipotence and omnipresence of God, divine Love, and the consequent powerlessness of all evil, sickness and disease included. Any one who knows anything whatever concerning Christian Science knows that Christian Scientists turn to God for healing and find it, for they have proved the psalmist's words, "God is our refuge and strength, a very present help in trouble."

In one of the psalms of David we read that it is God who "forgiveth all thine iniquities; who healeth all thy diseases." In Chronicles it is recorded that Asa in his disease "sought not to the Lord, but to the physicians," and also that he "slept with his fathers." Mark tells us of "a certain woman" who "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse," and who finally came to Christ Jesus and was healed. Not only did the Master command his immediate disciples to heal the sick, but he also said, "Teach all nations . . . to observe all things whatsoever I have commanded you."

Christian Science teaches that the law of God when understood is as available today as it was in Jesus' time. Mrs. Eddy, the Discoverer and Founder of Christian Science, states in the text-book, "Science and Health with Key to the Scriptures" (p. 495), "Truth casts out error now as surely as it did nineteen centuries ago." However, Christian Science is not a system of faith-healing, in the ordinary acceptation of that term, but rather is it the understanding of God's law, "the law of the Spirit of life in Christ Jesus," the law which Paul said would make us "free from the law of sin and death." In Science and Health (p. 297) we read, "Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine."

An authorized Christian Science lecturer has said, "Christianity is more than a confession of faith; it rests upon a vital Principle which remains forever the same." Christian Science is not a religion of words only, but of works. The apostle James said, "Show me thy faith without thy works, and I will show thee my faith by my works."

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[Avery Coonley in *Paris* (Ill.) *Beacon*]

In his sermon as reported, an evangelist attacks Christian Science. It would have been a better example, both of the brotherly attitude, which seems to have been present in considerable measure, and of the spirit of the humble Nazarene, if attacks upon those who are honestly and earnestly undertaking to interpret Christianity and to make it a redeeming force in their lives had been conspicuous by their absence.

Christian Science places works above words, as did Jesus himself, for it is putting into practice Jesus' precepts and following his example, without excluding the healing of the sick. Most Christian denominations take the liberty of omitting the command to heal, but they should not on that account denounce those who accept it and put it into practice, for the exemplification of this precept constitutes the most striking part of the record of Jesus' ministry. Mrs. Eddy, whose spirituality and tireless study of the Scriptures enabled her to glean from the Bible an understanding which heals the sick, as did the Christian church before and for several centuries after the crucifixion, was not and could not have been anything but good, pure, and unselfish. As Jesus said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

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[Written for the *Sentinel*]

"He careth for you"

ADELA V. SCRIMGEOUR

See how the lily grows, so pure and fair,
As if to do God's will, His love express;
With leaves spread out in mute, unconscious prayer,
Nor toils to weave so exquisite a dress.

All needs by God supplied,—it takes no thought
For air or sunshine or refreshing shower.
No care-filled day, no night with sorrow fraught,
Disturbs its calm, its trust from hour to hour.

O ye of little faith, with many woes,
Who haste along life's highway full of cares,
Pause and consider how the lily grows,
And stoop to note the garment that it wears.

Vast is the source of sunshine and of air,
Deep is the sea from whence the rain-clouds rise,
Yet is the love which all God's children share,
Vaster than deepest sea or boundless skies!

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Editorial

No Other God

When Naaman, "captain of the host of the king of Syria," who had come with a letter from his royal master to the king of Israel to be healed of his leprosy, and was sent by him to the house of "Elisha the man of God," received the prophet's command, "Go and wash in Jordan seven times," evidently his dignity was offended, and his contempt for the prophet and his instructions was expressed in emphatic terms. This manifestation of anger, however, was only because he entirely misconceived the purpose of the prophet, and supposed that the purely physical operation of washing in this particular river was the extent of the treatment he was to receive. He did not know that when he came to the house of Elisha "with his horses and with his chariot," the prophet had speedily discovered the need for humility and faith to supplant pride and unbelief in the breast of this "great man," this "mighty man in valor," before he would be ready to receive the blessing for which he asked.

Naaman had expected some great thing to be done for him, something befitting one of his exalted rank and station, and when his pride and vanity were wounded by the simplicity of Elisha's directions to him, and by his failure to show him that deference which he had expected, he became enraged. He would readily have set himself to do some difficult task, but that a trouble so serious as his could be cured by dipping himself seven times in water certainly of no more healing efficacy than the rivers of his own country, was absurd beyond belief. He did not understand that obedience was the prime requisite. How similar to this is the mental attitude of some who come today to be healed through Christian Science! They either expect something to be done for them which is in line with their preconceived beliefs about disease and its cure, notwithstanding the past failures of everything of this kind to heal them; or else they expect, as a consequence of one in their position accepting treatment at the hands of an exponent of this strange religion, to be instantaneously healed by some mysterious process, some spectacular and ostentatious calling "on the name of the Lord."

As a matter of fact all who come to Christian Science have to learn as did Naaman that "God is no respecter of persons;" that what is done for any patient by the practitioner is simplicity itself, and yet it is the most profound operation in all the universe. Mrs. Eddy has called this operation by the name of demonstration, and of this demonstration she says (Rudimental Divine Science, p. 11) that it "by no means rests on the strength of human belief;" and also, "This demonstration is based on a true understanding of God and divine Science, which takes away every human belief, and, through the illumination of spiritual understanding, reveals the all-power and ever-presence of good, whence emanate health, harmony, and Life eternal."

Of those who practise this Science in the healing of persons other than themselves Mrs. Eddy says: "These people should not be expected, more than others, to give all their time to Christian Science work, receiving no wages in return, but left to be fed, clothed, and sheltered by charity. Neither can they serve two masters, giving only a portion of their time to God, and still be Christian Scientists. They must give Him all their services, and 'owe no man.' To do this, they must at present ask a suitable price for their services, and then *conscientiously earn their wages*, strictly practising Divine Science, and healing the sick" (Rudimental Divine Science, p. 13). The words printed in italics are an indication of the importance and seriousness attaching to this work; that it is not to be entered upon lightly, nor to be done perfunctorily, and that charges for it shall not be in excess of what a good conscience will approve.

These italics would also seem to indicate that success is expected to follow the work of the practitioner, and to the credit of these practitioners it can be said that this expectation is largely realized. The corresponding duty of those who are healed is that they shall recognize this healing work as the power of God made manifest, as did Naaman when he said, "Now I know that there is no God in all the earth, but in Israel." He knew and gladly acknowledged that none other than the God of Israel could have made his leprous body "like unto the flesh of a little child,"—could have made him "clean."

Archibald McLellan.

The Sabbath Understood

Christian people in general, as well as other religionists, are supposed to understand the reason for the institution of the Sabbath, even though they may hold widely differing views as to its observance. There can, however, be no question that the nations which have most strictly observed the Sabbath have produced the best type of manhood and womanhood as well as the most stable and progressive form of government. This is not of course due to the mere fact of physical rest on one day out of seven, but because those who have observed the Sabbath have seen that the Decalogue must be taken as a whole, and that one is not ready to grasp the deeper meaning of the stern prohibitions, "Thou shalt not kill," or, "Thou shalt not steal," unless he sees that obedience thereto is reached by obedience to the command: "Remember the sabbath day, to keep it holy."

Here it should be understood that the Decalogue is not so much prohibitive as protective. Strictly speaking, it is altogether protective. Even if one has no desire to violate the moral law he should gratefully remember that on the human plane he owes the security of his life and property to its enforcement by common consent. Furthermore, it cannot be denied that if all men were to keep holy the Sabbath day, were to devote it to the study of moral and spiritual law and to the unfoldment of man's spiritual and intellectual capacities, crime would be unknown. The Christian Scientist would go even farther and declare that sickness, sorrow, and poverty would be unknown, and this would also mean the overcoming of death itself. If the Sabbath is not intended to aid us in laying hold upon immortality, with all that this word includes, it means little for us; but if it means this, it is surely a vital thing for us to understand the Sabbath.

Too long have men believed that a vengeful God punished those who disobeyed His laws, but in Christian Science we learn that all suffering is the result of ignorance or sin. In the twenty-sixth chapter of Leviticus we are told that those who failed to keep the Sabbath would find themselves in exile among strangers, while their own land would "enjoy her sabbaths, as long as it lieth desolate;" in other words, the disobedient carnal mind would no longer be lording it over the earth which "is the Lord's, and the fulness thereof." We all need the rest of the Sabbath, and it is a rare attainment to know enough of truth to be able to dismiss the haunting cares of mortal experience, and to respond to this loving invitation given by the Master to his disciples, "Come ye yourselves apart into a desert place, and rest a while." This he said out of his deep compassion for human

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need, and unless he had taught them many things which they did not know, they would have had no rest; nor can we, on any day, until we come to the ever-present Christ to find it.

It was Jesus who declared that "the sabbath was made for man," not for folly or sin; and Christian Scientists have the high privilege of showing other Christians how well they understand the Sabbath and love it, for in this way they will help others to love and study their Leader's teachings. On page 146 of Miscellany she says: "The Christian Scientist voices the harmonious and eternal, and nothing else. He lays his whole weight of thought, tongue, and pen in the divine scale of being—for health and holiness." This indeed furnishes a simple but far-reaching rule as to how we can best keep the Sabbath, and "keep" is an important word here when mortal mind would rob us of our Sabbath. It will not do to say that we have outgrown the old concept of it. If we really have, then we must have attained a higher, purer, and more spiritual concept, which would cover the whole week with its ennobling influence.

No great question is a merely personal one,—it includes grave responsibilities; and in respect to the Sabbath we must think of the children. Mrs. Eddy did not forget their needs when she provided that in all Christian Science Sunday schools the ten commandments should be taught them; therefore we must teach the children, both by precept and example, how to keep holy the Sabbath day.

ANNIE M. KNOTT.

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Is Man's Work Ever Done?

WHENCE comes the suggestion to the faithful Christian Scientist that it is time to retire from active work? There may be several ways of defining the word work, but if it is once accepted as meaning activity, then man's work is never done. The old adage declares that "man's work is from sun to sun, but woman's work is never done;" if that be the case, the work of the Christian Scientist more nearly resembles woman's work. Particular tasks are, indeed, accomplished from time to time, but in reality man's activity can never stop, because true Life is eternal. In the infinitude of absolute living God's work is finished: He sees all that He has made and declares it to be very good,—yet this completeness does not imply inaction. The right ideas which constitute creation are ever active, because they reflect the ever-active divine Mind.

The suggestion that the faithful Christian Scientist has reached a halting place and must now look for stagnation or apathy, is derived from the prevalent practice of the world, which believes in an end to all things, as also in a beginning, and provides pensions and sinecures. The divine Mind is constantly unfolding to receptive human apprehension greater strength, further opportunities, more glorious beauties. Every dawn illumined by real Mind is fresher, every noon more vigorous, every night more peaceful. The suggestion that the joyous impulsion to work which is characteristic of Science can be paralyzed, must obviously come from the carnal mind, from impersonal evil, personified in Jesus' exhortations as devil or murderer.

On pages 2 and 3 of her Message of 1900 to The Mother Church, Mrs. Eddy, writing of "the right thinker and worker," states: "The song of Christian Science is, 'Work—work—work—watch and pray.'" Obviously the suggestion to stop work does not accord with this song. It stands to reason that if a "right thinker and worker" who has an honorable record in spiritual warfare listens to this suggestion, he will lower his shield and go to the rear. He has become immobilized.

Now, the so-called art of war consists not merely in destroying the enemy's forces, but also in neutralizing them by rendering them inactive. This particular process is known technically as immobilizing the enemy. In the arsenal of aggressive mental warfare used against the scientific Christian is also a poisonous gas bomb labeled "Your—work—is—done." Its intent should be foreseen and its use prevented, for it is not a right idea proceeding from God, but a wrong thought of so-called high potency evil.

Growth in Christian Science involves expansion of activities. Working for individual patients merges into working for all mankind, healing the specific sick develops into healing the multitude, learning to love our brother whom we have seen leads to loving those whom we have not seen, fidelity to duty in a particular branch church or society fits "the right thinker and worker" to engage in the universal activities of The Mother Church, victories over the more obvious forms of evil prepare the way for the destruction of secret sin. How can the "greater works" of Jesus' promise be fulfilled if the Christian Scientist, tried and tested, weighed and not found wanting, contents himself with the lesser works? How can the world problems be solved if the experienced worker remains parochial and permits himself to be laid upon the shelf as a thing outworn? On page 203 of Miscellany we read: "Goodness and philanthropy begin with work and never stop working. All that is worth reckoning is what we do, and the best of everything is not too good, but is economy and riches."

The willingness to listen to a suggestion labeled "Stop work" might possibly arise from the supposition on the part of a scientific Christian that his thought had become so spiritualized that no further association with other workers was necessary or desirable. Christian Science teaches us not only to work out our own salvation but also to work together with others, yes, even with God Himself, according to the Master's saying, "My Father worketh hitherto, and I work."

WILLIAM D. MCCRACKAN.

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Among the Churches

Current Notes

ANTIGO, WIS.—First Church of Christ, Scientist, has purchased a lot at the corner of Superior Street and Seventh Avenue, just opposite the Public Library. The deed covers the east 25 feet and 8 inches of lot 4 and all of lot 5 in block 64. The consideration was thirteen hundred dollars. Before it was organized as a church the Christian Science Society held regular services in rented halls for about eight years, first in what is now the M. Krom Hall, and for about five years past in the Odd Fellows Hall.—*The Journal.*

GLENWOOD SPRINGS, COL.—Work on the edifice of First Church of Christ, Scientist, which is being built on the corner of Tenth and Cooper Avenues, is nearing completion, and the building will probably be ready for occupancy the latter part of July. The lots were given to the church, and the building will cost in the neighborhood of two thousand dollars.—*Correspondence.*

GENEVA, ILL.—Last Saturday afternoon [May 20] the corner-stone of First Church of Christ, Scientist, and the first Christian Science church to be erected in Kane County, was put in place in the building now under construction on South Second Street.—*Geneva Republican.*

EUREKA, CAL.—The edifice of First Church of Christ, Scientist, at the corner of Eleventh and H Streets, is to be dedicated Sunday [June 18].—*The Humboldt Times.*

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CAPE TOWN, SOUTH AFRICA.—Large numbers of people from different parts of the country attend the annual horticultural show at Rosebank. This year, for the first time in South Africa, a Christian Science reading-tent was provided by First Church of Christ, Scientist, of Cape Town, and it proved a center of interest. The exhibit lasted for four days and the tent was taken charge of by sixteen ladies of the literature distribution committee, who were in attendance, two at a time, mornings and afternoons. The number of inquirers and visitors at the tent was one hundred and sixteen, exclusive of Christian Scientists. There was also a table outside, from which free literature (including the pamphlets in the Dutch language) was distributed. The following were given away: 101 *Sentinels*, 13 *Journals*, 79 *Monitors*, 31 pamphlets: in all, 224 pieces. The *Cape Argus* wrote of the exhibit as follows: "An innovation was the erection on the ground of a large roomy tent by the Christian Scientists. This was free to all. It was decorated with plants, contained easy-chairs and writing tables, and a large collection of Christian Science literature."—*Correspondence.*

VALPARAISO, IND.—A handsome white stone church facing three streets, Institute, Calumet, and Franklin, will rise on the lot known as the P. L. Sisson site. At a meeting of the Christian Science church board and members a deal was closed for the purchase of this building lot, and it is now the property of First Church of Christ, Scientist. This lot, by reason of its central location, facing a beautiful little park and situated in an excellent part of the city, is conceded to be one of the best locations possible to obtain.

The Messenger.

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Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 3, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 11, 1916.

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

Those who have made application for membership prior to June 2, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Suite 550, 236 Huntington Avenue, Boston, Mass.

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The Lectures

Dallas, Texas

George Shaw Cook delivered a lecture on Christian Science at the Dallas Opera House. He was introduced by DeWitt McMurray, first reader, who said:—

All down the ages every thoughtful man has asked himself with greater or less frequency questions like these: Whence did I come? Why am I here? Whither shall I go? And like Job, he has propounded the age-old inquiry, "If a man die, shall he live again?" In his desire to know more of God and the truth of His being, man has endeavored to take the advice which Eliphaz gave to Job, "Acquaint now thyself with him, and be at peace;" and so he exclaims in his earnest longing, "Oh that I knew where I might find him! that I might come even to his seat!" But unless man seeks God aright, his efforts are fruitless, and so in his disappointment he asks with Zophar, "Canst thou by searching find out God?"

Unless God is sought for spiritually He cannot be found. If He is sought for in the material universe, the search is in vain. Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth;" and the apostle James exhorts, "Draw nigh to God, and he will draw nigh to you." Those who worship God in this way, and who seek Him thus, realize with Paul that it is "in him we live, and move, and have our being." It is they who are able to answer the all-important question asked of the Master by Pilate, the Roman governor of Judæa,—"What is truth?" It is they who have the understanding of the sweet assurance given by him who taught the truth to the poor and lowly on the hillsides of Judæa and along the Galilean shore; who spake as never man spake, whose voice was as soft as music, whose manner was as gentle as mercy, whose deeds were deeds of love, when he said to the Jews who believed, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Christian Science answers all man's questions as to his existence here and hereafter in a logical and satisfactory manner, and it proves the verity of its teachings by comforting the sorrowing, regenerating the sinner, and healing the sick.—*The Dallas Times.*

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Middletown, Conn.

In introducing Prof. Hermann S. Hering, who lectured on Christian Science at the Middlesex Theater, Dr. William A. Wheatley, superintendent of schools, said:—

There never was a time in human history when we needed so much as now a realization of the spiritual essence of our lives and of their setting. Too long has the material conception of things held the race in bondage. The world is full of woe. Millions upon millions of men, women, and children are in distress,—yes, in despair,—and evil stalks everywhere, in all forms, from that of the most terrible of wars down to the minor ills we suffer.

Is there any remedy for all of earth's woes? Yes, and one only. It is the spiritualization of man's life, the consciousness of God's fatherhood to man and of man's brotherhood to his fellows. This remedy for evil is what Jesus came to bring and what he taught us to ask for in its fulness when we pray, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." We know that our Father's kingdom is a spiritual kingdom, and that His will for earth as for heaven is a realization of our spiritual relationship to Him and to His universe, together with our service growing out of this realization. Such is the remedy for evil.

For nearly twenty years I have been meeting and associating with a considerable number of Christian Scientists, and have seen miraculous changes take place in all sorts of people because of their acceptance of this doctrine of Christianity and its application in their lives. Before perceiving the spiritual truths of life many of them were constantly ailing; they were self-centered, unhappy, pessimistic, and very poor company for themselves and their associates. But after accepting the spiritual teachings of Christianity their physical ailments vanished; they became happy, congenial, altruistic, and they radiated good cheer and helpfulness on every hand.

I can truthfully state that while I do not count myself a Christian Scientist, I know of no other religion or sect which has wrought such marked improvement, indeed such a spiritualization, in the lives of those who have embraced its teachings, as has Christian Science. Accordingly I am con-

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vinced that all well-wishers of humanity, whatever their affiliations or their creed, should thank God with full hearts for Mrs. Eddy, and for the rapid spread everywhere of her spiritual teachings with their attendant blessings upon mankind.—*Correspondence.*

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Rockland, Mass.

The Rev. Melvin S. Nash in introducing Bicknell Young, who lectured on Christian Science, spoke in part as follows:—

My first acquaintance with the cause of Christian Science came when I was a member of the Senate of Massachusetts, at which time I met a great many representatives of The Mother Church. Because I defended a measure of the church I received many kind words of commendation from that body. If there is a thing for which your church has stood and which seems to me to be a great blessing, although there may be many others, it is that emphasis which you place upon the conscious presence of the living God.—*Correspondence.*

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Cornell University, Ithaca, N. Y.

A lecture on Christian Science was delivered by Bliss Knapp in Barnes Hall. There was a large and attentive audience. Dyer B. Lake of the department of chemistry, who introduced the lecturer, said in part:—

We are living in a day and age of high pressure, of much work. As a consequence, the complexity of living has increased enormously. Amid this confusion of thought, opinion, strife, the question arises, Is there a solution to it all? Christian Science answers in the affirmative. There are thousands of people today in America who can testify as to the efficacy of Christian Science in their lives. It makes its great appeal to them because it emphasizes the use of spiritual law in the working out of daily problems. If the individual is confronted with the thought of disease, fear, discouragement, hatred, he has at his disposal the knowledge of spiritual law to counteract the particular forms of evil.—*Correspondence.*

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Lectures to be Delivered

CALIFORNIA—San Francisco (Sixth Church): Ezra W. Palmer, Dreamland Rink, 3 p.m., Oct. 1.
Santa Monica: Dr. Francis J. Fluno, Santa Monica Bay Woman's Club, 8 p.m., Oct. 6.
Stockton: Ezra W. Palmer, The Auditorium, 8 p.m., Oct. 2.

CANADA—Moose Jaw, Saskatchewan: Paul Stark Seeley, Allen Theater, 8:30 p.m., Oct. 1.

CONNECTICUT—Norwich: Virgil O. Strickler, Buckingham Memorial, 7:50 p.m., Oct. 6.
Winsted: Bicknell Young, Church Edifice, 75 High Street, Oct. 3.

ENGLAND—Hornsea, Yorkshire: John Sidney Braithwaite, Floral Hall, 8 p.m., Oct. 12.
Kingston-on-Thames, Surrey: John Sidney Braithwaite, The Assembly Rooms, Surbiton, 8:30 p.m., Oct. 17.
Wakefield: John Sidney Braithwaite, Institute of Literature and Science, Wood Street, 8 p.m., Oct. 13.

ILLINOIS—Centralia: John Randall Dunn, Pittenger Opera House, 2:30 p.m., Oct. 1.
Chicago (Fifteenth Church): Bliss Knapp, Garrick Theater, 64 West Randolph Street, noon, Oct. 4.
Rockford: George Shaw Cook, Palace Theater Building, 113 North Main Street, 3:15 p.m., Oct. 1.

INDIANA—Anderson: Clarence C. Eaton, Grand Opera House, 3 p.m., Oct. 1.
Danville: Charles I. Ohrenstein, Court House Auditorium, 8 p.m., Oct. 3.
Franklin: Charles I. Ohrenstein, High School Auditorium, 8 p.m., Oct. 5.
Kokomo: Charles I. Ohrenstein, High School Auditorium, 8 p.m., Oct. 2.
Michigan City: Clarence C. Eaton, Orpheum Theater, 8:15 p.m., Oct. 5.
New Albany: Charles I. Ohrenstein, Maennerchor Halle, 8 p.m., Oct. 6.
Terre Haute: George Shaw Cook, Church Edifice, Sixth and Cherry Streets, 8:15 p.m., Oct. 2.
Wabash: Charles I. Ohrenstein, Eagles Theater, Market and Miami Streets, 3 p.m., Oct. 1.

IOWA—Eldon: Bliss Knapp, Opera House, 8 p.m., Oct. 6.
Humboldt: Dr. Walton Hubbard, Church Edifice, 8 p.m., Oct. 3.
Ottumwa: Bliss Knapp, Grand Opera House, 8 p.m., Oct. 5.

MAINE—Norway: Prof. Hermann S. Hering, Grange Hall, 8 p.m., Oct. 2.
Sanford: Prof. Hermann S. Hering, Town Hall, 3 p.m., Oct. 1.

MASSACHUSETTS—Georgetown (auspices First Church, Haverhill): Bliss Knapp, Odd Fellows Hall, 7:45 p.m., Sept. 26.
Haverhill (Second Church): Virgil O. Strickler, High School Hall, 8 p.m., Oct. 2.
Middleboro: Bicknell Young, Town Hall, 3 p.m., Oct. 1.
New Bedford: Bicknell Young, Church Edifice, Mill and County Streets, 8 p.m., Oct. 2.
Pittsfield: William W. Porter, Colonial Theater, 3:30 p.m., Oct. 1.
Somerville: Virgil O. Strickler, High School Auditorium, Highland Avenue, 3 p.m., Oct. 1.
Springfield: William W. Porter, Municipal Auditorium, 8:15 p.m., Oct. 3.
Winchester: Virgil O. Strickler, Town Hall, 8 p.m., Oct. 1.

MICHIGAN—Alma: Clarence C. Eaton, Wright Opera House, 8 p.m., Oct. 3.
Niles: George Shaw Cook, Auditorium Public Library, 8 p.m., Oct. 3.
Plymouth: Willis F. Gross, Opera House, 8 p.m. (Central Standard Time), Oct. 6.

MISSOURI—Independence: John Randall Dunn, Armory Hall, Battery "C," South Osage Street, 8 p.m., Sept. 26.

NEW JERSEY—Maplewood: Virgil O. Strickler, Oct. 5.
Plainfield (Society): Bliss Knapp, Proctor's Theater, 3:15 p.m., Oct. 1.

NEW YORK—Canajoharie: John W. Doorly, Wagner Hall, 3:30 p.m., Oct. 1.
Glens Falls: John W. Doorly, City Hall, 8 p.m., Oct. 3.
Newark: Bicknell Young, Universalist Church, 8:15 p.m., Oct. 5.
New York (First Church): Edward A. Merritt, Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Oct. 6.
New York (Fourth Church): Edward A. Merritt, Church Edifice, Fort Washington Avenue at 178th Street, 8 p.m., Oct. 2 and 3.
Richmond Hill, Long Island: Edward A. Merritt, Masonic Temple, Stoothoff Avenue, near Jamaica Avenue, 8:15 p.m., Oct. 5.
Utica: John W. Doorly, Church Edifice, Genesee Street and Avery Place, 8 p.m., Oct. 6.

OREGON—Medford: Paul Stark Seeley, Page Theater, 8 p.m., Oct. 6.

PENNSYLVANIA—Sharon: Bliss Knapp, Morgan Opera House, 8:15 p.m., Oct 2.
Wilkinsburg: Edward A. Merritt, Rowland Theater, Wood Street, 3 p.m., Oct. 1.

SOUTH AFRICA—Clarence W. Chadwick: Durban, Oct. 17; Pietermaritzburg, Oct. 19; Johannesburg, Oct. 23; Pretoria, Oct. 26; Port Elizabeth, Oct. 30; Cape Town, Nov. 3.

TEXAS—Dallas: Frank Bell, Dallas Opera House, 3 p.m., Oct. 1.
Port Arthur: Frank Bell, Oct. 6.

UTAH—Salt Lake City (First and Second Churches): Ezra W. Palmer, Auditorium, 8 p.m., Oct. 6.

VERMONT—Brattleboro: Virgil O. Strickler, The Auditorium, 8 p.m., Oct. 3.
Randolph: Bicknell Young, Bethany Parish House, 8:15 p.m., Sept. 29.
St. Johnsbury: Willis F. Gross, Pythian Lodge Building (Pythian Hall), 8 p.m., Oct. 2.

WISCONSIN—Plymouth: John Randall Dunn, Lyceum Hall, 8:15 p.m., Oct. 3.

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Testimonies of Healing

Seventeen years ago, when a very sick man and in a sorry plight in many ways, I became a student of Christian Science. Till then I knew nothing about this teaching, nothing of its healing influence, neither did I realize what a practitioner was. Although having a large acquaintance, I knew but one Christian Scientist and had never talked with any one on the subject; indeed, I would not allow any one to speak to me about it. It is apparent to me now that I was egotistic, bigoted, and strongly prejudiced.

At the time the study of Christian Science was taken up, I had practised medicine just twenty years and was very confident I understood the cause of disease and its cure. I was suffering from several diseases considered incurable from a medical point of view, and why should I presume they were curable by any other method of healing? It therefore did not occur to me that I needed healing or that I could be healed through Christian Science. Then one night about ten o'clock I began to study "Science and Health with Key to the Scriptures" by Mrs. Eddy. After reading the Preface I went to bed, slept soundly, and arose next morning healed of a disease of twenty years' standing. Following this I studied the text-book three or four hours each day, and the mental cleansing that took place in my being in the first week's study was a crisis in my life. It was a moral epoch dating the beginning of a transformed character.

Christian Science has been an education to me. It has taught me to think according to Principle, and has shown me that, as our Leader says, "one can never go up, until one has gone down in his own esteem" (Miscellaneous Writings, p. 356). I knew nothing of God until I learned of Him in Christian Science, and was uncertain whether I wished to know Him. The Bible meant nothing to me, and all religionists were dubbed fanatics, controlled by superstition. The world apparently needed reformation, but I was certain it could not be reformed. It was, however, quickly revealed to me through the study of Science and Health that the way to reform the world is to begin by reforming one's self.

Christian Science has been and is a boon in my life. The professional man who gives up his life-work at the pinnacle of success is looked upon with amazement, for the world cannot comprehend the manifold blessings that are bestowed upon him by the study and practice of this healing truth. It is possible in a testimony of this nature to tell only a few of the blessings that are manifest to Scientists through the study of this great truth. The psalmist said his blessings were more in number than the sands on the seashore.

It has been my privilege to see many cases healed in Christian Science, and much of this healing has been of diseases called incurable by physicians. Although the physical healing is beautiful, the spiritual awakening that comes through the earnest pursuit of Christian Science is sublime. Language is inadequate to express my gratitude and appreciation for this teaching and for all I have learned of its laws. I began the study of it to scoff; I am still studying it that I may apply its precepts in my daily life.

A. L. Hunt, Kansas City, Mo.

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I am a living monument of what divine Love through the study of Christian Science can do for suffering humanity, and feel that it is not only a duty but a great privilege to give this testimony, with a humble prayer that it may be a blessing and a spiritual uplift to others, as so many testimonies have been to me. From childhood I was considered delicate, and womanhood only seemed to add to my suffering. Many weary days were spent upon a bed of pain. After nearly every material remedy had been exhausted, osteopathic treatment was given a trial for a year, but without relief being experienced. Finally, although operations had always been feared, as a last resort I consented to have one performed, but consoled myself with the thought that should it result fatally, death would be preferable to the existence I was then dragging out.

At the time of the operation, which was considered by the attending physicians as very serious, little hope of my recovery was entertained. Everything was done for me that a kind physician and loved ones could do, but months passed by and still my suffering continued. The following year I was compelled to take some almost unbearable treatments, and my physician thought another operation would be necessary; but man's extremity again proved to be God's opportunity. My dear sister persuaded me to try Christian Science. As I was ignorant of what its teaching meant, having never investigated for myself, but merely accepted, as so many do, the criticism and opinion of others, I was somewhat skeptical, but consented to go to see a practitioner. That first call will never be forgotten, for I was assured that God loved me and had never sent this suffering on me. I went home light-hearted and happy, feeling as though I did not have a care or worry. Only a glimpse of this beautiful truth had been gained, and I realized only in a small way my relationship to God, yet even then it seemed to mean so much to me. The practitioner instructed me in regard to the reading of Christian Science literature and in a short time treatment was begun. It truly seemed that I had been released from the Egyptian bondage.

I wish to add that before being allowed to get out of bed after the operation, I was strapped in a support that was worn during the day and removed at night. I could not walk any distance, sweep, or lift, and never expected to be strong. After studying Science a while, I asked my practitioner if it would ever be possible to lay aside this support. She lovingly assured me that the time would come when it would be laid aside and I would know and realize that in God is my support and strength. Sure enough, one morning I left it off. During the day there seemed to be much fear to overcome, but by holding steadfastly to the truth I came out victorious, as is always the result. Today I am keeping house and do all my own work, also assist my mother with some of her household duties.

Words fail to express my gratitude to God for the benefits received through Christian Science. I am indeed thankful for our literature, which is such an uplift to me, and grateful to our Leader, Mrs. Eddy, who sacrificed so much, and patiently and lovingly endured so much criticism to give us this beautiful truth.—Mrs. A. J. Nealy, Shreveport, La.

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It is a duty as well as my greatest pleasure to tell of the blessings received from God through Christian Science. For nearly thirteen years I suffered from heart, stomach, and bowel troubles. Every medicine heard of was taken, and several different doctors treated me. An operation was finally performed, and after leaving the hospital I started West in the hope of regaining health; but it was the same old story,—at the least excitement I would faint away. Five doctors here told me the bowel trouble could not be overcome without an operation.

At last, in August, 1914, a severe case of bronchitis was added to the other difficulties. I became so weak that it was impossible to stand alone, and was so discouraged that I

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prayed God to take me out of my misery. It was clear that something would have to be done right away. Then the thought of Christian Science came to me. I sent one of my little girls for a friend who is a Christian Scientist and she called a practitioner. The result was an instantaneous healing. When the practitioner left my home I got right up and started to sing my favorite hymns, watered the lawn, got a two weeks' washing ready, and the next day helped to do it. Two days later I went to town and did considerable shopping. Since then I have done all my own work and the sewing for four children. I am in the best of health, and the peace of mind is beautiful. We have prospered in every way since turning to Christian Science.

Our four children attend Sunday school regularly, and the little eleven year old girl has had several demonstrations. Even the three year old baby always says if he gets hurt, "God will heal it." I have had several demonstrations. My husband attends the meetings with me and is becoming interested in Christian Science. I find each day something for which to be grateful, and thank God for the enlightenment received from Christian Science. My understanding of the Scriptures is much clearer than before.

My heart is so full of love to God and gratitude to Christian Science that words fail to express my feelings. My earnest prayer is that all suffering humanity may be guided to God through Christian Science, as I was, and receive that peace "which passeth all understanding."

IDA B. MUNYON, Los Angeles, Cal.

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I wish to express my deep gratitude for all the happiness and contentment which has come into my life through the study of Christian Science,—gratitude to God for this truth, and to our beloved Leader, Mrs. Eddy, for her sacrifice in bringing it to this age. When it was first presented to me nine years ago, I was in good health and outwardly supplied with everything to make me happy; but in spite of this I was conscious of longing and waiting for something which would give real and lasting satisfaction, conscious of seeking for some explanation of the purpose and aim of life. Christian Science appealed to me at once, because it gave just these things for which I had been blindly groping in the dark. During these years no medicine of any kind has been taken, but all ailments that have appeared have been healed through the power of Truth.

Christian Science has brought me wonderful moral healing. All desire for tobacco disappeared about seven and a half years ago, although smoking had been one of my chief pleasures for many years. There has been no return of the desire and no sense of loss from giving up the habit.

It is, however, for the entirely changed outlook upon life and people, for the ever-growing sense of the omnipresent, inexhaustible Love which satisfies, for the unfoldment of the ever-present Christ, who alone and always heals the sick and saves the sinner, that I am most deeply grateful.

HAROLD PRIESTMAN, Manchester, England.

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I wish to express my gratitude, in part, for some of the blessings received through the study and application of Christian Science. We have had many demonstrations of physical healing in our home, and each day are coming more and more into our birthright of peace and contentment.

Before we became earnest students of the truth we often thought that if we had fewer burdens and more comforts and pleasures, our happiness would be complete; but experience soon taught us that it is spiritual food which is satisfying and sustaining, and though we are always hungry for more, what we gain is never lost. We strive each day to express our gratitude in right living, and earnestly endeavor to follow Jesus the Wayshower, loving God in the full sense of the word, and loving our neighbor as ourselves. The Master's counsel, "Seek ye first the kingdom of God," has been the key-note to health, happiness, and harmony.

MABEL HARVEY, Chicago, Ill.

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The healing of my boy ten years ago led me to investigate Christian Science. At that time he was four years old and had been under the physician's care for a long time, owing to a severe spinal trouble. We were all much alarmed to see him growing weaker every day, so that he had to be carried about, and in our extremity asked for help in Christian Science. After two or three weeks' treatment he was entirely healed. This seemed to me such a wonderful healing that I at once turned to God as my only physician, and from that minute have never had any other help. During these years a number of children's diseases have been overcome, some instantaneously. With the help of a practitioner an eruption of the skin in an aggravated form disappeared in a few days.

My heart goes out in gratitude to God for a healing which occurred about two years ago, that of a severe case of erysipelas. My head and face were terribly swollen, and a high fever was attended with excruciating pain. A practitioner was called, who patiently worked for me, I myself only holding on to the truth of being. There was little relief for the first few days, but suddenly a natural perspiration started, the pain stopped, the swelling went down, and in not more than a week I was up and around, rejoicing and praising God. Some relatives who had seen me in that condition and seemed very anxious about me, marveled that I was well and able to be about so soon.

Another beautiful healing was that of catarrh of the nose and throat. This condition was very slow in yielding. It seemed as if I was to do the work myself, but discouragement would sneak in very often, so that a practitioner again had to be consulted. Generally the ailment was worse at night, so that there was little sleep for me. At last, after several months, it vanished into its nothingness, never to return. It meant much for me to let go of self, and I am most grateful for the awakening of the truth, although it seemed a long journey to travel from sense to Soul.

I often wonder whether we are thankful enough for all the benefits received through Christian Science; whether we are grateful enough to Mrs. Eddy for giving us this living truth, as well as to those who work for this good cause, and thankful enough to our Father-Mother God as an ever-present help if we only put our whole trust in Him. Every day I strive and pray for more knowledge of this beautiful truth.

MRS. PHILIP KELLER, East Orange, N. J.

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For almost thirty years I suffered from a trouble which was variously diagnosed by medical men as lumbago, sciatica, kidney disease, and so on. Their treatment failed to give any relief, and as the years passed my condition grew worse, until I was quite lame, could not stand erect, and suffered almost continual pain. Finally an osteopathic physician diagnosed the trouble as a partial dislocation of the hip-joint. He gave me great relief both from the pain and from the lameness, but the healing was not permanent. During the next few years the trouble would frequently recur, and as frequently yield temporarily to this form of treatment.

About nine years ago the study of Christian Science was

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taken up, and while I was soon healed of very troublesome forms of stomach and bowel disorder of long standing, and was enabled to give up the use of medicines entirely, the hip trouble continued to annoy me at intervals. In the fall of 1912 I disposed of my office business in town and moved to a farm. I soon learned, however, that it is impossible to run away from inharmony, for after a year on the farm it seemed that fear, anxiety, and worry over business affairs, as well as the unaccustomed strenuous labor, combined to bring on a complete physical breakdown, the seat of which was in the affected hip. The condition was much more serious than ever before, and the pain became well-nigh unbearable.

For several years we had been depending on Christian Science for physical healing, so my wife wired to a practitioner in Portland, Ore., for help. Absent treatment was given for a week or more without any apparent result. During this time I found myself often thinking of osteopathy, and finally decided to give it another trial. I went to Portland and dismissed the Christian Science practitioner, then placed myself under the care of one of the leading osteopaths of the city. He soon corrected the dislocation, but no relief from the pain was afforded. After several days' treatment he advised me to go home and remain four days, then if not better to return for further treatment. He said, however, that if I was not better by that time he would be forced to conclude that a condition existed much more serious and difficult to correct than the old trouble. I came home and waited the designated time, but steadily grew worse.

Finally there came the realization that I had had enough of material remedies and was ready for Christian Science. Faith in human skill and material means being dissipated, I placed myself again under treatment of the Christian Science practitioner, and in a day or two enjoyed such a measure of relief that I was able to sleep soundly, something I had not done for several weeks. After a week's treatment I returned home. The knee and leg had developed a condition which appeared to be a form of partial paralysis, and it was several weeks before the feeling was fully restored and that phase of the trouble was entirely eliminated; otherwise my healing was speedily accomplished, and it has been absolute and complete. My physical condition is better now than it was for many years before this experience.

My wife has been restored to perfect health after a number of leading physicians had declared such a thing impossible without a serious operation. In our home the diseases, accidents, and the like, incident to childhood, are effectually handled in Science, and while we have other problems to solve, other demonstrations of harmony to make, we are truly grateful for what Christian Science has already done for us. I have no doubt that problems now being considered in Science, as well as any which may arise in the future, will likewise be conquered through the wonderful power of Truth and Love as discovered and given to this age by Mrs. Eddy.

S. A. Pattison, Castle Rock, Wash.



[Translated from the German]

It is with a grateful heart that I wish to testify to the quick healing which I experienced through Christian Science two years ago. I was stricken with a malignant growth, which caused me to feel greatly disturbed. I consulted several physicians, and also went to the surgical clinic in Basel; but the condition instead of improving became aggravated. While in a state of great anxiety I heard of Christian Science through a friend, and what I heard inspired me immediately with confidence. Knowing that medical skill was inadequate in this instance, I asked a Christian Science practitioner in Basel for treatment, the result being that four weeks later I was healed through the power of divine Love.

For this wonderful benefit which God has bestowed upon me I am most deeply grateful, and I lovingly remember our faithful Leader, Mrs. Eddy, who again showed us the way which leadeth unto Truth.

Anna Maria Schaflin, Blansingen (Baden), Germany.

Christian Science came to me at a time when the future seemed barren and gloomy indeed; now this teaching means more to me than I can ever express in words. Only a life lived in accordance with the Sermon on the Mount can show forth in a small measure what I feel toward a God who is good; toward Christ Jesus, who showed us the way; and toward Mrs. Eddy, who was obedient enough, pure enough, and steadfast enough to bring to us here and now the truth of man's relationship to divine Love.

During the twelve years of my illness I had undergone three serious operations, and had suffered severe attacks of nervous breakdown with all the ills that seem to follow in the wake of such conditions. At times I was fairly well and able to work, but was never entirely free from pain. For two years before Christian Science found me I was an invalid, and my husband had brought me West in the hope that the pleasant climate of California might mean health for me. Although my condition improved to some extent and I gained in weight and was able to be up and around the house a good deal of the time, there was constant suffering, and it was impossible to sleep without an opiate. I could not go anywhere alone, being unable to get up and down the car steps, and after walking a couple of blocks would have to sit down and rest.

A kindly neighbor, a Christian Science practitioner, brought the truth to me, and to my husband as well, in October, 1913. Within three months I was going anywhere that I wished alone, doing all my own work, sleeping all night long without an opiate, and eating anything placed before me, though chronic catarrh of the stomach, necessitating a rigid diet, had been one of my most annoying complaints. Bowel disorder of five years' standing was overcome in one treatment, and rectal hemorrhages disappeared in a short time. Bronchitis of a severe nature has been entirely overcome, likewise extreme nervousness, which was the source of constant suffering. Through daily study of the Lesson-Sermon bladder trouble of long standing, which had been the cause of intense pain and had rendered it impossible for me to be on my feet, disappeared never to return.

I am very thankful for these healings, but more than all for the every-day practicability of Christian Science and for the spiritual uplift which comes more and more into my life with continued study and effort to live its teachings. Unceasing love and care from relatives, friends, physicians, and nurses had been mine through all the years of illness, and for all this my gratitude is constant; but every effort failed to give more than temporary relief until the great truth of Christian Science brought permanent health. I would like to add just a word of gratitude for our wonderful periodicals and for the Wednesday evening testimony meetings, which bring me so much peace and joy.

Mabel Cone Bushnell, Pasadena, Cal.

The proof of God's allness was clearly demonstrated to me through the following healing. One morning when I awoke, the entire right side of my face was completely paralyzed. I had been studying Christian Science only about six

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months, but knew enough of it to place my trust in God rather than in any material aid. Finding that my declarations of the truth did not seem to clear up the difficulty by the second day, a Christian Science practitioner was called. The embarrassment occasioned by the condition was almost immediately overcome, so that I returned to work, and from that time on the paralysis greatly diminished. Each day the face assumed a more normal appearance and action, and in less than two weeks from the time the condition was first manifested it was entirely overcome. The most wonderful part of this healing, to me at least, was the destruction of all sense of fear through the knowledge that God is good, and that He "is infinite, all-power" (Science and Health, p. 17). The experience meant even more to me than it might to some others, as my father is a physician and surgeon, and under the medical thought a case of paralysis such as this would have given rise to great fear for the future.

Every day I thank God for the knowledge that has come to me through Christian Science, and for the faithfulness of Mrs. Eddy in her discovery and her determination to give this Science to the world through Science and Health and her other writings. Her steadfast adherence to Truth, and her desire to teach others what she had discovered about the Christ-healing on earth today, means everything to the student of Christian Science. Since my wife and I have been studying Science we have experienced many wonderful but, as we now realize, perfectly natural healings, and for these we are exceedingly thankful.—A. C. BUSHNELL.

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[Written for the *Sentinel*]

Green Pastures

ETHEL M. GOSS

O CLEAR blue lake and bluer sky,
Gray rocks along the shore,
Amid the roar of the city streets
You call me evermore!

Call me where tall gray elm trees
Frame soft your picture there;
Where bobolinks sway on the grasses
With never a thought of care.

A flash of gold in the apple tree,
A flutter of wings by the wall,
And I hear the oriole's song ring out
With its old triumphant call.

The roadway winds by the meadow,
Where mulleins like sentinels stand,
And waving rows of buttercups
A green and golden band.

I hear the wind in the marshes
Rippling the sedges brown;
The gleam of the iris haunts me
In the dingy walls of the town.

They call me, but here I am needed
To heal the sorrow and wrong;
So keep in my heart, dear Father,
The joy of the oriole's song.

Cleanse Thou my thoughts and keep me
Free from the hurry and care,
Serene with the peace of Thy pastures
And ready Thy message to bear.

From Our Exchanges

[*Zion's Herald*]

How often in the Old Testament occurs the phrase, "The word of the Lord came to," and here follows the name of the man addressed, and the messenger is instructed. In a superior sense the divine word came to "inspired" men of old,—kings, prophets, and psalmists,—but in a true sense it also comes today to any one with a mind to hear the voices of heaven and with a will to work the things that are right, honest, and "of good report." Some of the messages that came to Jonah, Micah, Daniel, or others like them, were temporary and local in significance, but in large measure they contained truths and teachings that live from generation to generation in the quickened consciences of men. It is the voice from heaven perpetually speaking to humanity that supplies strength for this life and hope for the life to come. Where there is no vision, where the word faileth, the people perish.

[*The Universalist Leader*]

If men misunderstand and misjudge religion, if their hopes and ambitions do not include all that is worthy of them, if they are cheating themselves with artificialities and superficialities, the answer and the light and the power must be a revival of real religion, a new emphasis on those great and fundamental facts of God, and human relationships and loyalty to the spirit of the Master, which have never yet been tried and found wanting.

The signs of the times all point to the coming in the very near future of just such a revival. There is a new spirit in the ministry today. The time-server and the coward, the man in search of a large salary and an easy place, the man who talks only in pious platitudes, the man of small aims and petty, weak ideals, may still be found here and there, but the note that is increasingly struck today in every gathering of ministers that I know anything about is a note of courage and of faith, a note of heroism and vision and passion for service.

[*The Christian Work*]

The great aim of life, according to Jesus, as far as personal religion is concerned, is to achieve oneness with the Father, and to attain as nearly as possible the Father's character. His exhortation is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." His aspirations for his followers are that they may be one with the Father as he is one. We are to be merciful as God is merciful. We are to forgive because God forgives. The peacemakers are children of God. He, the incarnation of God, demands service of his followers because it makes them, like him, godlike. Jesus nowhere makes this achievement of oneness, this attainment of perfection, easy; but it is the chief end of life so far as the soul in its relation to God is concerned. And all help is offered,—prayer, himself, the Holy Spirit. This teaching of Jesus cannot be too much emphasized, for it is the one thing that differentiates his religion from all the others.

[*The Christian Commonwealth*]

The worst evil is not the external differences which divide the churches, but the lack of love and self-sacrifice which separates Christians, even when they are members of the same society and of the same congregation. It is no paradox to say that so soon as any denomination has learned the central Christian lesson of charity and mutual service, it will be fit and anxious for closer union with other churches. It is, no doubt, useful to discuss and to settle external grounds of difference. But we must frankly say that we rate one act of

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sympathetic cooperation higher than a dozen good arguments; that a reunion of the churches by conference would probably be based on a compromise, would evoke little enthusiasm, and might merely magnify the more unsatisfactory features of denominational Christianity. This may well be the quickest, as it is the most evangelical, road to unity—to learn and practise first that love toward our brother Christians whom we see every day, without which we cannot love the one society of all Christians—the one society which we have not seen, and the sight of which would be the sight of God.

[*The Congregationalist and Christian World*]

Why does not the church heal the sick now as it did in its beginning? This question is persistently pressed. Jesus attracted attention chiefly because of his exercise of healing powers. He commissioned and directed his disciples to heal the sick in every city they entered. He did not restrict these healing powers to his disciples, nor to his own time. Healing the sick was one chief means for spreading Christianity in its early years.

What, then, is the therapeutic value of fellowship with Christ through sharing in the "Spirit of life" in him? The church has never repudiated its early claim to have this value; but it has often ignored it. This power to cure the sick is coming to be more highly esteemed by many medical men than it is by the church itself. Dr. Richard Cabot of Boston is quoted as saying that two fifths of the sicknesses of the present generation are caused by morbid mental and spiritual conditions which need treatment by a Christian minister.

[*The Christian*]

Christ was always going farther than men thought he would—or should; and always farther than any who had come before him. In his teaching, for instance, he went away beyond all standards hitherto erected even by divine sanction. He discovered murder in an angry thought, and lust in a wayward look! He not only enjoined upon those who would be his disciples the common ethic of forbearance, but bade them positively to love their enemies, to bless them that cursed them, and to pray for their persecutors! And he not only bade them love one another, but set up an altogether new test and measure of friendship—that life itself should be laid down in the sacred cause!

[Rev. H. E. Fox, M.A., in *The Record*]

There is much vague talk about modern thought, with its broader outlook, its larger visions, and its higher spiritual planes. But breadth and height and depth count for nothing in eternal things unless they are measured by the standards of him who is the power of God and the wisdom of God. All thoughts of God or the things of God that lie outside the revelation of Himself in Christ are as weak as they are foolish; they are utterly unable to give rest to the soul, instruction to the conscience, or strength and direction to the life. All our powers are wasted and all our wisdom is worthless which is not rigidly brought into line with the Christ to whom has been given the Lordship of the universe.

[William Pierson Merrill in *The Continent*]

What the world needs most is not more church-members, more professing Christians, but more who palpably live as Jesus lived, who openly reveal to the world a faith and a motive such as his, issuing in conduct and service such as his; men and women who quietly but very plainly show that they are ruled not by worldly standards and conventional ideas, but by the voice of God that speaks to their souls, coming to them through the gospel of the first-born Son.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

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

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From the Editor

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

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From the Publishing Society

A copy of the Index to Volume XVIII of the *Christian Science Sentinel* will be sent free of charge to any subscriber upon request.

"Christian Science: Man's Dominion Over Evil," a lecture by Edward A. Kimball, C.S.D., has been translated into Russian, Norwegian, modern Greek, and Italian. Pamphlets in these four languages have been published with the English version opposite the translation and are now on sale at prices of our regular pamphlets as shown on the opposite page.

A new French pamphlet, "Foi et Générosité" (Faith and Generosity), has just been issued and is now on sale. This pamphlet contains the following articles: "The Lord Thy Confidence," "The Closed Hand," and "Continuity of Right Thought."

"Christian Science: A Religion of Love" (Christian Science: En Kjærlighetens Religion), a lecture by Virgil O. Strickler, has been translated into Norwegian and is now published in pamphlet form with English and Norwegian versions on opposite pages.

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From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1863, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science text-book, "Science and Health with Key to the Scriptures."

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Bound Volumes in cloth, $2.75 each; half calf or half morocco $3.50 each. Write for list of volumes in stock.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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

CHRISTIAN SCIENCE HEALING VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

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

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Boston, September 30, 1916

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Longfellow

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Items of Interest

The *Daily Trade Record* says: "Competitors of the Japanese in foreign markets, who had hoped that the new factory law, which will become effective in Japan on Sept. 1, would more nearly equalize working conditions, will be disappointed to discover that practically no reforms will be instituted and that the old fourteen hour day will continue in vogue with scarcely any restrictions. It was expected that the hours for women and children would be shortened, but this has not been done. The majority of the women and children are employed in factories for yarns, fabrics, and knitted fabrics. In fact, 60 per cent of the labor in these industries is made up of women and children.

"The Japanese Government has seen fit to establish a ten year period during which the hands may be worked thirteen to fourteen hours a day. There are more than three thousand children under twelve years working in Japanese factories. Between the ages of twelve and fourteen there are more than forty thousand children employees, 81,000 of whom are girls, and all of them work thirteen to fourteen hours a day and may be compelled to continue doing so under the new factory law. Between the ages of fourteen and sixteen there are considerably more than one hundred thousand boys and girls working in Japanese factories, and of these 91,000 are girls."

Discoveries concerning the nature of sun-spots, proof of the old nebular theory of spiral motion, and the determination of the distance from the earth of more than two hundred additional stars, were said to be the most important events of the last year by members of the American Astronomical Society at the closing session of the nineteenth annual convention at Philadelphia, Pa. The work of American astronomers has become a matter of considerable detail. Certain definite programs have been laid out, and each observatory in the country has been assigned to a specific phase of the work. While this coordination has virtually ended discoveries of a sensational nature, in the opinion of the sixty-five delegates it has in the last three years resulted in great strides forward for the science. And in addition it has laid the foundations for proving or disproving practically every theory of astronomy.

At a luncheon at Providence, R. I., attended by the full membership of the state board of public roads, it was unanimously agreed to take immediate action leading to the removal of all advertising signs from the public roads, posts, telegraph poles, and abutting buildings. This action was decided upon after a lengthy discussion of "Better Highways," in which every member of the state board participated, all concurring in the approval of a plan to eliminate the signs.

The secretary of the National Highways Protective Society told the board that there are many reasons to offset the two or three good arguments for the existence of these advertising signs, and the board agreed with their host. It was decided during a discussion of ways and means that the existing laws of Rhode Island were adequate and would be enforced with all the vigor the board could put behind them. To remove the signs already existing it was decided unanimously to take up the matter with other New England states and determine upon a "clean-up" day.

More than three thousand feet above the center of the island state of Tasmania, the waters of the Great Lake are now harnessed in one of the greatest water-power schemes yet planned in Australia. This government hydro-electric plant was opened recently and will eventually develop about one hundred thousand horse-power. Contracts completed or in negotiation for the use of this power already amount to more than one hundred thousand horse-power.

Lake St. Clair, about half the size of the Great Lake, having an elevation of 2000 feet and lying about thirty miles to the west, may be tapped for further power. The Tasmanian Government has paid about four hundred and sixty thousand pounds for the hydro-electric scheme as it now stands.

Under the new ouster law which recently went into effect in Virginia, public officials of trust may be removed for failure to enforce any statute. Police officials are therefore trying to enforce some almost forgotten statutes. One of these forbids work at any trade or calling on the Sabbath and makes it unlawful to perform any labor not absolutely necessary on that day. As a result hundreds of surprising arrests are being made. Among the most striking arraignments are those of a church organist, a florist who delivered flowers for the decoration of a fashionable church, a man who washed his automobile, another who supplied a motorist with gasoline, and the manager of a Turkish bath.

The completion of a set of standards for admission to the bar was a noteworthy accomplishment of the recent meeting of the American Bar Association held in Chicago, Ill. It marks the end of ten years' labors of the association's section of legal education. Adoption of the rules remains for next year's meeting. When the American Bar Association gives its approval to this set of standards, they will be put out publicly and the association will ask the various state authorities all over the country for their adoption. A marked advance in legal education and practice is expected to follow.

Ensign Fitzhugh Green, U. S. N., who accompanied Donald B. MacMillan on the expedition which left New York in 1913 in search of "Crocker Land," reached New York on his return Sept. 5. He confirmed previous reports that "Crocker Land," which Rear Admiral Peary reported to have seen, does not exist. MacMillan and Green determined from observations and careful soundings that what Peary had seen was a mirage. This belief was further confirmed, Ensign Green said, by the fact that they themselves saw mirages.

An important conference, representative of about two hundred and fifty firms belonging to the engineering and ship-building industries of Scotland, was recently held in the City Chambers, Glasgow, when it was decided to form a strong central organization of these industries with a view to coping with the problems of trade after the war.

Delegates from thirty-three states, Canada, and Alaska enrolled at the evening session of the tenth annual national conference on taxation at Indianapolis, Ind. The conference is held under the auspices of the National Tax Association. More territory than ever before represented sent delegates this year.

For the first six months of the present year the value of goods shipped from the port of Hongkong to the United States was $5,363,000. The items of merchandise which have caused this large increase in Hongkong's trade with the United States are rice, tin, cassia vera, antimony, and shelled peanuts.

Spain stands second only to Italy in the production of cocoons in Europe, producing on an average 750 metric tons, of which some five hundred metric tons are raised in the province of Murcia, where climatic conditions favor the growth of the mulberry tree.

The Canadian Pacific steamer "Empress of Russia" on the last trip brought a cargo of silk consisting of 4700 bales, valued at $750 each. The total cargo amounted to about three million five hundred thousand dollars.

Grain-handling facilities in Buffalo, N. Y., are to be increased by the construction of a new 2,500,000 bushel elevator, with three legs for vessel unloading and fast shipping legs for railroad cars and canal boats.

More than four million dollars worth of silk, the largest shipment from Japan this year, left Seattle, Wash., recently in sixteen special cars over the Chicago, Milwaukee & St. Paul Railway for New York City.

A big merger of the principal Pacific coast fruit and salmon canning interests is anticipated. According to common report the merger will involve in excess of twenty-five million dollars.

The Colombian Congress has authorized the Government to contract one or more loans for a total sum not to exceed $100,000, to be used in the extension of the Tolima Railway to Ibague.

Running the forty-eight states in the United States cost $495,000,000 in the fiscal year ended June 30, 1916. The total disbursements of the Federal Government for the same period were $1,065,000,000.

The Swedish foreign office states that a Russo-Swedish convention for connecting the railway systems of both countries by a bridge across the river Tornea has been ratified.

The Cuban Government has set aside $175,000 for the purchase of a lot and the erection and furnishing of a Cuban Legation at Washington, D. C.

The nitrate of soda manufactured in Chile during the month of June, 1916, amounted to 5,153,701 Spanish quintals of 101.4 pounds.

Exports of cocoa from the Portuguese Islands of Sao Thome and Principe amounted to 61,825,881 pounds in 1915.

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Christian Science Sentinel

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

Vol. XIX | September 30, 1916 | No. 5

Proper Use of Time

CLARENCE W. CHADWICK

IT is a very easy matter to say that we have all the time there is in which to accomplish certain tasks, but the question which naturally arises is whether we are spending it profitably or unprofitably. Whatever spiritual talents we may possess, it is the use we make of them which identifies us as either drones or workers in the Father's vineyard. The mere hoarding of material riches may often make us paupers instead of princes in the sight of God.

The individual who does not know that God is unceasingly demanding something of him, does not know how to spend his time. About as far as the average man goes, is to concede that God wants him to be as good as he possibly can be in this present world; but the admonition of the Master for him to be perfect even as the Father is perfect, does not make any practical appeal to him. Failing as he does to grasp the metaphysical meaning of this Scriptural command, he likewise fails to comprehend the importance of giving more time to spiritual things. In such a mental state he will constantly be waiting for the more "convenient season," which never comes. With an infinite being there can be no such thing as time. God therefore does not reason from any standpoint of finiteness or human limitation. Everything pertaining to the kingdom of heaven is embraced in the infinite consciousness of an ever-present now. Whatever is perfect, therefore, always has been and always will be perfect. The moment individual human consciousness admits this spiritually metaphysical fact, that moment it begins to understand man's relationship to God. Then and then only does one realize the imperative need of making proper use of one's time.

Time is a synonym for mortal thinking in all its moods. In the infinite activity of the one Mind there is no thought of time. When all mortal thinking ceases, and the earth is "filled with the knowledge of the glory of the Lord, as the waters cover the sea," time will be no more. It is needless to say that Christian Science has brought this understanding of the Science of being to the world, so that no one who has proved the truth that "all is Mind and Mind's idea" (Science and Health, p. 492), can any longer plead ignorance of the demands of God upon him as an individual. The earnest student of Christian Science knows, beyond all question of a doubt, that God demands of him every hour of every day in which to practise the Science of being. To him the command to be perfect is no theoretical abstraction, but a practical and demonstrable reality; it is the straight and narrow way leading heavenward. Were it impossible for him here and now to reduce to practice the divine Principle of spiritual perfection, he would be as one "having no hope, and without God in the world." He would cease to be a Christian Scientist the moment he failed to apply the Principle of perfection to his own daily thinking and living.

It is frequently said of the Christian Scientist that he works from the standpoint of Principle. To work from any other would be only a waste of time. "In all thy ways acknowledge him, and he shall direct thy paths," is the dictum of Scripture on this point. This the Scientist is striving to do by admitting the all-power, all-presence, and reality of divine Mind, Spirit, or God, and rejecting the sense-supposition of a man and a universe of imperfection. If he loves God supremely he will not be found wasting his time in paying allegiance to false gods. He will lay all stress upon the importance of mental work, of watchfulness and prayer. One has but to recall how completely the Master's time was occupied in loving service to his fellow men, to quicken his own thought to the need of greater mental activity and consecration.

Jesus was the perfect example for all men, one who improved every moment of his time by thinking only such thoughts as were pleasing to the Father. He knew what it meant to dwell "in the secret place of the most High," which means conscious communion with good, with reality or eternity. If we would follow in his footsteps, we too must learn to improve our moments, before they lengthen into hours, weeks, or months. When good is uppermost with us and we are shutting out that which is fleeting and false, time passes rapidly. When evil is magnified in thought, time drags heavily. And Christian Science shows us why this is so. Time is a temporal thought and is therefore no part of enduring reality. It is no more related to eternity than is mortality to immortality. All sense of time therefore can and will be eventually overcome.

This is the great problem confronting every human being, the overcoming of all sense-limitations, of all that constitutes the belief or consciousness of an existence which begins and ends. Sooner or later must humanity awaken to the fact that time is but a temporal dream and that eternity is the enduring and the real. The real man is already related to eternity. It but remains for humanity to awaken from the mesmeric dream of a temporal existence, to comprehend the spiritual and eternal fact of being, that man is the conscious image and likeness of God; in other words, the ever-present activity of right ideas. If there is a human being who could wish for man anything more exalted than to be the conscious, active reflection or manifestation of infinite intelligence, he is certainly hard to please. The student of Christian Science can say from the heart with the psalmist, "I shall be satisfied, when I awake, with thy likeness."

There is with humanity a mistaken belief that time will sooner or later solve every human problem. Time never accomplished anything, unless mortal thoughts, theories, beliefs, and opinions are capable of benefiting the human race. Waiting on time to work out any human problem leaves the trammels and limitations of sense-testimony undisturbed, while waiting on divine Love is a conscious recognition of the eternal facts of being which annuls material law and brings out the practical demonstration of Truth in the healing of sickness and sin. It is thinking above the mortal or human, above the belief in time and space, which reaches the altitude of answered prayer. Mortal thinking asks amiss, without any scientific grasp of the Science of being. Its request remains unanswered because it is based upon the suppositional reality of time rather than upon any basic under-

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standing of eternity. The belief that eternal life begins for a mortal only as a post-mortem legacy, will never usher any one into the kingdom of reality. Eternity always has been and always will be, and the workers in the Father's vineyard must see the necessity of analyzing the thought of time and proving its unreality as being only a material dream separate and apart from eternity. Drifting with the currents of human thought, vainly imagining that all will be well in a so-called future existence, is far removed from spiritual understanding or right mental activity. It leaves us in the clutches of time, bound with the shackles of mistaken beliefs from which a right understanding of eternity can alone make us free.

He only is making proper use of his time who is praying without ceasing, who is guarding and purifying his mentality, until human consciousness shall be purged of every unrighteous or unholy thought, of every intimation that time is any part of that which is real and eternal. Well may we ponder the words of our Leader on page 238 of Science and Health: "People with mental work before them have no time for gossip about false law or testimony."

Life Understood

GENEVIEVE THOMAS PIERSON

FROM the standpoint of general usage the word life implies action; it also implies a fleeting, temporal sense of existence. When considered metaphysically, we realize that because God is everlasting, "the same yesterday, and today, and forever," He is Life, a fact which is stated in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. When asked what life is, the Christian Scientist has at once the thought of the great presence, God, which includes all perfect existence. The freer his consciousness is of the ups and downs of mortal experience, and the less he thinks of himself as he appears to be, the more able is he to contemplate Life as God.

Mrs. Eddy says in Science and Health (p. 427), "There is no death, no inaction, diseased action, overaction, nor reaction." But to mortal sense there seems to be an intruding lying activity which the Bible calls the "adversary," "evil," "Satan," "devil," "lie," and "liar." This evil activity claims to counterfeit all true action, so that continuous normal being seems to be an almost unknown quantity. Innate consciousness longs for a steadfast manifestation of harmony, while error produces dissatisfaction and unrest in the mentality of nearly every person, creating a desire to change his occupation or environment, no matter what it is.

The belief of evil sometimes shadows human thought as overwork and injustice,—dreary, irksome thoughts and a hard sense of duty. It hides the charm and delight of alert service which comes through the knowledge that one is the image and likeness of "exhaustless being" (The First Church of Christ, Scientist, and Miscellany, p. 149). Because man is enfolded in true action it is the normal, legitimate thing for him to manifest it. The belief in evil produces lethargy and many excuses for sliding over the opportunities to give expression to the little niceties and kindnesses which so enrich human nature. Instead of rejoicing in the joys of others and giving expression thereto, error produces a phlegmatic disposition, robbing most of all the one who should be a channel for the "oil of gladness" but who does not guard against error's encroachments.

It is error that paralyzes with fear the transactions of the business world, producing the clogging and congestion which is the opposite of perfect harmony. Through the belief of inaction or sluggishness, evil would dampen the ardor of the church worker, of him who has been interested in establishing the fact of eternal life for the world. It may tell him that church work is not so interesting as it was when in the first few years of his experience he was becoming acquainted with the wonderful church organization which is described in the Manual of The Mother Church. It would make him dilatory in his committee work, in studying the Bible Lessons, and instead of finding fresh methods of acquiring understanding as furnished by the Bible, the Christian Science literature, and the dictionary, he might be tempted to think he does not need to study Science and Health or attend church services any longer; that because of the number of years he has devoted to this study his understanding is established without further effort.

How long would a master of music be able to play with his wonderful dexterity without daily practice, and what musician is there but desires musical association? It is good to work for a manifestation of harmony, but it is necessary also to "hold fast that which is good." If the wonderful healing of Jesus was accompanied by the injunction, "Sin no more, lest a worse thing come unto thee," should we not all the more strive to be continuously active in the strictest right thinking? The master Metaphysician never swerved from his course of service to mankind. He associated freely with his brother man. So far as we know he never planned to retire from active service; and if any were ever shut out from his presence, it was because of their unbelief, their own mental unfitness. His moments alone with God were but for the furthering of his loving ministry to mankind, and almost his last words to Peter were, "Feed my sheep."

He worked visibly with his disciples so long as they were spiritual enough to see him. He passed through all the beliefs of the flesh, and even death on the cross, in order to show his followers that real being, the life of man, cannot be touched. It would be deplorable if instead of being interested in trying to enrich the present condition of the world, advancing Christian Scientists should yield to the suggestion that they are tired of living and that their higher views gained from experience cannot be imparted to others.

Mrs. Eddy says in "The First Church of Christ, Scientist, and Miscellany" (p. 146), "A Christian Scientist never mentally or audibly takes the side of sin, disease, or death." Then it is the duty of every Christian Scientist to know that Life's perfect activity is everywhere, that interruptions of it can never be a legitimate part of the Life that is God.

Spiritual Discernment

FLORENCE DAVIS KELLER

WHEN Jesus healed the man born blind he made it clear that material eyes are not "the works of God." On page 505 of Science and Health we read that "spiritual sense is the discernment of spiritual good." Mortals believe that sight is dependent upon the eyes, although they admit without question that it is the mind which discerns, interprets, selects, or classifies the myriad impressions received from the world in which they live. Even in the realm of physical science, so called, it is held that the mind sees and hears, that all else is blind and deaf.

Christian Science, restating the pure Christ-teaching, not only accepts the works of Jesus as a basis for present possibilities, but tells how his works were accomplished. That Jesus should be superior to the whole belief of mind in matter has throughout the ages been accepted as logical, since he was believed to be endowed with special power from

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on high to perform miracles; but as humanity learns through Christian Science that this power was the understanding of an absolute Science with a perfect Principle and perfect rules for demonstrating this Principle, then the works of Jesus are seen in a new light,—a light which illumines the whole consciousness and, furthermore, presents practical proof in healing the ills of the flesh.

In the degree that Christian Science instructs the thought, uplifting and purifying it, in just that degree is the testimony of the so-called senses corrected with spiritual discernment. Spiritual discernment is the discernment of spiritual reality. The joy, the peace, the love, the harmony, the abundance of all good which enters one's experience, rests not at all upon the illusions of the five physical senses, but with the discernment of spiritual being. Spiritual discernment is the ability to see the truth respecting whatever enters one's consciousness, and to think rightly is to demonstrate the rule of Christian Science according to its divine Principle. We may, then, say of sight that it is normal and perfect in the degree that it is governed by spiritual discernment. The same may be said of hearing, tasting, smelling, touching.

When Jesus said to his disciples, "Blessed are your eyes, for they see," he unquestionably referred to their spiritual vision, their ability to discern the spiritual ideas he conveyed by means of simile and parable. Using such symbols as "mustard seed," "fig tree," and "sower," Jesus not only made use of the picturesque figures of the East, but by just such means he illustrated glorious spiritual facts which he proved again and again in healing the sick, raising the dead, and walking on the water. In his mountain sermon he said, "If . . . thine eye be single, thy whole body shall be full of light." His use of the word single implies that the spiritual vision must be the only vision; that the seeing must be unmixed with materiality, alone with good, that the whole body may be filled with the illumination of spiritual ideas of Truth, Life, and Love. Such seeing is not the exercise of gray matter; it is reflection, even the conscious reflection of good.

Of the divine vision the Scripture says that God is "of purer eyes than to behold evil;" then man, God's reflection, must be as pure in his true discernment, which beholds absolutely no evil. This discernment must include the understanding that man is not and never was material; that man is not subject to birth or death, but has ever been one with his creator. He therefore sees clearly because he sees through the illusions of matter into the facts of Spirit and discerns his own spiritual selfhood.

Educated apart from Christianity to see the world about them as separate from their thinking, mortals have been taught to see people, conditions, and circumstances according to material systems of thought, until it is no wonder that seeing, they see but do not perceive. Not only so, but they have grown to think of spiritual vision as one of the blessings obtainable only after the change called death; and moreover, they think of matter as being intelligent, and intelligent matter as the medium of sight, then rely upon this limited vision for their knowledge of the truth. The Bible says that we are to "know the truth," and that the kingdom of heaven is within us, to be discerned and unfolded now. These declarations of truth, unlocked for us through "Science and Health with Key to the Scriptures" by Mrs. Eddy, are summoning us to look beyond the illusions of mortal vision; to look above the objects of materiality, and to see with our eyes, our true spiritual discernment, "a new heaven and a new earth," wherein dwelleth righteousness.

In the seventeenth chapter of John it is written of Jesus that ere he declared those glorious facts about man's unity with God, he first "lifted up his eyes to heaven." When our eyes are uplifted to discern God's spiritual and perfect creation, the harmony and perfection of God's image and likeness becomes apparent. From this exalted point of view, above and beyond the limitations and so-called laws of matter, comes the spiritual vision which heals.

As we learn that the material senses are mortal illusions, we find that man's spiritual senses "are without pain, and they are forever at peace" (Science and Health, p. 214). Spiritual thoughts correct the illusions of material sense, or the sense of evil, with good; therefore the results of this right thinking, or "the fruit of the Spirit," is in proportion to our true discernment. Mrs. Eddy says (Science and Health, p. 167), "Our proportionate admission of the claims of good or of evil determines the harmony of our existence,—our health, our longevity, and our Christianity." The good things which all mankind are seeking are within the reach of every one who is willing to climb the mount of spiritual discernment. There is nothing which can obstruct the vision of one who persists in looking Godward; so commencing with a present ability to discern good, the ability unfolds and increases until, in the amplitude of God's tender love, the longings for more spirituality acquaint themselves intelligently with God, good, and are at peace.

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Our Reading-rooms

NELLE B. BEARDSLEE

TODAY, in every busy city, clubs and stores have recognized the need of places for rest and quiet, and have supplied that need according to their sense, making generous provision for the physical comfort of their fellow men. Mrs. Eddy long ago saw the need of humanity for places of spiritual refreshment, and guided by her truer understanding of that which gives rest and sustenance, instituted what are now known throughout the world as Christian Science reading-rooms.

He who rightly comes to these rooms comes to find God. He comes seeking good, and God is good. God is the only host in every true reading-room, the only real presence, the only Mind. He it is who meets the needs which there present themselves,—it may be through the unseen "angel of his presence" ever hovering near, in quiet communion, or through Truth's ideas found in the inspired books and in the periodicals, or it may be through the channel known as the librarian. No one comes asking for bread and is given a stone, if the divine presence be truly honored.

Spiritually, hence rightly known, a Christian Science reading-room is an idea in divine Mind, and reflects the perfect activity of this Mind. This activity is unlimited, infinite in its resources and in its channels for giving and receiving, harmonious, intelligent, and loving in every expression. Moreover, since it is in truth spiritual, and is in and of Spirit, it is wholly protected by Principle, spiritual law, and cannot be hampered or contaminated by material so-called laws or human will. For God's steward, the librarian, to know this truth about reading-rooms, is to free his thought from fear, lest the claims constantly being presented by a material sense of things should seem to have dominion. Thereby must the outward manifestation be blessed.

In the Christian Science reading-rooms throughout the world the Christ is truly being lifted up; and did not Jesus say, "I, if I be lifted up from the earth, will draw all men unto me"? It is ours to know the truth of this, and that "there is but one real attraction, that of Spirit" (Science and Health, p. 102). This would surely help to heal the world of the wandering desire for amusement and rest in material things and lead them rather to the quiet resting-places where

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God, and therefore real good, "is seen with men to dwell" (Christian Science Hymnal, p. 22).

Can we not each one help to make the work of our reading-rooms more blessed by actively realizing that here is the Christ, Truth, lovingly saying, as of old, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This voice will be heard, and in the midst of the storm of mortal thought will come the clearing rays of peace.

"Thou hearest me always"

HARVEY B. MYER

THE beginner in Christian Science, who is endeavoring to gain a knowledge of its teachings and thus be the recipient of the good which is in store for all of God's children, may be at a loss to understand the quiet yet positive assurance that accompanies the remarks of his Christian Science friends, that his problem, whatever it may be, is already solved, that the answer is already awaiting him, as God's work is done, and that in reality there is no problem. Such statements may seem nothing more than a mockery in the face of conditions which to mortal mind are overwhelming in their nature. Yet it is just at this point that Mrs. Eddy has rendered such great service to humanity, for the more we learn of Christian Science the more clearly we grasp the Science it reveals.

Moreover, the statement that our problem is already solved and that the answer is awaiting us, should not in itself be so very startling, even if sense-testimony does apparently give convincing evidence to the contrary, because this statement is also true with regard to one of the most common branches of knowledge, a science with which almost every individual has something to do every hour in the day, namely, the science of mathematics. In that science we can readily see how impossible it is to state a problem without at the same time bringing into recognition its answer.

We also see that this is true whether the problem is in the simple operations, or whether it has to do with any of the higher branches of mathematics. Also, if the problem is of such a nature as to make a severe test of our understanding, it may be some hours, or possibly days, or even weeks, before the problem is solved; but our final solution of the problem does not in itself create the answer, for by solving the problem we have only found that which has been in existence from the first instant that the problem was stated, and in fact has always been in existence; for as mathematics stands at the point of completeness, in so far as its specific application is concerned, it follows that in the science of mathematics the work is already done.

Through Mrs. Eddy's marvelous spiritual discernment, which enabled her correctly to interpret the Scriptures, she has lovingly shown us that there is a scientific knowledge of God, a Science of being, and that in this Science of being there is to be found all the exactness that is found in the science of mathematics. But instead of taking care of the problems that arise in only one phase of human thought or activity, as does the science of mathematics, the Science of being takes care of all problems arising out of all possible activities, relationships, or conditions which are manifested in human existence, and the answers to these problems await us in the Science of being with the same unerring readiness that answers await us in the science of mathematics.

Seeing all this, we begin to catch a glimpse of the wonderful metaphysical significance of the divine promise in Isaiah: "Before they call, I will answer; and while they are yet speaking, I will hear." Why? The answer to our problem is already awaiting us. This is beautifully illustrated in the work of Jesus when he was at the tomb of Lazarus. Jesus raised his eyes to heaven and said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." He then commanded Lazarus to arise, and Lazarus came forth; but the prayer of Jesus was answered before he had even uttered it. God's work is done; it is already finished, and it is our work to recognize this.

It was this scientific knowing on the part of Jesus which made his consciousness free from the inertia of material thought, and thus he recognized God's idea where the material man, devoid of life, appeared to those around him. This spiritual idea of God, or of the Principle of true being, had always existed, and the spiritual knowing of this by Jesus caused the truth to appear in the form of a living Lazarus, which was necessary, to those present, to show the solution of the problem, the demonstration of the Science which found expression in the words, "Thou hearest me always."

The knowledge possessed by Jesus of the nature of God was such that he was able to heal every form of disease and overcome every form of limitation. The same work is awaiting us as Christian Scientists today, not only in matters pertaining to ourselves, but in helping others; and whatever particular phase of adversity is presented, we know that we are working in a Science which meets our every need, and that there is no speculative uncertainty about the God who is Life, Truth, and Love. The exact knowledge of such a God and His creation constitutes the Science of being, which by its own inherent perfection irresistibly answers before we call and hears us always. On page 149 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy says, "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee."

In the words just quoted we catch a hint as to why we seem to have problems to meet. Each problem carries with it a lesson, and as the lesson is learned we have advanced just that much in the knowledge of the Science of being. As this knowledge is put into practice we grow spiritually, and thus we see that the question of salvation is essentially one of individual work, of individual knowing, and this helps us to come into a realization of what Jesus meant when he said, "The kingdom of God is within you." Also in Science and Health (p. 560) we read, "The grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man." All this requires a readjustment of mental values, a right-about-face in our choice as to whom we shall serve, whether Christ, Truth, or error, whether things spiritual or things material, whether we go to the Father with scientific affirmation, as did Jesus, or whether we long for a return into Egypt. If the problems seem to come to us in full measure, this is reason for rejoicing, for we know that they are only the outward signs of the chemicalization that is taking place in our consciousness, and thus we see our experience blending with that of the people to whom Paul said, "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions."

It is not in the nature of Truth in itself, however, to cause discord or disturbance, for the natural and legitimate action of Truth is to dispel error and produce harmony. The upheaval that frequently finds place in mortal consciousness into which Truth has entered, is the resistance that materiality always makes to the power of Spirit, for in that power materiality sees its doom. This opposition was foretold by the prophets as that which would take place at the coming of the Messiah, and this prophecy had its fulfilment in the world's tragedy, the crucifixion. But the stigma of the crucifixion should not and does not rest upon one people or one age, for

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as Christian Scientists we know that when for the solution of our problems we go to a source other than the Science which governs our relationship to the Father, or every time we reject a spiritual idea and yield to the allurements of material ease, passion, or ambition, in our consciousness there is again enacted the experience of the crucifixion.

Solomon prayed for an understanding heart, and his prayer was answered. As seekers after Truth we also pray for the discerning thought that will enable us to live close to the truth, and to know the Science which supports it, the Science of being. Christian Science makes the perfection of this Science available in overcoming the imperfection of humanity, and thus thousands of people are daily apprehending more and more the scientific import of the words of Mrs. Eddy on page 3 of Science and Health, where, in speaking of God, she says, "His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation." And as this absolute Science, the working of which was so marvelously summed up in the words of Jesus at the tomb of Lazarus, becomes more understandable to us, we also find ourselves living in the same boundless gratitude with which those words must have been uttered.

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The "still small voice"

JENNIE WILSON EGAN

DURING the month of March, 1913, while living in a small town in Colorado, we had occasion to visit our ranch, which was located twenty-five miles from where we were living. We drove to it one day and returned the next; but soon after starting on our homeward trip we encountered a severe storm, what would be called a western blizzard, and it continued to rage throughout the journey, while the cold was intense.

Soon after arriving at our journey's end, however, a call came for me to visit a child who was said to have been very sick for two days and had scarcely slept at all during that time. Self-pity now asserted itself, and I said to myself that because of such a long, cold ride and being so tired and stupid I simply could not go out again, and could not do any good if I were to go. Following close upon this thought came these words, as if spoken by a voice: "You do not do the healing; God does the healing, and He is never cold, tired, or stupid, but is always ready to hear the cry of the needy." Instantly the mortal thought was destroyed and I went on my mission of love, rejoicing that I was counted worthy to work in God's vineyard.

When I reached the home of the child the family were gathered about him, manifesting great fear; but I asked to be left alone with the little one. Then lifting my thoughts to God and realizing the all-presence of divine Love, the child was instantaneously healed and was back in school the next morning. This experience was a wonderful lesson to me. It caused me to be more humble, to strive more diligently to cast out self, and to realize more fully the meaning of the Master's words: "I can of mine own self do nothing;" "the Father that dwelleth in me, he doeth the works." I saw as never before that we are only channels through which the healing truth flows from God to man, and the freer we keep our channels of thought from being clogged with self, the better and quicker healing we will be able to do.

One of the hymns in "The Christian Science Hymnal" (p. 89) expresses this thought very beautifully,—

Make channels for the streams of love,
Where they may broadly run;
And love has overflowing streams,
To fill them every one.

Selected Articles

The *Courier* of Jacksonville, Ill., commenting upon a statement made to the effect that "Christian Science is a bogus healing system, a sham religion, and purely a money-making scheme," says:—

We do not believe any really intelligent and well-informed person takes stock in the three charges made. There may be those who possibly entertain belief in the truth of one or more of them. Many persons have no faith in the beliefs of the Scientists respecting the healing of disease. Informed people know that the religion of the Scientist is a beautiful one, that it deeply impresses those who believe in it, and that the professions of the rank and file of the membership of the church are to them as reasonable and as sacred as are those of the believers in any other religion.

But the real beauty of the Christian Science religion is the soul peace that it brings to the earnest believer. It would be difficult to find a member of any "regular" church so deeply impressed and so vastly moved by its teachings as are many members of the Christian Science organization. Without pretending to know its teachings or to have knowledge of the beliefs accepted by the members of the church, it is an easy matter in one's own community to mention many persons whose lives have been revolutionized because of their belief in the Science teachings respecting the beauties of life and the duties one owes to his God and his fellow creatures.

Some of the best folks in Jacksonville are members of this organization, and there are among them many persons who devote their very souls to the beauties of the cause as they present themselves. It is a good sort of religion that can regenerate a soul and induce it to see the beauties of life and the more beautiful possibilities of the future. No one is obliged to accept the beliefs of the Christian Scientist. No one is blamed for neglect to accept them. No one is condemned to eternal damnation because incapable of believing in the teachings of this church.

Christian Science is a religion of hope and action. It is a working religion, and each day the year round finds many thousands of persons studying, thinking, talking, reading, and investigating. Isn't it a good sort of religion that urges the mind on to bigger and better and brighter things? Isn't it a good religion that magnifies the beautiful and the pure?

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[W. D. Kilpatrick in *Decatur* (Mich.) *Republican*]

There are one or two things which our critic's pamphlet brings out that accord with the facts. One is that "the growth of Christian Science has astonished the world." Another statement to the effect that "its teachings appeal to a very intelligent, well-to-do class of people of considerable mental independence," may be the truth as far as it goes, but it should be noted that Christian Science is attracting to its fold all classes of people in all walks of life, and in following the admonitions of the Master found in the tenth chapter of Matthew (as well as in the sixteenth chapter of Mark, note you) to "heal the sick, cleanse the lepers, raise the dead, cast out devils," it is counting among its followers thousands upon thousands of all classes of people in all parts of the world who have been raised from their beds of pain, have been relieved from the bondage of sin and sinful habits, and have had relief from the inharmonies of want, woe, and misfortunes of every name and nature.

Christian Science is based exclusively on the teachings of the Bible, and at no point, under a reasonable and spiritual interpretation thereof, can it be said that Christian

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Science diverges in the least therefrom. The burden of our critic's articles is to the effect that sin, sickness, and death are realities with which it is useless for us to attempt to cope at the present time, but which he says we will at some future time in some future state be able to overcome. Christian Science finds nothing in the Bible to uphold such a contention, and believes that the words and works of Jesus were meant for our present guidance and form the only basis for a proper solution of all the problems with which humanity is confronted. Jesus healed the sick, fed multitudes (and thus gave a rebuke to the sense of poverty and want), and raised the dead through the understanding that these conditions are not God made or God ordained, and stated that all who believe on him shall do the works that he did. Regardless of whether or not Christian Science is the truth, if this critic is not healing the sick and following the example of the Master in the way of his appointing, he has little excuse for criticizing others in their honest endeavors so to do.

Christian Science teaching is based on the understanding of a perfect, omnipotent, omniscient, and omnipresent God, and man as created in His image and likeness, and on that basis it is endeavoring to prove its faith by its works in casting out sin and healing the sick. There is but one standard by which any religion can be judged, and that is the standard of "works." Christian Science can be judged on no other basis than this, and on this basis it cheerfully invites comparison.

Christian Science does not teach, as this critic claims it does, that God is in everything; that theory is pantheistic. On page 204 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says, "The belief that God lives in matter is pantheistic." Christian Science in this connection teaches that God is the only creator, and that man and the universe are His reflections, created in His exact image and likeness, as stated in Genesis. It consequently follows that this teaching does not embody the idea that God dwells in His creation, but rather that God is reflected by His creation. If God dwelt in His creation, then God would be limited, and we learn in the Bible that God is limitless, infinite.

This critic says in one of his articles, "Neither Jesus nor his apostles experienced healing,—nor did any of the early church, so far as the record shows." This statement, besides being incorrect, could hardly be considered an argument against healing, when the Bible is full of accounts of the healing works of the spiritually minded throughout history, and since the works of Jesus and the apostles consisted principally in healing the sick in exemplification of the divine Principle of being, the full understanding of which it was Jesus' mission to establish with men and which was exemplified in his works. Furthermore, history records the healing work of the early Christian church for three hundred years after the time of Jesus.

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[John L. Rendall in *The Prairie City* (Iowa) *News*]

In a recent issue appears an article under the caption, "Christian Science versus Christ," in which a clergyman takes occasion to present his viewpoint of Christian Science. He makes the statement that "Christian Science is neither scientific nor Christian." Perhaps if he were as well acquainted with Christian Science as are those people who adhere to its teachings, he would find that it is preeminently Christian and absolutely scientific in its teachings and in its practice. His mere abstract statement of opinion becomes of little importance when confronted by the firm conviction of hundreds of thousands of Christian people to the contrary; people who have found that Christian Science presents demonstrably certain teachings of Truth, who have experienced the Christian healing which its teachings exemplify, who have been raised from beds of pain and whose lives have been redeemed, and who have been immeasurably benefited by these scientific teachings.

Our critic objects to the statements which he cites from "Science and Health with Key to the Scriptures" by Mrs. Eddy, among them being, "All that we term sin, sickness, and death is a mortal belief" (p. 278). He must recognize the fact that without the mortal belief there could be no sin, sickness, or death: also that all that is called sin or disease is part of the sum total of sinning mortal thought and has no existence apart from it. Seemingly it finds its expression in what is called mortal body. Mrs. Eddy does not teach that sin and disease are not "real" to the human sense of things. As a matter of fact, she emphasizes the necessity for overcoming sin and disease on the basis of Jesus' teachings, namely, scientific right thinking. When Jesus said to the woman, "Go, and sin no more," and when he said to the sick of the palsy, "Thy sins be forgiven thee," he recognized clearly the indissoluble link between sin and sickness. It is to be noted, however, that he did not satisfy himself merely with making these statements, but in each instance he healed the sick and reformed the sinner.

Our critic cites from Matthew that "Jesus went about . . . healing all manner of sickness;" and I might call his attention to the statement in Mark which reads, "These signs shall follow them that believe." He also cites from Acts that Dorcas "was sick, and died," and from John that a certain nobleman's son was sick, and so on. He, however, stops at this point and entirely omits to state that in each instance those mentioned were healed through the demonstration of God's power as understood by Jesus and his disciples.

Christian Science is to be judged, not by what its opponents say about it, but by what it is actually accomplishing, and on this basis of accurate judgment Christian Science must stand or fall. The fact that during the past forty years it has had phenomenal growth in the face of intense opposition is in itself significant, and indicates the futility of all the efforts of clergymen or others to discredit its teachings.

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[S. T. Downs in *Fort Wayne* (Ind.) *News*]

There recently appeared in the *News* two letters signed "Common Fellow" which discussed Christian Science, and because they acknowledged that benefit was to be derived from its study and were favorable in their tone, they brought forth a criticism signed "Great Selfless One." This critic raises a question about Christian Scientists accepting fees for their services, and also touches upon some other matters.

We agree that Christ Jesus was the great Teacher and Wayshower, and Christian Science is based upon his teachings as found in the New Testament. In the history of his ministry we find that he sent forth his students without scrip or provision for their expenses; indeed, he specifically told them, as we read in the tenth chapter of Matthew's gospel, to depend upon the return made for their healing work, saying, "The workman is worthy of his meat." Some might argue that this referred only to their food, but the record shows plainly that their clothing, lodging, and general expenses were also to be provided in this way. The present-day disciples of the great Master find in these instructions ample precedent for accepting a reasonable fee. The great economic changes within a comparatively few years have caused personal services and all values to be reckoned on the basis of government currency, and funds are absolutely nec-

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essary to pay rent and buy clothes and food. Since one cannot engage in Christian Science practice without giving his time, it would be no more possible for him to meet expenses without the ordinary medium of exchange than it would for any other person to do so.

Christian Science defines God as "Mind, Spirit, Soul, Principle, Life, Truth, Love" (Science and Health, p. 465). It does not try to prove anything about matter or the physical except that it must yield to the government of divine Mind. Investigation would reveal that Christian Science has been successful in quite a large percentage of the cases that have turned to it for freedom from physical suffering, and in most instances this has been after material means of treating disease had failed. These healings are the proof of a demonstrable understanding of spiritual law, which is the opposite of suggestion. This spiritual understanding of God destroys sin and sickness, while suggestion simply exchanges one error for another, and its malicious form, as Mrs. Eddy says in Science and Health (p. 103), "ultimates in moral idiocy."

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[Thorwald Siegfried in *Spokesman-Review*, Spokane, Wash.]

On what grounds the evangelist made the statement that Christian Science is atheism is not clear from the report of his speech. Atheism means, by definition, a denial of the existence of God. In the concordance to the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the various references to the word "God" occupy about ten pages. In Strong's concordance to the Bible the references to the word "God" occupy about thirteen pages. Allowing for the greater size of the Bible and the different arrangement of the concordances, it would seem to be an entirely safe assertion that the references to God are relatively as numerous in Science and Health as in the Bible. This comparison is made only for the purpose of pointing out the absurdity of the charge of atheism, for it involves the accusation that Christian Scientists are assiduously engaged in the study of a Supreme Being whose existence they are said by the evangelist to deny.

It is to be assumed that the critic's activity in a religious cause is proof of his desire to overcome sin. In that commendable desire all men should join. The question of the best method by which sin may be overcome is one to be tested by experience. Christian Scientists are better satisfied with their methods than with those of the older churches, since the latter have failed either to draw or to hold them. This satisfaction does not lead them to speak hard words about their Christian brethren in other folds, and they protest against being spoken of harshly merely because they have found the "more excellent way."

As proof that Christian Scientists share the views of other followers of Jesus the Christ respecting the desirability of overcoming sin, Mrs. Eddy's statement that "the Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good" (Science and Health, p. 450), should be sufficient. The same statement should bar any such criticism of Scientists as that voiced by our critic, based on his belief in the reality of sin and their knowledge that it is real to no one but the sinner himself. The criticism is one of method, as to which the only proper basis for judgment is not personal opinion, but successful experience, and on that Christian Scientists are willing to rest their case.

It is indeed curious that evangelists take time and effort in a vain endeavor to prove the ultimate reality of sin, and that medical men are firmly convinced of and actively propagate the belief in the reality of disease. This is all the more curious to Christian Scientists, because until their study of Science and Health they were as firmly convinced of the reality of evil as evangelists and doctors still seem to be. Evil to be "real" must be more than a mere appearance to our physical senses, such as Christian Scientists and non-Scientists alike experience; to be "real" it must be "a thing itself,"—in other words, its origin must be in God, the only creator; and its destruction would, on that hypothesis, amount to upsetting God's law. Hence the irrefutable logic and consummate power of Mrs. Eddy's statements: "To overcome all wrong, it must become unreal to us: and it is good to know that wrong has no divine authority; therefore man is its master" (Message for 1901, p. 14). "Disease should not appear real to the physician, since it is demonstrable that the way to cure the patient is to make disease unreal to him" (Science and Health, p. 417).

One of our critic's workers is reported by you to have accused Christian Scientists of "twisting the real meaning of the Bible to meet their own ends." Perhaps this accusation only means that the lady's opinion of the meaning of the Bible is not the same as that of Christian Scientists, which may be quite true; and if true it is still legitimate to prove, not by mere assertion, but by the healing works commanded by the Master himself, that the Christian Science interpretation of the Bible is the correct one. And, as before, on this experience the Christian Scientists are willing to rest their case.

How impossible it is (and would be if they attempted it) for Christian Scientists to "twist" the meaning of the Bible, can be seen by any one who will consider that probably more than one half of the words spoken in the Sunday services in Christian Science churches consist of readings from the Bible itself, using the ordinary King James Version. Moreover, the citations to these readings are printed in the *Quarterly* months before they are to be read. They are studied daily by Christian Scientists during the week before their delivery in church, in order that the full import of the Scriptural passages may dawn upon their thought, like Malachi's "Sun of righteousness . . . with healing in his wings."

The educational process outlined is making Christian Scientists intimately familiar with the Bible, and instead of permitting them to "twist" its meaning, it fits them to uncover and rectify the many "twists" which have been given to Christian teaching by religions that accept ecclesiastical opinion about the Bible instead of the Bible itself, as the guide in its interpretation.

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[Written for the *Sentinel*]

A Table in the Wilderness

GEORGE AMBROSE DENNISON

A TRAVELER on a lone and barren way
Met one that hungered. "Give me bread, I pray!"
With pitying heart he asked to hear no more,
But freely gave from his own scanty store.

In humbleness he gave, and reverently
Remembered 'twas the Father's bounty free
That fed the famished brother; he but stood
As almoner, to serve eternal good.

And Love divine was quick the deed to bless,
For lo, a table in the wilderness!
Refreshed, the traveler went his joyful way,
Suffused in glory of a new-born day.

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Editorial

One Mind

It is no infrequent occurrence to find in newspaper reports of meetings of medical societies and other representative bodies, that some one has delivered an address recommending the use of hypnotism, either as a labor-saving device or as a general cure-all. The latest of these addresses which has come to our attention is one recently delivered by Dr. Arthur Holmes of Pennsylvania State College in Pittsburgh, Pa., before a convention of school teachers, and reported in *The Sun* of that city as follows:—

"Every teacher must be a hypnotist," said Doctor Holmes. "It is perfectly possible to send out a thought that will influence other people. Teachers must be right. Sit down and make yourselves right by auto-suggestion. Absolutely you can change your body and make it different from what it is this morning by meditating and concentrating on that change. The problem of the teacher is to get the pupil to attend to an idea.

"I do not believe the teacher should stamp her foot and clap her hands to gain attention. The teacher should use her mind. She should say things in such a way as to gain the attention of the children. The teacher is not a manual labor worker. The teacher is a mental worker, and should use her mind in laying before her class the ideas that she wishes brought out."

As usual in such cases, there is not a word said about securing the consent of the pupils and their parents before such attempts to deprive the children of their individuality and volition are put into practice. Evidently they are not to be considered as free agents, and the first stage of the hypnotic operation is to be one intended to render them oblivious to their rights, and, if possible, take from them their reasoning faculties. It cannot be supposed for a moment that any rational person would voluntarily consent to the employment upon himself, or upon those whom he holds most dear, of a system which its advocates admit is capable of harmful and even criminal use. On this point we may cite, by way of authority, the article on hypnotism by William McDougall, M.A., Wilde Reader in Mental Philosophy in the University of Oxford, in the eleventh edition of The Encyclopedia Britannica,—an article which is extremely friendly to the subject.

In this article the following admission is made, namely: "There is little doubt that, if a subject is repeatedly hypnotized and made to entertain all kinds of absurd delusions and to carry out very frequently posthypnotic suggestions, he may be liable to some ill-defined harm; also, that an unprincipled hypnotizer might secure an undue influence over a naturally weak subject." It is also said in the same article that "a person lacking in moral sentiments might be induced to commit actions from which in the normal state he would abstain, if only from fear of punishment; and it is probable that a skilful and evil-intentioned operator could in some cases so deceive a well-disposed subject as to lead him into wrong-doing."

Stripped of all mystery and described in simple language, hypnotism is but the belief that one person may dispossess another person of his mind, or normal will-power, and thus render him powerless to resist the stronger will of this person. Surely if anything on this subject is to be taught in the schools, it should be as to how this influence may be resisted and overcome. Of course we have the utmost respect for school teachers, as a class and individually, but we must protest against putting into the hands of any persons, no matter how intelligent or devoted to their work they may be, authority so to trespass upon the rights of others and so to tamper with the mentality of children as Doctor Holmes advocates.

It will not do to try to usurp the function of infinite Mind, God. What needs to be taught is that divine Mind is infinite and that man reflects this Mind in intelligent action; also that there is no other Mind. The first commandment is, "Thou shalt have no other gods before me," and of this commandment Mrs. Eddy writes on page 340 of Science and Health, "It inculcates the triunity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind."

ARCHIBALD MCLELLAN.

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Classification

Let classification be done by divine Science, and not by human knowledge so called. The latter sins against Truth and tyrannizes over mankind. Custom classifies persons as good or bad, young or old, strong or weak, healthy or diseased, wise or foolish. It differentiates according to sex, color, race, nationality, religion, personal appearance, height or breadth. In some cases it even seems to delight in separating human beings into masters and slaves, in herding them into antagonistic professions and rival occupations, in creating menial servitude, in exalting one type and depressing another. Such classification may pretend to follow lines supposed to be mental as well as physical, but in reality it must deal wholly with material conditions because dictated by a supposititious material mind.

Thus for the sake of convenience, customary classification tends to create classes into which individuals can permit themselves to be thrust and from which they can be prevented from emerging except through spiritual understanding. Mortal mind describes persons much in the same manner as Adam named "every living creature" in the Scriptural allegory of the false creation, and with the Adam name goes the Adam nature and the Adam law of sin, sickness, and death. Therefore one of the principal objections to the customary classification is the swarm of Adam laws which accompanies such classification. The numerous physical sciences are special sinners against mankind in this respect. Mistaking man for material instead of spiritual, they classify him as subject to material law and thus entangle mortal man in a network from which he can be saved only by Spirit's proper classification, which reveals the real man to be the idea of divine Mind, subject only to the spiritual law of God.

Mrs. Eddy gives the cure for false classification in the following words: "Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them; but the intelligence, existence, and continuity of all individuality remain in God, who is the divinely creative Principle thereof" (Science and Health, p. 513). Spiritual understanding of the nature and attributes of God provides the standard of true classification for man. Then if the sinning or sick person appeals for help, what should be the scientific mental attitude of the helper? The sin and the sickness are only mesmeric conditions of personal sense; therefore they can be separated from the person who needs to be saved or healed. The wrong classification can be corrected. Spiritual intuition reveals the real man of God's making as ever expressing divine qualities, thinking true thoughts, obeying spiritual law, and so dwelling in the gracious security of Mind undefiled.

Paul made some striking classifications when, in the epistle to the Galatians, he listed "the works of the flesh" over against "the fruit of the Spirit." On page 252 of "Miscellaneous Writings" Mrs. Eddy states, "Christian Science classifies thought thus: Right thoughts are reality and power; wrong thoughts are unreality and powerless, possessing the

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nature of dreams." In the epistle referred to above, Paul writes, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Here then is the true classification, which does not draw a line of separation between man and man or man and woman, but between the Son of God and Adam, between truth and error, reality and unreality, between the divine law and the beliefs of law based upon pretended human knowledge.

Mortal mind in attempting to classify, condemns. It is constantly trying to weave a web of restrictions and limitations, or to confine mankind to a fatal groove, to the routine of sin and death. The divine classification admits no extraneous considerations, but goes straight to the mark. It declares, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What if "the world knoweth us not"? God does know us, for He has classified us as His image and likeness.

WILLIAM D. MCCRACKAN.

Responsibility

THE tendency of the human mind is to shirk responsibility,—to leave as much as possible to others,—and thus to miss the manifold blessings which come from being "workers together" with God, as Paul puts it. At the very dawn of human history, as recorded in the Bible, Cain evaded the inquiry as to Abel by asking, "Am I my brother's keeper?" But no mere evasion can satisfy the demands of Truth in any age, and we should begin to face our responsibilities by doing cheerfully the duty which is nearest us, for in this way alone will we be prepared for greater and grander tasks.

On page 176 of "Miscellaneous Writings," after commenting upon the achievements of the Pilgrims, Mrs. Eddy asks: "But what of ourselves, and our times and obligations? Are we duly aware of our own great opportunities and responsibilities?" Jesus once said, "Unto whomsoever much is given, of him shall be much required," and this assuredly applies to all Christian Scientists, whatever their condition, humanly speaking. Through the divine message given to this age in "Science and Health with Key to the Scriptures" by Mrs. Eddy, they have access to the priceless treasures of Truth, which would be none too dearly bought were a man to sell all he had in order to secure them—according to our Master. We cannot deny that the struggles and privations of the Pilgrim fathers brought out a stalwart type of men, very different from those reared in the lap of luxury; nor did their trials cramp their intellectual powers, but instead tended to develop them. Out of the very exigencies of those days there was laid the foundation of a splendid educational system, which later spread over the land as the public school, also the more advanced halls of learning, and we should never forget that the deep piety and rigid morality of these forefathers gave stability to the learning of their time.

When the question is pressed home to Christian Scientists as to how well they are meeting their responsibilities as citizens, neighbors, friends, parents, or children, the answer vitally concerns themselves first of all, then it deeply concerns those who come within the radius of their influence. They may be tempted to say that the demands of Christian Science are tremendous, which is quite true, for they never stop short of the perfection required by Christ Jesus, and this called for unceasing watchfulness and prayer. The result of joyful acquiescence thereto, however, is a heroic type of manhood and womanhood. This type cannot be reared in indolence or sensuous pleasure, but calls for something even better than Spartan hardihood.

Our Leader has done her part in providing for the moral and spiritual needs of the young, in the Sunday school training, also in our wholesome literature, not the least important being our daily paper, *The Christian Science Monitor*, which is of tremendous value along educational lines. It therefore rests with parents and other guardians of the young to recognize their deep responsibilities and see to it that the children of today will be ready in later years to pass Christian Science on to posterity unsullied and undimmed, shining with a light above that of the sun, the light of Truth and Love. We may not be called upon to do sentry duty in physical warfare, but we can never evade the call of Truth which demands of us absolute obedience to divine law. If we love God with all our hearts, we will not fail to teach His law "diligently" to our children, for if we or they "forget," the promised blessings will be missed.

In bygone days Pharaoh and Herod made their chief attacks upon the children, and mortal mind has not changed its methods, unless it be to make them more subtle; hence the greater need for watchfulness and prayer. If the protection of the children from sickness requires extreme cleanliness, let us have no superficial washing of the outside of cup and platter, but the absolute purity of heart which alone can enable either child or adult to "see God" and thus be immune to sin or sickness, although a thousand fall at his side. The child must be taught obedience to spiritual law, and then he can say of divine Love, "He is my refuge and my fortress."

ANNIE M. KNOTT.

Among the Churches

Current Notes

SHELBYVILLE, IND.—With appropriate exercises Sunday morning [July 9] First Church of Christ, Scientist, of this city, dedicated its new house of worship, located at Tompkins and Jackson Streets. The Christian Science movement in Shelbyville had its start March 20, 1905. On Wednesday evening, April 15, 1905, the initial meeting of the Shelbyville Christian Science Society was held. On July 1, 1906, new quarters were opened for services.

June 26, 1907, a business meeting of the members was held to organize formally as a church, and on communion Sunday, July 14, the first meeting of First Church of Christ, Scientist, was held. On Friday evening, Nov. 13, 1914, when the members met in the reading-room, the building committee reported that a member had proposed to donate to the church a lot on the northeast corner of Tompkins and Jackson Streets for a church home.

Work on the new edifice was started in the early spring of 1915, and on July 11 of that year the church was opened with services.—*The Shelbyville Democrat.*

EUREKA SPRINGS, ARK.—An appreciative and attentive audience filled the auditorium of the new Christian Science church yesterday morning [July 30] for the dedicatory services. The contract for the building was signed June 1, 1914. Ground was broken July 1, and the corner-stone laid Aug. 17 of the same year. The completed building was turned over to the board of directors on April 20, 1915, and the opening service was held April 25.—*The Times-Echo.*

FAIRFIELD, IOWA.—First Church of Christ, Scientist, of this city is planning to erect a church edifice in the near future, and has purchased the property at 51 East Washington Street, directly back of the library building, for this purpose. The consideration was two thousand four hundred and seventy-seven dollars. The structure at present on the lot is to be sold and removed by Aug. 15.—*Fairfield Journal.*

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FOREST GROVE, ORE.—Plans have been completed and accepted, and the contract has been let by First Church of Christ, Scientist, for a new church edifice. The location on the southeast corner of Pacific Avenue and A Street is sightly and desirable. The auditorium will have a seating capacity of three hundred, and an additional hundred and fifty can be accommodated by opening the foyer and the reading-room. The total cost of grounds and building will be about eight thousand dollars. The structure will be ready for occupancy about Oct. 15.—*News-Times.*

CARTERVILLE, ILL.—The Christian Science Society, which purchased the old Herald Building on Illinois Avenue, has moved the structure back on the lot so that it is now fifty-two feet from the sidewalk, placed it on a new concrete foundation, built a new porch, and graded the lot. A new walk to the building is planned, and in all about five hundred dollars will be spent for repairing and remodeling. It is expected that the building will be ready for occupancy about July 15.—*The Carterville Herald.*

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Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 3, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 11, 1916.

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

Those who have made application for membership prior to June 2, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Suite 550, 236 Huntington Avenue, Boston, Mass.

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The Lectures

Los Angeles, Cal.

The remarks of Miss Eva Cole in introducing Clarence W. Chadwick, who lectured on Christian Science in the edifice of First Church of Christ, Scientist, were as follows:—

We live in an age which demands that everything be standardized, and religion is not excepted, for without an absolute basis from which to reason, no correct conclusions can be reached. The invariable standard of truth as taught in Christian Science is at once so simple and practicable as to appeal strongly to those who would be "doers of the word, and not hearers only;" but since the world has for so many centuries discharged its religious obligations by a formal acceptance of the Master's teachings, this demonstrable Science of the Christ has met with opposition and misrepresentation.—*Correspondence.*

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Marietta, Ohio

George Shaw Cook delivered a lecture on Christian Science at the Auditorium. Edward B. Follett of the court of common pleas presided, and in introducing the speaker said in part:—

I know little of the Christian Science faith, but I do know that its believers are the kind of people who make the best citizens of our country,—kind, considerate, contented, unselfish, healthy in body and mind, never complaining and never unkindly criticizing either their neighbors or their neighbors' actions or beliefs. Christian Science is a constructive and growing religion, and we shall all be glad to give our respectful attention to the lecturer.

Marietta Times.

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Hoboken, N. J.

The Rev. Waldo A. Amos, rector of St. Paul's Episcopal Church, in introducing William R. Rathvon, who spoke on Christian Science in the auditorium of the High School, said:—

When the members of your lecture committee asked me to be with you to introduce the speaker of the evening, they said the rules of your organization required that the man who made the introductory address should be friendly to Christian Science. In my case the condition is fulfilled. I am friendly to everything that tends to make the world better and brighter, but am hostile to everything that tends to make it unhappy or wretched. I am a friend to every religious teacher, to every man who forgets about his own selfish interests and gives himself to the service of humanity, but am a foe to every man who is satisfied to live in a world where there is wretchedness, poverty, disease, and feels upon himself no obligation to eliminate these things, to fight against them. So it goes without saying that I am friendly to Christian Science.

Again, I am friendly for what we commonly call a pragmatic reason. If a thing works, then it is worthy of our commendation, and of course I am familiar with many cases where Christian Science has worked. Among my acquaintances there are several whose lives have been transformed by this teaching. Other churches did not succeed in doing anything for them, but Christian Science did succeed, so all honor to it.

Before presenting to you the speaker of the evening I want to give an additional reason for my friendliness to Christian Science; and it seems to me that it goes to the root of the whole matter and accounts for the marvelous growth of the Christian Science church. As I understand it, you contend that God spoke to the world through a woman in the latter part of the nineteenth century. That is splendid; that is tremendous. Many religious teachers seem to think that God ceased speaking to the world two thousand years ago, that inspiration ceased with the death of St. Jude. A man comes along with some perfectly common sense proposition, and one of these religious teachers greets him by saying: It cannot be true, because the prophet Habakkuk said such and such a thing in the year 625 B.C. God apparently spoke in the olden time and in the remote land; He never speaks nowadays. But you have come along and preached a belief in the God of nowadays, the God of the living, and you have won out.—*Sunday Inquirer.*

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West Chester, Pa.

A large congregation listened to a lecture on Christian Science given in First Church of Christ, Scientist. Miss Sybil Forsythe in presenting the speaker, Charles I. Ohrenstein, said:—

Every person in the world today is seeking the same things,—health, happiness, and satisfaction. We may all have different concepts as to where we are going to find them, but in reality our goal is the same. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The thirty-seventh psalm tells us to commit our way unto the Lord and He will give us the desires of our heart. Probably

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every one of us at some time in our lives has pondered over these and the many other promises in the Bible, and sincerely desired to commit our way unto the Lord, but have not known how to do so practically. Christian Science reveals what God is, and man's relation to Him, and how to make Him our ever-present help in time of trouble. In a degree every Christian Scientist has proved this truth many times.

Local News.

Lectures to be Delivered

CALIFORNIA—Dunsmuir: Paul Stark Seeley, Auditorium, Florence Avenue, 8 p.m., Oct. 5.
Fresno: Paul Stark Seeley, White Theater, 8:15 p.m., Oct. 9.
Los Angeles (First Church): Ezra W. Palmer, Church Edifice, 1366 South Alvarado Street, 8 p.m., Oct. 13 and 14.
Oakland (First Church): Paul Stark Seeley, Municipal Auditorium, 3 p.m., Oct. 8.
San Bernardino: Ezra W. Palmer, New Polytechnic Auditorium, 3 p.m., Oct. 8.
San Diego (First Church): Ezra W. Palmer, Church Edifice, Second and Laurel Streets, 8 p.m., Oct. 12.
South Pasadena: Ezra W. Palmer, Woman's Club House, 8 p.m., Oct. 9.
Whittier: Ezra W. Palmer, Woman's Club House, Bailey Street and Friends Avenue, 8 p.m., Oct. 10.
CANADA—Montreal, Quebec: William W. Porter, Windsor Hall, Windsor Hotel, 8:15 p.m., Oct. 12.
Ottawa, Ontario: John W. Doorly, Church Edifice, Metcalfe and Gilmour Streets, 8:15 p.m., Oct. 5.
CONNECTICUT—New Haven: Prof. Hermann S. Hering, Hyperion Theater, 3.30 p.m., Oct. 8.
ENGLAND—Birmingham, Warwickshire: John Sidney Braithwaite, Town Hall, 8 p.m., Oct. 24.
London (First Church): John Sidney Braithwaite, Public Baths, Latchmere Road, Battersea, S.W., 8 p.m., Oct. 19.
Oxford: John Sidney Braithwaite, Taphouse Music Room, 5 p.m., Oct. 18.
Sheffield: John Sidney Braithwaite, Montgomery Hall, Surrey Street, 7 p.m., Oct. 14, and 3:15 p.m., Oct. 15.
ILLINOIS—Chicago (Eleventh Church): Bicknell Young, Logan Square Auditorium, 3 p.m., Oct. 8, and 8 p.m., Oct. 9.
Farmer City: Bicknell Young, Church Edifice, Main Street, 7:45 p.m., Oct. 10.
Park Ridge and Edison Park: Bicknell Young, Church Edifice, East Park Avenue, Park Ridge, 3.30 p.m., Oct. 7.
INDIANA—Columbus: Dr. Walton Hubbard, Crump's Theater, 3 p.m., Oct. 8.
Connersville: Charles I. Ohrenstein, I. O. O. F. Building, 3 p.m., Sept. 30.
Fort Wayne: John W. Doorly, Majestic Theater, 8:15 p.m., Oct. 13.
Madison: William R. Rathvon, Odd Fellows Hall, 8 p.m., Oct. 10.
IOWA—Davenport: Bliss Knapp, Church Edifice, Kirkwood Boulevard and Grand Avenue, 3 p.m., Oct. 8, and 8:15 p.m., Oct. 9.
Denison: Willis F. Gross, Germania Opera House, 8 p.m., Oct. 9.
Maquoketa: Bliss Knapp, Olympic Theater, 8 p.m., Oct. 10.
KANSAS—Leavenworth: Frank Bell, Church Edifice, Sixth and Spruce Streets, 8 p.m., Oct. 13.
Pittsburg: Frank Bell, Church Edifice, Euclid Avenue and Walnut Street, 8 p.m., Oct. 12.
KENTUCKY—Danville: William R. Rathvon, Court House, 8 p.m., Oct. 13.
Richmond: William R. Rathvon, County Court House, 8 p.m., Oct. 12.
MAINE—Camden: Prof. Hermann S. Hering, Church Edifice, Central Street, 8 p.m., Oct. 3.
Houlton: Prof. Hermann S. Hering, Mansur Hall, 8 p.m., Oct. 5.
Rockland: George Shaw Cook, Church Edifice, Cedar Street, 8 p.m., Oct. 10.
MASSACHUSETTS—Athol: William W. Porter, Opera House, 8 p.m., Oct. 6.
Wakefield (auspices Reading): John Randall Dunn, Town Hall, 8 p.m., Oct. 10.
Worcester (Second Church): William W. Porter, Tuckerman Hall, Woman's Club Building, 3 p.m., Oct. 8.
MICHIGAN—Allegan: Bliss Knapp, Streeter's Opera House, 8 p.m., Oct. 3.
Bay City: Willis F. Gross, The Armory, 8 p.m., Oct. 5.
Detroit (joint lectures): William R. Rathvon, Arcadia Auditorium, Woodward Avenue at Stimson Place, 4 p.m., Oct. 1; Second Church Edifice, East Grand Boulevard, near Jefferson, 8 p.m., Oct. 2 and 5; Kenilworth Hall, 2120 Woodward Avenue, 8 p.m., Oct. 3 and 6.
Jackson: John W. Doorly, Masonic Temple, 8 p.m., Oct. 7.
MINNESOTA—Crookston: Bliss Knapp, Armory, 8:15 p.m., Oct. 12.
Hibbing: John Randall Dunn, Armory Hall, 8:15 p.m., Oct. 5.
MISSOURI—Poplar Bluff: Clarence C. Eaton, Fraternal Opera Company Building, 8:30 p.m., Oct. 12.
NEBRASKA—Fremont: Willis F. Gross, Empress Theater, 3 p.m., Oct. 8.
NEW HAMPSHIRE—Concord: George Shaw Cook, Church Edifice, State and School Streets, 3:30 p.m., Oct. 8.
Portsmouth: George Shaw Cook, Portsmouth Theater, 8 p.m., Oct. 9.
NEW JERSEY—Montclair: Virgil O. Strickler, Montclair Theater, 3:30 p.m., Oct. 8.
Rutherford: John W. Doorly, Masonic Hall, 8:15 p.m., Sept. 30.
NEW YORK—Binghamton: Bicknell Young, Monday Afternoon Club House, 189 Court Street, 8:30 p.m., Oct. 12.
Brooklyn (First Church): Edward A. Merritt, Church Edifice, New York Avenue and Dean Street, 8:15 p.m., Oct. 12, and 3:30 p.m., Oct. 13.
Dunkirk: Bicknell Young, Masonic Temple, 8 p.m., Oct. 6.
Jamestown: Virgil O. Strickler, Samuel's Opera House, 8 p.m., Oct. 9.
New York (Second Church, community lecture): Edward A. Merritt, Church Edifice, Central Park West and Sixty-eighth Street, 3:30 p.m., Oct. 8.
New York (Fifth Church, community lecture): Edward A. Merritt, Aeolian Concert Hall, 34 West Forty-third Street, 8 p.m., Oct. 10.
New York (Sixth Church): Edward A. Merritt, Bronx Masonic Temple, 8 p.m., Oct. 9.
Oneida: John W. Doorly, City Hall, Washington Avenue, 8 p.m., Oct. 2.
NORTH DAKOTA—Grand Forks: Bliss Knapp, 8 p.m., Oct. 13.
OHIO—Canton: Charles I. Ohrenstein, Church Edifice, 3:15 p.m., Oct. 8, and 8:15 p.m., Oct. 9.
Cleveland (Fourth Church): John W. Doorly, Liberty Theater, 10315 Superior Street, 3 p.m., Oct. 8.
Dayton (First Church): Dr. Walton Hubbard, Memorial Building, 8 p.m., Oct. 10.
Fremont: George Shaw Cook, High School Auditorium, 8 p.m., Oct. 5.
Norwood: Dr. Walton Hubbard, Norwood High School Auditorium, 8:15 p.m., Oct. 9.
Sandusky: John W. Doorly, Carnegie Library Auditorium, 8 p.m., Oct. 9.
Springfield: John W. Doorly, Memorial Hall, 8 p.m., Oct. 12.
Toledo (First Church): John W. Doorly, The Coliseum Theater, 8:15 p.m., Oct. 10.
PENNSYLVANIA—Meadville (Second Church): Dr. Walton Hubbard, United Presbyterian Church, 8:15 p.m., Oct. 13.
Pittsburgh (First Church): John Randall Dunn, Nixon Theater, Sixth Avenue, 3 p.m., Oct 8.
Sewickley: Dr. Walton Hubbard, Public School Auditorium, 8 p.m., Oct. 12.
SCOTLAND—Glasgow: John Sidney Braithwaite, Queen's Rooms, Clifton Street, 3 p.m., Oct. 21.
TENNESSEE—Memphis: Clarence C. Eaton, Church Edifice, Dunlap Street and Monroe Avenue, 8 p.m., Oct. 9 and 10.
TEXAS—Bowie: Frank Bell, Opera House, 8 p.m., Oct. 10.
Fort Worth: Frank Bell, Chamber of Commerce, Fifth and Throckmorton Street, 3:30 p.m., Oct. 8.
Marshall: Frank Bell, City Hall Auditorium, 8:15 p.m., Oct. 9.
Waco: Frank Bell, Auditorium Building, Sixth and Columbus Streets, 8 p.m., Oct 5.
VIRGINIA—Roanoke: Virgil O. Strickler, Masonic Temple, 8 p.m., Oct. 12.
WEST VIRGINIA—Parkersburg: Charles I. Ohrenstein, I. O. O. F. Hall, Ninth and Market Street, 8:15 p.m., Oct. 13.

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Testimonies of Healing

From the depths of a grateful heart I want to testify to the wonderful healing power of Truth as demonstrated through Christian Science. In the spring of 1907, after a severe trial, a dear sister came to visit me and gave me some *Sentinels* to read. In the fall I went to visit her in order to find out more about this Science, but I did not understand what she said about it. The next day after my arrival I walked down town, and as there was a lot of soft snow on the ground my feet became very wet. The following morning the old ailments, headaches and stomach trouble, kept me in bed. My sister talked to me about Christian Science, and in the afternoon I was able to dress and go home. I have since been freed from the necessity of using glasses, though they had been worn for twelve years and the oculist said I would never be able to do without them. This healing came through the reading of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Varicose veins have also been healed.

In the fall of 1912 I found my husband unconscious, overcome by gas from an engine. I turned to God at once, knowing He alone could save him, and for two hours worked for him in Science. He then recovered consciousness and walked to the house almost without help. An hour later he ate a good meal and was well. We have had many good demonstrations in our family. Sometimes I have had to ask for help, which has always been quickly received, and now my health is perfect.

When I took up Science, my little boy four years old was off and on troubled with different diseases. With my small understanding he was healed of fever in one week, and earache in the worst form was overcome in one night. He is now twelve years old, big and strong, willing to do anything good. The older children have also been helped in many ways.

My heart is filled with thankfulness to God for our dear Leader, whose purity enabled her to receive the message of Christian Science and deliver it to the world.

Mrs. Jens Schmidt, Nashlyn, Saskatchewan, Canada.

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Every day I am finding Christian Science to be my best friend. It has healed me where medicine and material hygiene failed, and has uplifted me where orthodox theology was inadequate. Before Christian Science was allowed a hearing in my defense there was long and persistent employment of medicine, osteopathy, hydropathy, and physical culture. There were weary sojourns at the seashore and among the foothills; and more than these there was the human faithfulness, patience, and kindness of friends who were endeavoring to help me, as well as the honest efforts of physicians to heal me.

In spite of all this my condition became worse, until daily existence was a misery. I was haunted by its unprofitableness and literally perishing in the "miry clay" of cherished health theories, in that sad state where healthy people seemed to be citizens of another country, where I too had one time lived, but to which I could not return. Finally, when ready to turn away from material gods and listen to the glad tidings, I received treatment from a Christian Scientist. The literature was read constantly, especially Science and Health, my medicines were all thrown out, and some oppressive health laws shaken off. Within two months I gained in weight and was delighted to be able to work.

During the nine years which have intervened since this healing, Christian Science has been bringing to my material beliefs, as I have been able to bear it, "not peace, but a sword" (see Science and Health, p. 19). To my better or real self it truly is "The Prince of Peace." Every day I battle against error and strive to attain unto the goal of the Christian Scientist's hope. I am grateful for the Scriptures, for the priceless teaching which Mrs. Eddy has given us in her works, and for the invaluable friendship of several Christian Scientists.—Robert W. James, Detroit, Mich.

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With a grateful heart I send this testimony of what Christian Science has done for me, and my sincere hope is that it may bring a ray of light to some sufferer who is trying to break the bonds of material belief. It is now three years since the study of Christian Science was taken up. At that time I was to mortal sense very near death's door, from what was said to be tubercular disease. I had tried every material remedy known to my physicians, had traveled in New Mexico, Colorado, and on the Pacific coast, but had received only temporary benefit. Each time after my return home my condition seemed worse. At times my husband was obliged to carry me up and down the stairs. I was unable to do any housework or even superintend it, and life each day was full of pain and discouragement.

At last the attending physician said he could do no more, and that the end would probably come in a few months, but with strong tonics I might live a year. Then my family and friends urged me to try Christian Science. For two or three days I read Science and Health but seemed to get little understanding of it, so a practitioner was called. In five treatments my healing was complete, and there has been no return of the disease in any form. Severe headaches were also overcome. Instead of misery and sorrow, life is now full of health and happiness.

At the time I began to have treatment we placed our nine year old son under the practitioner's care, as the physician feared that lung trouble was fast developing. He coughed so violently at night that we were often obliged to prop him up with pillows before he could sleep. Besides this, he had worn glasses for a year and a half, and the oculist said he would most probably have to wear them all his life. In less than two weeks he had laid aside the glasses, as his eyes were perfectly normal. He was likewise entirely healed of the cough and all other discordant conditions. From being a delicate, sickly child he is now a strong, robust boy. Our younger son was healed in a few hours of a severe gathering in the head, and my husband of carbuncles, after suffering from them for more than six months.

I am very thankful for these and many other physical healings, but more for the understanding of the Bible which Christian Science has given me.

Mabel I. Davis, Muskogee, Okla.

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Christian Science was presented to me at a time when my affairs seemed to be going decidedly wrong. A dear friend, though not herself a student of Christian Science, had borrowed for me the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, from one who was a firm believer in its teachings. For some time I had been wearing glasses for a serious eye trouble which the oculist had said would increase with my age; but I began to read Science and Health without putting on my glasses, and they have never been worn since. Though reading and sewing a great deal, I have had no trouble whatever during the past four years.

Many other proofs of the beauty and power of Christian Science have been received. Two days before Christmas, 1914, my little girl was taken violently ill with all the symp-

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toms of a fever. She had always been a strong and happy child, who did not give in to ailments readily, but she seemed completely prostrated at this time. We relied on Christian Science treatments, and though she stayed in bed until Christmas day, she got up then and enjoyed the festivities. Two days later she was in a theatrical performance in which she had quite a part, and the following week played every evening and five matinees. My fear during this time would seem sometimes to gain the mastery, while that of our friends and relatives also was very great. Just one week after Christmas she was again taken ill, while at the theater, and did not seem able to go on for the last act. I was obliged to go a few doors away to telephone to the practitioner for help, which was given at once. Upon my return the child was much better, and more than willing to go on and take her part. She had one more treatment the next morning, and played until the end of the engagement.

Only once since then have I been obliged to ask for help for the little girl, and that was for earache. We were dining at my sister's house when this ailment manifested itself. There were a number of people present, we being the only Scientists. I tried to help the child, but before long every one noticed the look of suffering on her face and the tears in her eyes. We started home, but as we were leaving, a member of the family insisted on my taking a hot-water bag. On reaching our apartment the child cried so loudly from the pain that I could not work for her, so fearful was I of the advice and help which would be forthcoming from our good neighbors should they hear her cries. Though the text-book was read to her during this time, my fear and sympathy seemed to prevail, and I proposed using the hot-water bag. Still suffering, she said decidedly: "No, mama, Science is best. Ring up the practitioner." This was done, and in one hour the child was fast asleep, and has had no trouble since.

To say that I am grateful for Christian Science is to say very little indeed, and my greatest wish is to be able to apply it always. It gives me pleasure to be able to say that I accepted Christian Science gladly and with little prejudice. Reading "The Life of Mary Baker Eddy" by Sibyl Wilbur has helped me greatly, and to my thinking it is a splendid thing to do early in the study of Christian Science.

MABEL A. AVILA, San Francisco, Cal.

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It is nearly nine years since I first heard of Christian Science and was told that the varicose veins, on account of which I had always been obliged to wear special stockings and bandages that made my legs very uncomfortable, could be healed. The day I went to the Christian Science practitioner for my first treatment, and while I was standing on the doorstep, these words came to me: "Commit thy way unto the Lord; . . . and he shall bring it to pass." God certainly has brought it to pass, for I am healed.

When my niece was a year and eight months old, she had what the doctors call external tuberculosis, which caused discharges from her hand and one of her big toes. She was sent to me for a change, as her mother had passed on six months before. Christian Science treatment was taken up for her, with the result that in five months she was healed and is now a strong girl.

I am very thankful to God not only for these healings but for others, and likewise grateful to Mrs. Eddy for showing me the way.—L. G. HUSTLER, Southsea, England.

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When I came to California, in 1906, suffering from chronic bronchitis and in the first stages of lung trouble, I was very antagonistic toward what I thought Christian Science to be, but two years later began to read the *Sentinel*, and enjoyed it so much I subscribed for it. About a year later I accepted an invitation to a Wednesday evening meeting, and after a few visits realized that I had been entirely healed while reading the *Sentinel*, though not knowing when the healing took place or how it happened. I then became an ardent student of Christian Science, bought Science and Health and the *Quarterly*, and began to study the Lesson-Sermons. Later two treatments for my eyes were given me by a practitioner. I had been born near-sighted and had worn glasses nearly all my life, but they were laid away and have not been worn since, and that was six years ago.

Many troubles, physical, financial, and moral, have been overcome through my own understanding of the truth, and I have had the great pleasure of helping others. Among the greatest blessings was the overcoming of deep sorrow, caused by the passing on of my mother very unexpectedly. My gratitude to God is beyond words for having given us one who could explain the Christ-healing in such simple language that all may understand, and receive the "water of life freely."—A. LOUISE FISHER, Garvanza, Cal.

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My interest in Christian Science was aroused through my wife's healing of appendicitis. We were making all arrangements for the operation, of which my wife was in great dread, when it was recommended that we give Christian Science a trial. We did so, and while the healing seemed somewhat delayed, we were thereby given an opportunity to learn what holds one in bondage. This healing occurred in 1911, and no operation has been necessary.

I should also like to tell of the blessings that an understanding of Christian Science brings to those who have a sincere desire for God, or good. A few years ago my wife and I expressed a desire to have a little child in our home. We thought it would be a great blessing if we could adopt some little one who might not be welcome in its present surroundings, as is the case with a great many. We both held to this desire, and apparently without effort on our part we received a call by telephone to the effect that a nine months' old baby girl was in this unwelcome position. We immediately realized this to be our opportunity, and with as little formality as necessary the child became our own.

It would be useless to try to express the joy and happiness we receive every day from the love this little one is reflecting. We are most grateful to God and thankful to Mrs. Eddy for this and other demonstrations of the guidance of divine Love.—HORACE C. HOWE, Boston, Mass.

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For many years I had longed for an understanding of God and of the Bible, and at last Christian Science brought the perfectly satisfying explanation, as well as a message of great joy and peace. Although I did not seek help for physical healing, severe headaches, for which relief had been sought in *materia medica* in vain, gradually disappeared. One treatment only, during a severe attack, was given. This, together with an earnest study of Science and Health, accomplished a permanent healing. Later, help was asked for an attack of rheumatism, from which I had suffered greatly, and in two treatments the healing was complete. An alarming experience with ptomaine poisoning was overcome in one treatment by the same loving and consecrated practitioner.

For ten years Christian Science has been our only reliance in time of trouble. While profoundly grateful for the physical healings, I am much more so for the great consolation this knowledge of the truth brought to us during a time of deep sorrow. On page 567 of Science and Health Mrs. Eddy

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writes, "Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God." During the darkest hours we have found that Christian Science is indeed the Comforter promised by the Master. To prove the sincerity of my gratitude I humbly desire to think and to live according to the will of God. My gratitude to Mrs. Eddy is likewise unbounded, as I realize more and more what she has done, and through her works is constantly doing, for humanity.

ELOISE H. SCHMIDT, Chicago, Ill.

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In 1913 I was in a very poor state of health, owing to abdominal trouble. Although a doctor had been treating me for some time, I seemed to grow weaker continually. Then my sister came home on a visit and she had her books, the Bible, *Quarterly*, and Science and Health, with her. She had been healed through Christian Science of a severe case of gall-stone, for which the physician said an operation was the only remedy. She told us of her experience, and said that if I wished she would have treatment for me. She accordingly wrote to her practitioner, who gave me treatment at once, with the result that before we had time to get a reply I was up and doing my work.

In March, 1915, my little four year old boy had some trouble with the kidneys. I wrote to a Christian Science practitioner, asking for one treatment for him, and he was entirely healed. Christian Science has helped me to know that God is an ever-present help in all things. I have become quicker with my work, have learned to control a high temper, and have found things that were seemingly lost; in fact it helps me to solve all of life's problems.

Words cannot express my thankfulness to God for His loving care and guidance, also my gratitude to Mrs. Eddy for explaining to us the teachings of Jesus.

GRACE METCALF MILLER, Diswood, Ill.

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This testimony is written so that all may know of at least a part of the good which has come to me through Christian Science. While coasting one day my little son ran into a stone wall, cutting a hole entirely through his upper lip and disfiguring his nose and forehead dreadfully. A doctor was immediately called, also a Christian Science practitioner, and by the time the doctor arrived the practitioner was already at work. Although three stitches had to be taken in my son's lip, the following day he declared there had been no sense of pain when it was done. There was no discoloration following the accident, as the doctor had predicted, and the swelling gradually disappeared. A few minutes after the stitches were taken the boy went to sleep and slept most of the time for two days. The doctor marveled at his rapid recovery, for on the third morning he was up and dressed. Within two months all marks had left his forehead, his nose had straightened, and the scar on the lip was hardly noticeable.

My little daughter has been healed of a large tubercular gland on the neck, and her whole physical and mental condition has been greatly improved. Recently an abscess on my lip vanished, and about three years ago my eyes were instantly healed of a structural defect during a Wednesday evening meeting. Glasses had been worn for over two years and the oculist said they would always be needed. My eyes are used all day and even late into the night for the most trying work. Through the study of the Lesson-Sermon an internal trouble, for which my physician deemed an operation necessary, was overcome in less than a week.

These are only a few of the blessings which God has bestowed upon us. He has also been the source of my supply for three years, and has led me, by means of the patient and wise counsel of a practitioner, through the deepest valleys and darkest nights of mental depression out into the sunshine of Truth and Love. I am deeply grateful to God for His wonderful kindness, and to Mrs. Eddy for helping me to know Him as a kind and loving Father. My heart sings with gladness to be able to write this testimony of the omnipotence of good.

In the case of my son's accident and in practically all the other experiences as well, the healing work was accomplished through absent treatment, the practitioner not seeing us for perhaps a month after the work was done. This is mentioned because it is such a comfort to me, and I want it to be to others, to know that God is here now and always, giving us courage and strength, and we do not need any physical presence to help us, for it is God who does the work.

MABELLE M. PRATHER, Dobbs Ferry, N. Y.

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[Translated from the German]

Gratitude impels me to send in these lines as a testimony of the many blessings which I have received since becoming acquainted with Christian Science. From earliest childhood I was a delicate child, and even later I seemed to have but little physical strength. All work that I undertook meant great exertion, and at an examination of recruits the physician told me I had asthma. Having heard that in many such cases the physicians could afford no help, people thus afflicted even passing away as a result, I became very much afraid, especially as a rupture dating back to childhood became aggravated.

In 1914 an aunt told me of having been healed completely of a serious tubercular trouble through treatment in Christian Science. She sent me a copy of *Der Herold der Christian Science*, gave me encouragement, and directed me to the nearest practitioner. I asked him to call on me, and he did so soon afterward. He spoke to us all in the most comforting way, asked us to read the *Herold* as much as we could, and then took up treatment. After a short time—indeed on the following day—I laid aside my pipe and have had no desire to smoke since. Besides, the pain caused by the rupture grew less with every day, and I was able to work more efficiently. The asthma, which was my greatest source of worry, has completely disappeared, the color of my face has changed entirely within a very short time, and the sense of weakness has been replaced by actual strength. I can now see well with my right eye, and this has helped me in my work and makes me enjoy it.

I thank God from the depths of my heart for having been led to find this glorious truth, and think with feelings of sincere love of our Leader, Mrs. Eddy, who labored for humanity that it might be enabled to walk in the way which leadeth unto God.

GOTTFRIED FENZ, Stechelberg b. Lauterbrunnen, Kt. Bern, Switzerland.

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In grateful recognition of what Christian Science has done for us I offer this testimony. When our eldest son was about ten years old he was taken with epilepsy, and we did everything we could for him that *materia medica* could offer. He continually grew worse for seven years. He then had smallpox, which left him in a still worse condition. We employed a trained nurse during his illness with smallpox, and after he had recovered from that disease, she asked me to try Christian Science for the epilepsy. I did so, and he was entirely cured through absent treatment. Needless to say, my gratitude for what Christian Science has done for us is most profound.—ADDIE S. ELLIOTT, Edenton, N. C.

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While living in Two Harbors, Minn., I was taken ill with what the doctor called uremic poisoning, and every one thought the end was near; indeed, I have since been told that the doctor declared I had not many more days to live. My wife then asked me if she should call a Christian Science practitioner, and though I had no particular desire to live, my answer was nevertheless in the affirmative. When the practitioner came, she said she would give me absent treatment provided I would not take medicine, and I agreed to her request.

The doctor's prescription, however, had already been filled, and just before the practitioner arrived I had taken a very small dose, about half the quantity called for; but none was taken after that. The doctor called every day and evidently was under the impression that I was taking medicine according to his direction, for after again making the usual examination in such cases and finding conditions normal, he remarked to a gentleman who happened to be in his laboratory at the time the examination was made that he had never seen medicine work so fast and so thoroughly in all his life. He must have considered my case very serious, because he brought two other doctors to see me at different calls, and after my healing they made the remark to my wife that it was like a dead man coming to life.

I think it was the fourth day after the practitioner called on me that she communicated with my wife over the telephone and said I was healed. Realizing the truth of her statement, I arose, but was so weak that I could not stand without support. My strength returned, however, and my health has been better than before. In the five years which have passed since that wonderful healing I have never had a touch of the ailment. The healing was complete and is permanent, and I am enjoying good health, though I have passed the age of three-score years and ten.

Words are inadequate to express my gratitude, not for this healing alone, but more especially for the knowledge which I have been able to acquire of Christian Science.

A. P. Overland, Duluth, Minn.

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Words but feebly express my gratitude for Christian Science and what it is accomplishing for our little family, not only in healing, thereby proving that the Bible is true, but in bringing to us peace and happiness.

Recently we had a beautiful demonstration of the healing power of Christian Science. Our two little girls, four and six years of age, were taken with measles. The rash appeared on a Friday and the younger child seemed to have an unusually severe case. By Sunday the older child was perfectly healed, all indications of the disease having disappeared. The following Tuesday, four days after the disease had manifested itself, the health officer pronounced both children well, at the same time removing the signs from the doors. I felt unusually grateful for this healing, especially of the younger child, for some of the symptoms, which in *materia medica* would have been considered most alarming, were overcome almost as soon as they appeared. I would also like to express my gratitude for the faithful work of our practitioners, who are ever ready to help at a moment's notice. Such healings as this can only come through channels which are kept so pure and free from the temptations of the world that Love can flow through unobstructed.

The privilege of class instruction has been one of the greatest blessings in helping me on in my journey from sense to Soul. My gratitude goes out each day to God, who has given us again this healing truth through His faithful follower, Mrs. Eddy.—Aurelia Crossette Cox, Chicago, Ill.

From Our Exchanges

[W. B. Selbie, M.A., D.D., in *The Constructive Quarterly*]

The more deep and sincere is our religious experience, and the keener our passion for the service of God and man, the more ready are we to work alongside of all those who have the same ends in view, and the more impatient do we become of all formal and traditional hindrances to such action. Given the fire of a genuine religious zeal, and there are no barriers of sect that can withstand it. Once the churches have learned to put first things first and to care for the spiritual needs of men and women and the preaching of the gospel more than for their own maintenance and status, they will be drawn together in spite of themselves.

[*The Outlook*]

God leads men on from point to point, separate achievements which seemed finalities at the start being mere stations for momentary rest. The greatness of life is not in things finished, but in strength developed and in the larger things made possible; the glory of life is not in any achievement, however great; and success lies, not in carrying out the plan nearest the heart or realizing the dearly cherished hope, but in that growth of inward strength which enables a man to substitute a greater will for his will and to conform to a greater law than that which he has defined for himself.

Heaven, we may be sure, is not a stationary condition of bliss, but a progression, without pause or weariness, in an internal growth.

[*The Christian*]

We need to bear constantly in mind that it is impossible to be a Christian merely up to a point. Those who intend to company with Christ must prepare themselves to go to all lengths with him. Otherwise, ere long they will come to a place where a break is inevitable. And should they be willing for this, it will thereby be revealed that he has never really captured their hearts.

The tragedy of many a life is just here. They go on so far with Christ, but when he would draw them farther than the limits of convention or convenience, they part company. And ceasing to go on with him, they cease themselves to grow. For growth of soul is at once the condition and consequence of fellowship with the living Lord. Enlargement of mind, of heart, of sympathy, are indubitable marks of the companionship of the way of life. For no single experience, however vivid, or however wonderful in its power of transformation, can ever sufficiently reveal him to the soul. It is only as we press on to those farther reaches of communion to which he woos us, where self is forgotten and where to be near him in a life of well-pleasing is the heart's unflickering passion, that we really come to know him.

[Rt. Rev. Charles Gore, D.D., in *The Church Times*]

The resurrection of Jesus is not his resuscitation into the old mode of his mortal life. It is the quickening of that dead form into a life of which the world had hitherto had no experience. There is much less difference than Christians are accustomed to conceive between the state of Jesus Christ in the glory of the ascension and the life in which he lived during those forty days of reassurance between Easter and ascension day. He was not living in Galilee or Jerusalem. He was living in a mode of existence which we cannot imagine or conceive, a mode of existence raised above all the limitations of our material experience, from which he manifested himself here or there, as he would or when he would, in one form or

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another form, but always so as to convey to his disciples the absolute reassurance of the continuous life through death of him in whom they had believed—Jesus of Nazareth. And at last he passed out of their sight by that majestic act of ascension which symbolized in outward and visible form the truth on which henceforth their whole life was to be based; that Jesus Christ in whom they had believed, whom they had doubted, whose failure they seemed to have witnessed, was truly through death and through failure King of kings and Lord of lords, the only real source and center of power in the universe, upon the throne of all the world.

[Very Rev. T. B. Strong, D.D., in *The Church Family Newspaper*]

It will take time before we can reconcile ourselves to sacrificing time and toil in the search for real trustworthy truth, to refraining from talking under the influence of mere emotion. It is a hard lesson to learn, because it is a deep one, affecting our conscience and will at the point where action begins and character is formed. But it is in those deep regions of the soul that Christ is powerful. He stills the storm of anxiety and apprehension which disturbs the soul; in the calm which he produces the soul can see clearly and discern what is true from what is false. There will be no danger of idle words to the man who holds fast by Christ, and whose mind is informed and guided by him, for he will speak out of the abundance of a heart in which the Word who is also the truth is sovereign.

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

We shall be in God's school for ever and ever, I believe, and the probation will never end; but where and on what range of elevation it will be conducted, and what heights will ever rise beyond us, remains to be found in the experience of eternity. We shall never learn all that God has to teach; therefore the learning must go on through the endless ages of progressive being. This will be the interest of immortality, which would be intolerable without it. And we are conscious of being tried, are we not? Every larger truth which comes into view gives us the feeling of being in the presence of our Judge; we have a consciousness of moral probation in all that we learn; our very quality is tested by it.

[Dr. J. H. Jowett in *The Christian World*]

We cannot have wrong thinking and right living. We cannot give license to our thought and then keep our passions in bounds. Thoughts are the pioneers of our life, and deadly thought is the sure precursor of moral and spiritual death. "Their word will eat as doth a gangrene." Well, all this is bad enough, and it made the great apostle Paul weep. "Nevertheless"! Here, again, we come upon the apostle's habit. "Nevertheless the foundation of God standeth sure." Man's heresy cannot alter God's truth. Man's sinfulness cannot pervert God's holiness. The Lord does not change because man is unfaithful. "Nevertheless"! On that rock the great apostle takes his stand, and faces all the transient usurpations around him. He calmly and strongly confronts the invasion of error, nourishing his soul in faith and in the unclouded wisdom of God, and in the immovableness of His eternal word.

[*The Record*]

It is the renewal of spiritual life that is the great need of the present day, and when revival comes there will be a change in our sense of values and in our outlook.

[*The Christian Intelligencer*]

Money is not the only coin with which we can pay our offerings to the Lord. Work, service, is another.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

"Law and Work," one of the pamphlets recently issued by the Publishing Society, is now printed in the New York point system, and the American Braille system of type for the use of the blind. For convenience in reading, the pamphlet has been printed in two volumes, and may be purchased at the following prices: Single copy (in two parts), prepaid, $1.00; six or more copies, prepaid to one address, each, 75 cents. When ordering please specify whether the New York point or the American Braille system is desired. Arrangements have also been made to issue this pamphlet in the English Braille system, and copies will be on sale at a later date.

"Christian Science: Man's Dominion Over Evil," a lecture by Edward A. Kimball, C.S.D., has been translated into Russian, Norwegian, modern Greek, and Italian. Pamphlets in these four languages have been published with the English version opposite the translation and are now on sale at prices of our regular pamphlets as shown on the opposite page.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

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The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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

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Der Herold der Christian Science

Published Monthly

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

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

Vol. XIX No. 6

Boston, October 7, 1916

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

David Lubin, delegate from the United States to the International Institute of Agriculture in Rome, has presented to a group of local economists who met at Philadelphia, Pa., recently, a plan for reducing the cost of living by means of the parcel post. His proposition included the elimination of the middleman, so that profits may be shared by the farmer and consumer alike. It is similar in many respects to the system that is used so extensively in Germany. According to his plan the seller, who has a registry number, indicates on proper cards what he has to sell and the price. These cards are collected by the postman and distributed in racks at the post-office, where the buyer can see them and indicate on other suitable forms his demands and pay to the postmaster the price. These buyers' cards are delivered to the respective sellers, who fill the orders and receive credit slips from the postman. The postman collects the articles and delivers them to the buyers. The seller completes the transaction by presenting his credit slips at the post-office and getting his money.

Among the papers in the latest annual report of the Smithsonian Institution is an article on the excavations at Tel-el-Amarna, Egypt, written by the director of the German Institute of Egyptian Archæology, and illustrated with photographic reproductions of the localities excavated and some of the finds. Tel-el-Amarna is the name given to a number of ruins in upper Egypt on the east bank of the Nile, about one hundred and ninety miles above Cairo. It comprises the ruins of Ekhaton, a city built about 1360 B.C. by the young Pharaoh Amenophis IV as a new capital of his empire, in place of Thebes. He endeavored to establish a new monotheistic religion, which, however, existed only during his reign. After he passed away his court returned to Thebes and the city built by him was abandoned after an existence of only twenty to fifty years.

Is it illegal for the lumber manufacturers of the United States to enter into an agreement not to sell lumber below the cost of production? This is said to be the crucial point in the final brief of the National Lumber Manufacturers' Association, in the appeal for some method of operation which will prevent the destruction of the nation's forests to meet immediate business needs. The brief outlines the lumbermen's ideals for the settlement of the vexing problems of the industry. In a former brief the lumbermen declared that the forests of the nation were being sacrificed at prices below cost of production, and that there was enormous waste in the industry, because of an inability of the lumbermen to cooperate for the elimination of abuses. For instance, it was shown that 65 per cent of every tree cut is waste and never reaches the consumer.

That the unification of the spoken language of China, to many students of affairs in that country one of the most pressing needs of the day, is by no means an insurmountable task is the opinion of the secretary to the Chinese legation at Washington, expressed at the twelfth annual conference of the Chinese Students Alliance at Phillips Academy at Andover, Mass. He said that among the leaders in China the work of unifying the spoken language is recognized as a most important though not extremely difficult one, and that some steps have been taken with the view of establishing the Mandarin dialect as the single spoken language of the country. This end is being approached by means of instruction in the provincial schools.

As a result of several largely attended and very enthusiastic mass meetings, a permanent Public School League has been formed in Chicago for the purpose of breaking the invisible government's grip on the public educational institutions of the city and of the state. The Woman's City Club and the Illinois State Federation of Labor are taking the lead. The claim is made that under recent rulings of the Chicago Board of Education the last safeguard of the civil service has been broken down and the merit system in the selection of public school teachers set aside under political, racial, and religious pressure.

The special committee of the Pennsylvania Bar Association appointed to consider revision of the state penal laws has reported in favor of the abolition of county jails as places of confinement for convicted prisoners. It recommends in their stead the establishment of six industrial farms in appropriate sections of the state, where county misdemeanants can be provided with employment and compensation on the principle about to be put into force in the penitentiaries and reformatories under the prison labor commission created by the last legislature.

Many new fruits, flowers, vegetables, and trees believed adaptable to the United States have been gathered during a three-year expedition to China made by a plant explorer of the United States department of agriculture. This explorer went through central China 1500 miles on foot to the borders of Tibet. The most important discovery probably was the jujube tree, which bears a heavy crop of brownish fruit, delicious when fresh, and forming when dried a confection similar to the Persian date.

Further excavations in the palace of Mineptah by the expedition to Egypt of the University of Pennsylvania museum indicate that the palace is almost twice as large as was at first supposed. This makes it among the greatest palaces of ancient Egypt. The general outline of the ruins has been established, and there have been found in addition to the throne room many chambers, and a vestibule with rows of enormous pillars, carved and colored.

An agricultural credits act was passed by the British Columbia legislature in 1915 and a commission was appointed for the purpose of loaning money to the farmers of this province. This board made the first loans on Aug. 1, 1916. About six hundred and thirty applications for loans have been received from farmers in all sections of the province. The applications already total $1,250,000. The money will be advanced to the farmers at a rate of not more than 6½ per cent.

Large deposits of asphalt ready upon being heated for paving streets have been found on 3,000,000 acres of land situated on the Magdalen River, South America. The discovery was made while Americans and natives were clearing land preparatory to locating wells for the purpose of drilling for oil.

The Congress which has just closed appropriated for the year 1917 for expenditures of the Government more than one billion six hundred million dollars and made authorizations for future expenditures which will bring the grand aggregate of appropriations almost to the two billion dollar mark.

By constructing a 100-mile canal from Red Lake to the Minnesota River a member of the United States geological survey would reclaim 1,250,000 acres of state swamp lands, and as much more of government and private land in Minnesota. The project might cost $25,000,000.

The legislature of Santa Cruz has adopted and cabled to the Danish Government at Copenhagen a resolution favoring the sale of the Danish West Indies to the United States. The colonial council of St. Thomas and St. John already has taken similar action.

The exploitation of ebony and rosewood is one of the desultory occupations of the people of Siam when they are not engaged in rice growing. The wood is bought by Chinese, who are either middlemen or agents of Bangkok Chinese firms.

To facilitate the use of the northern forests of European and Asiatic Russia, and to create conditions favorable to the establishment of large wood-using factories, the Russian forest department recommends the construction of six trunk railway lines, totaling 3952 miles in length.

The chairman of the English House of Commons channel tunnel committee recently addressed a letter to the prime minister in which he detailed the advantages and desirability of a tunnel under the English Channel connecting England and France.

About one seventh of the total railroad mileage of the United States, which represents more than one ninth of the total capitalization, is now in the hands of receivers.

The area devoted to grape culture in 1915 in Spain was 3,080,218 acres, and the grapes produced amounted to 1,670,058 metric tons.

Motor car owners in the United States will pay more than twenty million dollars in registration and other taxes for the year 1916.

The wheat crop of the Canadian northwest is estimated at 170,000,000 bushels at least, and the oat crop at 250,000,000.

The orange season of Valencia, Spain, closed on July 15, 1916, with total shipments by sea amounting to 4,341,959 cases.

The total annual value of the United States fisheries at the present time is approximately seventy-six million dollars.

The Government geologist estimates the iron-ore deposits in Newfoundland at 3,635,500,000 tons.

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Christian Science Sentinel

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

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The Bow of Promise

ROBERT NALL

THE suffering one was discouraged. He had only just entered upon the journey from sense to Soul, and the serpent of fear was dogging his mental footsteps. He had begun to lisp the new tongue of Christian Science in faltering tones, to distinguish faintly between material falsity and the spiritual idea, and had joyfully experienced at least one of the signs that follow a clearer understanding of Truth. Then there came what mortal thought described as a setback, and the way was dark. As with David and Jonah, all the waves and the billows of trouble seemed to sweep over him; doubt loomed large; hope was submerged in a morass of incredulity and skepticism. But remembering with gratitude some past blessings, and calling to mind the volume of praise for God's loving-kindness that, as he read it, often soothed his sense, he cried out of the depths, and the response, as it ever is, was Love's healing balm. Who can describe it? Only those who have experienced it. It is a spiritual unfoldment beyond the ken of mortal sense; the first glimpse of the holy of holies foreshadowed in the perfect redemption.

But let it not be thought that this was a sudden enlightenment. It was the culmination of assiduous searching. The sufferer had been reading about the covenant of the rainbow in Noah's experience, the bow of promise that is to be an everlasting covenant between God and His children. Meditating upon the symbolical language, he remembered that this bow was "in the cloud." This surely was an angel message to him, for had he not read also those lines of our revered Leader (Miscellaneous Writings, p. 388):—

> 'Twas Love whose finger traced aloud
> A bow of promise on the cloud.

And was it ever known that this promise had failed? Indeed, had any of the divine promises, those that stud the Bible from cover to cover like starry gems, ever disappointed the weary seeker for rest and peace? Were they not all confirmed, always "yea" and "amen," in Christ Jesus? And were not the promises that our great Wayshower made being fulfilled today, in every land and clime, in the healing of the sick and the forgiveness and reformation of the sinner? Well, he, the needy one, was just going to rely on those promises; to let his prayer be that spiritual understanding which leads to perfect wholeness. He would accept it as an eternal fact that in his warfare with the carnal mind, health—physical, moral, spiritual—is given unto him that believes and seeks to trust absolutely in the infinite Mind; that is, in God.

It was but a step, this; but what a great step it was! For it had this perfectly legitimate and comforting effect: the cloud of mortal hindrances to healing was dispelled. Henceforth the bow of light, the effulgence of Love's sustaining, illumining, and purifying presence, became to him a token of that covenant which makes impossible any separation between man and God as the source of all righteousness and truth.

And why should this not be so always? What is Christian Science but the fulfilment of the promises? It is calling upon men everywhere to test the power of the faith in God enjoined by Christ Jesus, which is neither more nor less than a scientific knowledge of divine Truth and Love. By its healing work it is proving that there is nothing from which men suffer, nothing whatever which comes under the generic term of evil, that is not now being destroyed whenever and wherever the human delusions about God and His creation are abandoned and spiritual causation is recognized as the only interpretation of the enigma of life.

Mrs. Eddy points out that "to mortal sense Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow" (Science and Health, p. 558). That promise is the practical embodiment of all that constitutes the divine nature in its relation to all that reflects it. It gives no place or credence to mortal sense, but shows that it is a deceiver and is deceived. It establishes as an indisputable fact that the richest legacy which our Father has bestowed upon His children is that spiritual understanding which equips one with the desire and the capacity to know Him and to make obedience to Him and to His law the supreme object of life. It speaks in buoyant, joyous tones of a mental condition which, because it has touched the hem of Christ's garment, is the harbinger of health and peace and a foretaste of the continued victory over the flesh which is the goal of all spiritual activity.

Moreover, this promise embraces all the promises. You can open any page of the Bible and find something which can be so spiritually interpreted in the light of Christian Science that it may become a healing treatment. You can take promise after promise and make such a glorious garland that its very fragrance will effectually disperse all doubt and fear and lift thought to the apprehension of the truth which heals and saves. It is the genius of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that it takes these promises, just as it takes the so-called miracles of the New Testament, and shows how they can be scientifically applied to meet every problem, every discordant condition,—all strife, envy, jealousy, all sin, sickness, and death. It unfolds the divine order and plan in a few simple postulates which a child can understand and demonstrate. It takes of the things of Christ, the ideal Truth, and presents them in such an alluring way that suffering and sorrowing ones are awakened from the sense-dream to know that "the letter killeth, but the spirit giveth life." No word of God is merely academic or theoretical: it pulsates with the life of Spirit, and is mighty in the spiritual purgation and transformation which is coincident with rising from false consciousness.

It is here where the wanderer in the byways of materiality is ofttimes puzzled. In his reasoning he either starts from a wrong standpoint,—that is, his whole thought is permeated with the illusions of matter,—or perhaps he is not quite willing to do his part in the redemptive work by surrendering some cherished idol. Now the divine promises are akin to the divine commands; they recognize man's needs and the human capacity for obedience and fidelity, and with all the graciousness of that love which seeks to lift the troubled sense from

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the depths of woe, they present a wealth of blessing beyond mortal language to describe or mortal thought to picture. No one has outlined this in more comforting words than our Leader when, in "The People's Idea of God," she says (p. 3): "Let us rejoice that the bow of omnipotence already spans the moral heavens with light, and that the more spiritual idea of good and Truth meets the old material thought like a promise upon the cloud."

What must in all times be the response if we would partake of the divine inheritance? It can only be that of David: "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." We want to be healed, every one of us. We want to be better men and women. We want to do our part in making this a better world. What are the imperative qualifications for this? We must take the promises and know that they are the concentrated essence of the will of God. In them there is the truth taught and practised by Jesus, and as it is being scientifically demonstrated today by every loyal Christian Scientist. This is the only Science of Mind-healing.

Heaven Realized

JUNE WINONA SNYDER

When Christian Science is first brought to the notice of an individual, its religious teachings strongly appeal to the idealistic side of his nature. His innate yearning for that beautiful experience called heaven is kindled and to a great extent temporarily satisfied when the thought catches the strain of those beautiful words, God is Love. Perhaps some troublesome disease which has been sapping his vitality for months, even years, yields to that activity known as Christian Science treatment; or perchance he has even been lifted out of the "valley of the shadow" itself, and the heart wells forth in true gratitude for these kindly ministrations. He begins to feel that life has a new meaning for him,—the sunshine seems so much brighter, friends so much dearer,— and he believes that he is actually tasting of that bliss which a few weeks ago seemed so far away.

To the earnest seeker after Truth this experience is but the gateway to the outer courtyard of heaven. The word heaven implies harmony, perfection, spiritual purity. True harmony does not include fear, doubt, anxiety, sorrow. Perfection does not include anger, hatred, malice, and their concomitants. Spiritual purity is not acquainted with lust, passion, dishonesty. Ah, how far away, after all, from mortal sense is that outward gate from heaven itself! But the consciousness once awakened to the realization that God is pure Mind and that man is the image and likeness of this Mind, will if honest set to work to purify sense and self, as by no other method could it make the least claim to be like God. The struggles and trials through which one is carried while undergoing this process of purification are indeed many, and the degree of their severity depends upon the amount of error in the human consciousness, or where material sense is most in evidence.

With very little study one soon learns that physical disease is but the externalized manifestation of erroneous or unspiritual thinking, and that as one becomes more genuinely honest in thought, more truly loving and generous, in short, as one's thought changes from a material to a spiritual basis, his body, which is but the subjective condition of his thought, becomes more and more harmonious. The scientific understanding of health being mentally established, finds visible expression in what we call a healthy body. The beginner also learns that mental anguish is but lacerated thought, due to clinging so tenaciously to material hopes, plans, desires, and tendencies, and that this also will subside as he learns something of that humility which says, "Thy will be done," and forfeits his own cherished will, knowing that God's will is divine law, and that this law must be obeyed and enforced or else no permanent harmony can ensue.

These experiences, which are so apparent to the human sense, are but the Gethsemane through which we all must pass, as the Master did. Because of the law of progress being infinite and ever operative, these seeming trials are but opportunities for the accomplishment of the destruction of all unspiritual thinking in order that clarified thought may expand, unfettered and untrammeled. Jesus was "led by the Spirit into the wilderness." He was not led into error by God, but the need seemed to be for further elimination of material sense before thought could rise into the full and complete apprehension of the wonderful truth that substance is wholly spiritual. Because he chose to be governed by the spiritual law of progress, and that he might prove in its fullest meaning each statement of the truth which he had said would make mankind free, his experiences in the wilderness were necessary, and the victory there achieved over the material senses later culminated in his ascension.

It is only when we rebel at these opportunities to go higher, and murmur over the loss perhaps of some human personality or over the demand for the entire relinquishment of all material thinking, which to material sense seems to confer ease and comfort, that we are tempted to believe our first glimpse of heaven was illusive and the Elysian fields which so quickly sprang into view were but myths. The methods induced by the infinite law of progress, though seemingly drastic to the human sense, are but the gentle manifestations of God's tender care, of that same Love which we knew in the beginning, and obedience to their demands confers the peace that is "the fruit of conquered sin" (Christian Science Hymnal, p. 274).

We find our real joy in knowing and reflecting God, in dwelling in that sweet consciousness of Love's ever-presence. Thus we find Love's gentle hand ever leading us upward and onward, not into a locality called heaven, but into a spiritual state where man will be, as Mrs. Eddy says (Science and Health, p. 598), "in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown."

Infinite Supply

JOHN M. DEAN

Dread of the future is one of the besetting sins of mankind. Ghostly shadows haunt the path of the average mortal; conjectural disaster dogs his very footsteps, and grim want is always lurking just around the corner. Taught that he begins to die the moment he is born, mortal man soon comes to believe that the whole universe is working in one gigantic conspiracy against him. He even comes to believe that God sanctions every trap set for his tired and stumbling feet, and thinking thus he becomes a doubter, an agnostic, a cynic. A wrong conception of God naturally begets a correspondingly wrong conception of man and is the source of every phase of false thinking.

On page 60 of Science and Health Mrs. Eddy says, "Soul has infinite resources with which to bless mankind." Divine Love has a supply for every need, and all that the Father hath belongs to His children. Infinite Love supplies our needs in every direction, but God's children can claim their birthright only in proportion to their acquaintance with the Father. Then as we deserve it, even on the material plane, we have an unfailing abundance upon which to draw. It does not follow, however, that there will be an overflowing of

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material things. In the story of the meal and oil, as related in the first book of Kings, we are not told that the barrel and the cruse overflowed, yet there was always enough.

There should be no gloomy forebodings regarding the future of either individuals, institutions, or nations. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." Our false concepts of all things will be destroyed, but the substance of Spirit, than which there is none other, will stand forever. No matter what trials may come to human experience, all that is good will remain, and this is all we should ask or desire. What does it matter if some pet theory or false god does meet shipwreck in this inevitable cleaning up! Better that the gold should be purified than remain mixed with baser things; and while we may dread and attempt to shun the "refiner's fire," it comes to try us all.

There is no royal road to heaven, but there is a road, and sooner or later each of us must walk therein. We can take only one step at a time, but that step rightly taken strengthens us for the next. We cannot fathom the so-called mysteries of Spirit except in the degree of our understanding, and we must not attempt the hundredth step until we have taken the other ninety-nine. A homely philosopher has said that "our worst troubles are those that never happen," and we have only to recall our own experiences to know that this is so. When we have learned to grasp the possibilities of today there need be no fear for tomorrow.

Unreasoning fear of the future has disturbed every realm of human thinking, so that even the ultimate fate of our planet has become a theme for speculative discussion. Geologists have been disturbed regarding the length of time which will elapse before the earth becomes cold and barren. Others have attempted to measure the world's possible coal supply and have predicted dire disaster. Still others have speculated on the possibility that the earth will become overcrowded with people. All such hypotheses are futile and profitless. Like all human reasoning, they only lead humanity into a labyrinth of doubt and gloom from which there is no escaping until thought is turned Spiritward. God never deserts His people, and if one phase of material supply should become exhausted, there will be another and perhaps a better to take its place. By improving our beliefs about material things we begin to apprehend spiritual facts, and the loss of what we deem a material necessity may force us to discover a better way.

Men must learn that there is never a real demand without a corresponding supply. The history of the world shows that in every crisis there has arisen the man or the method to meet the need. True, such men and methods have not always relied on pure spirituality, but they have come on the field of action in a form which the world could comprehend, and were prepared to do good on a plane just as spiritual as human understanding would permit. And so the early disciples had their John the Baptist, the Reformation had its Luther, England had her Magna Charta, America had her Washington and her Lincoln. So too in the realm of invention, when the need became imperative there came forth the steam-engine, the telegraph, the telephone, the electric light, the automobile, the aeroplane; and so it will ever be with wonders which human thought has not yet apprehended.

Nearly fifty years ago the world was under the blight of a gross materialism which threatened the very foundations of civilization. Social conditions were chaotic, governments were trembling in the balance, skepticism was rampant, and a feeling of uncertainty was over everything. Never in the history of the modern world had the times seemed more unpropitious for the advancement of religious thought; but it is often the case that adverse conditions immediately precede and help to develop that which is their very antithesis.

In the midst of this world-wide unrest and unbelief there came forth a gentle woman, armed only with "the sword of the Spirit," a modern type of David going out to meet Goliath. At first no one noticed her, but gradually the "poor in spirit," who were hungering and thirsting after righteousness, came to listen to her teaching. For these the dawn began to break, and the Science of Christianity slowly but resistlessly permeated human consciousness, until today not only its acknowledged beneficiaries, but unnumbered others, who are totally unconscious of the fact, have been helped by its gentle ministry.

And what of today? At this present time, when the world seems to be seething with all that is unspiritual, shall we be disheartened by outward appearances and give way to despair? Christian Science is a religion for every emergency, and history will repeat itself. To the Christian Scientist war and tumult and disaster but afford a fresh opportunity to do his part in restoring the equilibrium. At such a time as this it will be well if every Christian Scientist gives frequent and careful study to the prophetic words of Mrs. Eddy as found on pages 96 and 97 of Science and Health,—words which can be fittingly applied to every outbreak of error until error is no more.

If these inspired sentences are pondered and heeded, one may rest assured that out of the wreck and ruin of war there will arise a newer and nobler concept of the spiritual brotherhood of man. In the final summing up of every conflict "Love is the liberator" (Science and Health, p. 225). If those who know the truth will rise to the occasion, as is their duty and privilege, all strife and bitterness will soon be forgotten, and the world will hear again that song of the angelic host, "On earth peace, good will toward men."

From the Unreal to the Real

REGINA B. M. NASH

Ever since the writer came into Christian Science the chapter entitled Footsteps of Truth in "Science and Health with Key to the Scriptures" has been much treasured and loved. When she first began to read the text-book, this chapter seemed a special and personal message. At a recent Wednesday evening meeting selections read from it were much enjoyed and new and higher meanings were realized. Then the sense of freedom which Christian Scientists experience on their journey from the unreal to the real was made clear.

In that wonderful eighth chapter of Romans Paul tells us that "the carnal mind is enmity against God." Christian Scientists know well how true this is. The carnal mind is a network of wrong thinking about God and man, and only as we begin to rid ourselves of it do we take our first step toward the real, the realm of infinite Love. One might ask how we are to overcome the carnal mind. Mrs. Eddy has answered this in Science and Health, where she says (p. 201): "We cannot fill vessels already full. They must first be emptied. . . . The way to extract error from mortal mind is to pour in truth through flood-tides of Love." On page 1 she says, "Desire is prayer." We are liberated from error, or the carnal mind, and experience and enjoy harmony and freedom, just in proportion to our desire for righteousness, for where righteousness is there is peace.

No one need think he can advance in Christian Science while clinging to old garments, to pride of worldly possessions and of mere intellectuality. All these must go before the powerful search-light of Truth. If our desires are sincere

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we shall indeed experience freedom in our journey toward the light. Fears and doubts will vanish into nothingness, and perfect assurance will be ours. As we progress we are encouraged and refreshed, for all the while the "old man" is being "put off" and the "new man" is being manifested.

How wonderful it is to know that we shall ultimately realize we are even now in heaven, harmony; that we are no longer poor or need fear poverty, but that as "heirs of God, and joint-heirs with Christ," we receive plentifully of our Father's bounty. When we are guided solely by Truth we shall always enjoy plenty and live in the realization that there is no scarcity, but abundance and affluence. We shall then know that we can neither hate nor be hated, for we shall dwell continually in Love, and so enjoy perfect protection. We shall know that because good permeates the whole universe we are no longer sick and never shall be, for we have grasped the eternally present and available Principle of life. What a blessed foretaste of heaven this is!

We are reminded of Paul's statement, "To be carnally minded is death; but to be spiritually minded is life and peace." When the carnal mind, or wrong way of thinking, is entirely overcome, and spiritual-mindedness, or right thinking, is established and acknowledged, then we shall have reached the real, where there is no sin, sickness, or death, but Life, Truth, and Love, absolute and supreme. Let us as Christian Scientists do all we can to speed the day. When our thoughts become pure and strong enough to receive and give out only the true and eternal, and we are willing and desirous to cast away all selfish, world-tainted thoughts, our task will be light, and we shall tread with peace and joy the path that leads us triumphantly into the radiant light of perfect day.

Bondage Ended

ROLAND L. STRAUSS

On page 227 of Science and Health Mrs. Eddy writes, "The law of the divine Mind must end human bondage," and again a little farther on she says, "Slavery is not the legitimate state of man." Considering bondage or slavery in a broad sense, it is clear that sin, sickness, and death, as well as imprisonment and the personal domination of individuals or nations over one another, are some of the apparent conditions which enslave men. A further analysis of the cause of these conditions shows primarily the existence of an erroneous belief that man can think, plan, or do something independent or irrespective of God, good. The extent of bondage, therefore, is proportionate to one's belief that there is a power which can work in opposition to the perfect law of divine Mind, which is just, pure, complete, and most harmonious.

The writer had the glorious privilege of learning through Christian Science of the real man's birthright of freedom. He also became convinced that the condition of bondage or imprisonment results from the same lie which has seemingly deceived mankind for centuries, when he had the opportunity of assisting in introducing Christian Science services in one of our state prisons. It was found that each prisoner had a special reason or excuse for the condition in which he found himself. While the experiences of these men appeared to be different, yet it was quite evident that the cause in each particular case was the same, namely, they thought that they could think, plan, do, or accomplish something which was not good or Christlike, which was not of God, or that God was not capable of sustaining them in their endeavor to do good.

When this faulty condition of thinking is removed from any negative human experience, it will be found that life in God presents unlimited freedom, overflowing joy, permanent peace, and a realization of ever-present Love. The truth is that the man of God's creating can not and does not exist without God, and if God is all-power and fills all space, how can man, made in the image and likeness of God, good, really express himself in any other way than as he sees the Father do? We read that Jesus said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

It is the same omnipresent God who delivered the children of Israel out of "the house of bondage," and who is still here and fully potent again to lead all sincere seekers after and faithful followers of Truth to "a land flowing with milk and honey," to a correct understanding of God,—freedom, health, prosperity, peace. Christian Science is indeed the liberating power, which, like Moses, teaches us to have faith in God, as the Master required, and in this way it gently and safely ushers us into the presence of the Most High.

Grateful Tribute

MARY E. WHEATON

"WHAT is this key, and where can I find it? If there is a key to the Scriptures I want it." Thus inquired one who had evidently attended a Christian Science service for the first time, and there heard the announcement made that "correlative passages" would be read from "Science and Health with Key to the Scriptures" by Mary Baker Eddy. The thought of a key to the Scriptures had attracted this truth-seeker more than anything else at the service, and her inquiry reminded one who had heard it of the ever-increasing debt of gratitude which we as Christian Scientists owe our beloved Leader for unlocking the spiritual treasures of the Bible to this age.

It was not until the text-book of Christian Science was placed in the writer's hands by a loving friend that the spiritual meaning of the Bible began to unfold to her, and the understanding thus gained was seen to be of practical value in every-day life. This "Key to the Scriptures" reveals as basic truth the true concept of God and man. God is revealed as Mind, and this Mind is shown to be divine Principle. It therefore follows that man as God's idea is "not material; he is spiritual" (Science and Health, p. 468), since man is the image and likeness of his Maker. This same God is shown to be good, and thus evil is seen to be without anything to sustain it; merely a negation, nothingness.

Science and Health also teaches the allness of God, for on the page from which we have just quoted we read, "All is infinite Mind and its infinite manifestation, for God is All-in-all." Other synonyms for God as found in this text-book are: Spirit, Soul, Life, Truth, and Love. We are furthermore taught to think of things as thoughts, and to know that only good thoughts are real or true, and therefore that all evil in mortal consciousness is but a false belief which can be put out or destroyed.

From the first chapter of Genesis, where we read, "And God saw every thing that he had made, and, behold, it was very good," to the Alpha and Omega of Revelation, we find this same spiritual truth,—the conquest of Truth over error. The history of the children of Israel becomes a wonderfully translucent account of the victory of good over evil, each step leading to a higher concept of God and God's creation. At first Truth was perceived but dimly by these people in dire bondage to evil and bowing down to false gods; but as their eyes were opened to see a way of deliverance, and as each trying experience brought a way of escape, they found that they could trust in God, and confidently say in the words of Samuel, "Hitherto hath the Lord helped us."

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Christian Science shows us that our problems of today must be met and mastered in the same way as were those of olden times. Are we in bondage to beliefs of sickness, sin, sorrow, or poverty? Let us read the account of the healing of the lame man when Peter said, "In the name of Jesus Christ of Nazareth rise up and walk;" then hearken to the gentle voice of Jesus saying to the woman who had sinned, "Neither do I condemn thee: go, and sin no more." As we turn to that pæan of joy found in the thirty-fifth chapter of Isaiah, which closes with these words: "They shall obtain joy and gladness, and sorrow and sighing shall flee away," we rejoice that through Christian Science we have already begun to realize its full import. Then the fixed rule whereby we may realize the affluence of supply as found in divine Love, is given in these words of our Master: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Truth is from everlasting to everlasting, and is ours today, available here and now.

We find the so-called miracles of Christ Jesus to be divinely natural results of an understanding of the spiritual, immutable law of God, and in humble, trusting confidence we accept Jesus' statement: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Our work is to begin just where we are to apply this Principle of healing, according to our highest present understanding of Truth. Thus we go forth like David of old, undismayed by Goliath,—a type of evil,—with these words ringing in our ears: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." From the promise given to Moses, "My presence shall go with thee, and I will give thee rest," to where we read in Revelation, "The Lord God omnipotent reigneth," we find this same loving thought of divine guidance.

This age is indebted to our revered Leader for the truth as revealed in Science and Health which brings this spiritual perception and illumination. Gratitude beyond words springs to the honest heart, that one in this age was found pure enough to receive this truth and with sufficient moral courage to give it to the world.

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[Written for the *Sentinel*]

Illumination

L. E. HEDBERG

Open, ye gates of dawn,
The sun of Love comes through!
All mists of doubt are gone,
And daylight shines anew.

There is no night so dark
But morning will dispel,
For when the hour is blackest, Hark!
A cry comes, All is well!

The midnight shadows fade
Into a sea of light;
All that is good God made,—
Good is the only might.

Then open, gates of light!
Children of God, pass through;
All earthly fears now take their flight,—
Praise God for life made new.

Selected Articles

[Judge Clifford P. Smith in *Springfield* (Mass.) *Daily News*]

The report in the *Daily News* some time ago that a New York coroner had held a Christian Science practitioner liable for the death of a child whom he failed to cure, is another illustration of what an office-holder may do when actuated by professional class interest. The action of this coroner was put upon the theory that a medical doctor would have saved the child's life, and that any one but a member of this profession who tries to aid a sufferer from diphtheria is a criminal. By way of comment on this conclusion it can be said that the vital statistics published by the New York department of health show that no less than 1754 persons died from this same disease in that state in 1915. They also show that the discovery and use of the much heralded remedy for diphtheria called antitoxin has not materially reduced either the prevalence of this disease or the percentage of deaths from it. Indeed, such reduction as has occurred in recent years is just as reasonably credited to other causes and conditions as to the use of antitoxin.

Now nearly all of the 1754 persons to whom reference has just been made were children, and nearly all of them were attended by medical doctors. An unbiased person might therefore inquire whether any of these doctors were charged by a coroner with criminal responsibility in any of these cases. It could be said truthfully that Christian Science is a more reliable remedy than anything of a material nature, and that Christian Science might have saved the lives of many of these children. Of course no Christian Scientist would contend that either parents or doctors should be regarded as criminals for doing what they sincerely believed to be best for the children, but a just rule is capable of general application.

A recent case in England may serve by way of illustration. In that case a young recruit in the British army was inoculated, and died as the direct result of this supposed remedy. His relatives or friends demanded a coroner's inquest, and one was held, but the coroner disposed of the proceedings by saying, "The inoculation was perfectly right and it was performed in the usual way." It would be difficult to state the law as construed by these two coroners. Perhaps, however, it might read as follows: In the practice of medicine it is lawful for the patient to die, but in the practice of Christian Science it is only lawful for the patient to recover. Fortunately there would be a hint of fact in such a statute, for as Mrs. Eddy, the Founder of Christian Science, has said (Science and Health, p. 311), "When humanity does understand this Science, it will become the law of Life to man,—even the higher law of Soul, which prevails over material sense through harmony and immortality."

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[Robert S. Ross in *Yates County Chronicle*, Penn Yan, N. Y.]

If available records of Jesus' ministry left any doubt about what the requirements of Christian discipleship are, there might be some excuse for the critic's declaration that Christian Science "antagonizes every essential of Christian truth." But these records do not leave any doubt; they state in direct terms exactly what is required of Christians if they would be worthy of the name. At one time, for instance, Jesus said, "He that believeth on me, the works that I do shall he do also." At another time he said, "These signs shall follow them that believe," and then he enumerated what these "signs" would be, including healing the sick. At still another time he said, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Many

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other passages could be cited from the New Testament to prove beyond cavil that the healing of the sick by spiritual means and the understanding of Jesus' teachings go hand in hand and are inseparable.

What would be thought of a person who claimed to be a mathematician but who could not solve the problems given him to test his ability? Would not the inevitable conclusion be that he was professing that which he did not practise? Christianity is a demonstrable religion; it is based on unchanging Principle. Jesus declared that his true followers would be known by their ability to repeat his works. Can one reasonably claim to understand scientific Christianity unless he can do these works? "The hour has struck," Mrs. Eddy writes in the Christian Science text-book, "Science and Health with Key to the Scriptures" (p. 342), "when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity."

Those well-meaning preachers who, like the critic above referred to, attack Christian Science, do so in the face of the words and works of the Founder of Christianity, for Christian Science and Christianity are one. If the critic doubts this statement, he can prove its soundness by conscientiously studying Science and Health and putting into practice what he learns. Christian Science is a spiritual system; it cannot be understood through matter. Spiritual perception alone can compass its heights. Did not Paul say that spiritual things must be "spiritually discerned"?

If God is good and the only creator, all that is must of necessity be good. Furthermore, it must be spiritual, for God is Spirit. Sin, sickness, and death are neither spiritual nor good; hence they were not made by God; and if God did not make them, they were not made and do not exist as a reality. If this triad of errors has any seeming reality, it must be because mortals believe the unreal to be real; but a lie can never be true, no matter how many people believe it or how many centuries it has been believed. Jesus tore the mask from matter and evil by showing up their unreality. It was this process of reducing error to its native nothingness to which he referred when he said to the Jews, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

It is quite true that Christian Science declares that God, Spirit, Mind, is All-in-all. Christian Science does not, however, teach that God is in His opposite, matter, or that spiritual man is in a material body, for that would be pantheism. Christian Science declares that matter is but the objectification of a false, material sense of things, a sense which is referred to by Paul as the carnal mind and by Mrs. Eddy as mortal mind. It also declares that this erroneous sense of things will be overcome, and spiritual existence will be recognized as the only reality, in the proportion that we have in us the Mind of Christ.

One whole chapter in the Christian Science text-book is devoted to prayer. Many people who are not Christian Scientists have pronounced it to be the most beautiful treatise on the subject that has ever been written. Christian Scientists are taught to pray aright, and to "pray without ceasing." Every person who becomes a member of The Mother Church, The First Church of Christ, Scientist, pledges himself to pray each day as follows: " 'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!" (Manual, Art. VIII, Sect. 4.) The aim of all consistent Christian Scientists is to make their lives one continuous prayer of gratitude to God for His goodness.

One of the chapters in Science and Health is entitled Atonement and Eucharist. If the critic will read this chapter he will doubtless be less ready to charge that Christian Science denies the atonement. Furthermore, the fourth of the religious tenets of Christian Science, on page 497 of Science and Health, reads as follows: "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death."

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[Henry Van Arsdale in *Ontario* (Cal.) *Report*]

Is Christian Science Christian? This question is raised by a clergyman in a recent sermon. The conclusion he reached was that "Christian Science is not Christian." Of course every reader realizes that in saying this the clergyman voices merely his own opinion, which proves nothing. At the outset it may be granted that, just as the church which this clergyman represents differs in its doctrine from other so-called orthodox churches, so the teaching of Christian Science differs in many particulars from those of his church, —in its view of the Bible, its concept of God, and its assured knowledge that Christ Jesus came bringing a practical religion which redeems the sinner, heals the sick, does away with poverty, and brings to a man that which enables him to meet every adverse human circumstance.

The conclusion that Christian Science is not Christian cannot be drawn from a study of the Bible. Christian Science is correctly named; that is, it is exact knowledge gained by correct thinking, verified by proof, and formulated in a rational system derived from the religion of the Christ, or what is known as the Christian religion. Jesus laid down the rule when he said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Now of course the truth Jesus referred to was the absolute truth about God; such truth is exact, demonstrable, and scientific. The knowing of this truth, Jesus later said, is "life eternal." Christian Scientists are endeavoring to gain this knowledge, and they are enjoying the freedom their efforts bring. Jesus also laid down the standard by which one may claim to be a Christian: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. . . . If ye shall ask anything in my name, I will do it." In these particulars Christian Science offers, in place of mere opinion that it is not Christian, proof that it is Christian.

The conclusion arrived at by our critic cannot be derived from a study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The first tenet of the Christian Science church, to be found on page 497 of this book, reads as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." Jesus said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." As stated above, Christian Science in its appeal to the public relies upon its ability to make the promises of the Bible a present possibility, and if it is to do this successfully, it realizes that it must offer works rather than words.

Again quoting from the Christian Science text-book (p. 358): "Christian Science, understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents. Otherwise it would not be Science, and could not present its proofs. Christian Science is neither made up of contradictory aphorisms nor of the inventions

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of those who scoff at God. It presents the calm and clear verdict of Truth against error, uttered and illustrated by the prophets, by Jesus, by his apostles, as is recorded throughout the Scriptures. Why are the words of Jesus more frequently cited for our instruction than are his remarkable works?"

The conclusion drawn by our clerical critic cannot be derived from an observation of the lives of Christian Scientists, or from the works of healing which Christian Science is doing. He admits this, for he gives testimony as to the character and Christianity of Christian Scientists. He also admits the healing work, though grudgingly. In these admissions, however, he is not entitled to any particular credit, for such observations are made by every investigator into the subject.

It is sometimes charged against Christian Scientists that they do no missionary or charitable work. In fairness those making such charges should say that Christian Scientists do not do missionary and charitable work in the way they think it should be done. As a matter of fact, the Christian Science movement fulfils the demands of missions and charities in a way and to an extent not attempted or exceeded by any other organization of the day. This can be easily verified upon inquiry of any Christian Scientist. It is true that our good deeds do not often appear in print, but there are hundreds of thousands of individuals who are personally glad to testify of them.

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[Thomas E. Boland in *Chambersburg* (Pa.) *Public Opinion*]

When one undertakes to show the "folly" of Christian Science, he assails a religion based entirely upon the Bible. The first tenet of this faith (Science and Health, p. 497) reads, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." In every service and meeting of the Christian Science church the reading of the Scriptures occupies an important part in the order of service. Jesus the Christ is accepted by this religion as the Wayshower, and all his teachings are regarded as practical now as they were by his followers when he was on earth. His declaration, "He that believeth on me, the works that I do shall he do also," is not separated from his other admonitions, and constant endeavor is made to demonstrate that primitive Christian healing which occupied so large a part of Jesus' time after he began his public ministry. Therefore with this full acceptance of the teachings of the model Christian, and with this consistent effort to follow all his commands, Christian Science is certainly worthy to be classed as "Christian."

It is granted by Christians at least, that Christ Jesus healed sickness, disease, deformity, and overcame death itself, through his knowledge of God and of man in God's image. His knowledge never failed to solve the problem at hand, whether it was feeding the multitudes or stilling the winds and waves. This knowledge must have been exact, even as it was practical and instantly available; therefore it was scientific, since the definition of science is "exact knowledge." That Christian Science holds this view of Jesus is shown by the following extract from Science and Health (p. 476): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." The truth set forth in Mrs. Eddy's writings has healed multitudes of sufferers from all kinds of ills; hence it must be knowledge, "exact knowledge" of God and man, therefore "science."

No support for indictments against Christian Science can be found in the pages of Science and Health when enough of the context is used to make the author's meaning clear. Sometimes critics have separated phrases or clauses from necessary contexts, and so forced apparent contradictions. Christian Science does not teach that Deity is personal in a finite sense. On page 269 of Science and Health Mrs. Eddy says: "Human philosophy has made God manlike. Christian Science makes man Godlike." Personality is defined in the Standard dictionary as "conscious separate existence as an intelligent and voluntary being;" therefore if the distinguishing characteristic of personality be the quality of self-existence, then Christian Science ascribes exactly this to God, as well as all else that is perfect, immortal, and divine. This faith does not, however, teach God as person in the manner in which this word is ordinarily used when applied to human beings; in fact the words person and personality when applied to Deity frequently lead to much confusion.

Christian Scientists are such because in this religion they are convinced they have found a way of more practically applying the truth about God to all human affairs,—where it is vitally needed. People do not usually leave one thing to go to something worse, when their own most important affairs are directly concerned, and it may be safely said this is not the case with Christian Scientists. To say the adherents of this faith are generally inconsistent as between practice and profession, is a generalization as loose as it is utterly void of foundation; moreover, to take this ground is to go counter to the fault usually found, which is based on their consistency in life and profession. Did Christian Scientists simply profess a creed and stop there, little or no criticism would ever be heard of them; but because the reverse is the case, the accepted schools of thought are roused from complacency and occasionally stirred to criticism.

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[Written for the *Sentinel*]

The Purer Sense

LEONARD H. GIBSON, JR.

Mine eyes behold the teeming earth,—
The brooks, the flowers, the trees,
The aspiring hills, the valleys deep,
Meadow and field and forest steep,
Sunshine and shadow, calm and storm,
Bird and beast: the human form
Ruling o'er all of these.

Mine ears drink in earth's melody,—
The pagan pipes of Pan,
The singing of the joyous bird,
The breeze's murmur softly heard,
The beating waves, the waterfall,
The thunder's crash; sweeter than all,
The varied voice of man.

But thought perceives yet other things:
Not music of the grove,
Not sight, nor touch, nor fragrance rare
With Mind's ideas can compare,
For heavenly sight in Mind appears,
And peerless music of the spheres:
The radiant sense of Love.

Let my remembrance ever be
That purer sense which leads to Thee.

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Editorial

The Christian Science Benevolent Association

It is our pleasure and privilege to announce to the field that preliminary steps have just been taken toward the formation of a new and important department of the organized work of Christian Science, to be known as The Christian Science Benevolent Association. We present herewith a statement of the aims and purposes of this new activity, together with a brief history of its development from the time of its inception by Mrs. Eddy to the present.

Those who were in personal touch with our Leader know that she recognized and often spoke of the need, at this period of the demonstration of Christian Science, for properly conducted institutions where those seeking relief through Christian Science might find such care and attention as would assist in their recovery. In about the year 1905 Mrs. Eddy consulted with Mrs. Mary Beecher Longyear of Brookline, Massachusetts, in regard to the founding by Mrs. Longyear of an institution which Mrs. Eddy proposed should be called a "sanatorium," and which should include provisions for such instruction in practical methods of caring for those under treatment as is consistent with the teachings of Christian Science.

In a letter to Mrs. Longyear under date of Jan. 15, 1905, Mrs. Eddy wrote:—

"God is moving on the face of the waters of your thoughts and His creations will appear.

"I propose that the institution you found be called Sanatorium . . . that it be a resort for invalids without homes or relatives available in time of need; where they can go and recruit.

"Our cause demands a wider circle of means for the ends of philanthropy and charity, and better qualifications for practical purposes. This latter lack in students of Christian Science is a great hindrance to our cause and it must be met and mastered. The students need to be qualified so that under the fire of mortal mind they can stand, and 'having done all, to stand' (St. Paul)."

During the ensuing year Mrs. Longyear kept in communication with our Leader in regard to her desires, and plans for the founding of an institution gradually took definite form. However, on Jan. 21, 1906, Mrs. Eddy wrote to Mrs. Longyear as follows:—

"Since reading your letters, pondering the subject of an institute or sanatorium, and studying our Manual, I see it is not best for you to take the initiative in the matter. It properly belongs to The Christian Science Board of Directors to do that, for thereby we shall avoid much confusion in the future. So please drop the matter."

During the next three and a half years Mrs. Eddy frequently spoke of the needs of our cause in this direction, and on July 27, 1909, she sent the following letter to this Board:—

"Box G, Brookline, Mass., July 27, 1909.

"The Christian Science Board of Directors,

"Beloved Brethren:—

"Please vote on the adoption of the following by-law, and if adopted publish it in our periodicals and in the Church Manual. Mary Baker Eddy.

"By-law

"The Mother Church shall establish and maintain a Christian Science resort for the so-called sick."

The proposed by-law was at once adopted and plans for the establishment of the "resort" were considered. After further correspondence with Mrs. Eddy, however, she advised this Board through her secretary, on Aug. 11, 1909, that "if The Mother Church is not ready to establish and maintain a Christian Science resort for the sick, she [Mrs. Eddy] is willing to let this matter rest for the present and suggests that you vote on the repeal of the by-law providing for the same."

The by-law was at once repealed. Although temporarily delayed, this Board has not lost sight of its obligation to found this work for which the demand has so definitely and rapidly increased, but has only awaited the time which seemed right for carrying out the project.

A short time ago Mrs. Longyear offered to make a gift of a valuable tract of over twenty acres of land, beautifully situated in the suburb of Brookline, as a site for the first Christian Science home or sanatorium to be established and conducted by The Mother Church. Our appreciation of this generous offer was immediately expressed, and Mrs. Longyear was notified that the gift would be accepted. The project will be developed as rapidly as possible. Plans for buildings will be started at once, and it is hoped that the actual work of construction will commence not later than the early spring. Such announcements as are necessary will be made from time to time through our periodicals.

The Christian Science Board of Directors.

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No Superstition in Science

On page 83 of Science and Health Mrs. Eddy says, "Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus." It goes without saying that the spiritual illumination which comes with physical healing in Christian Science removes from human consciousness many of the dark shadows which have seemingly been responsible for a multitude of ills; but as the demand of Truth is perfection, we need to press on until no false belief obscures for us the sunlight of divine Life.

When Paul preached on Mars Hill he was wisely conciliatory to the people whom he addressed, some of whom were deeply religious according to the beliefs of their own nation and time, while others were philosophical rather than religious; but all of them believed in matter and its asserted laws, and so from Paul's spiritual viewpoint they were still in bondage to superstition respecting both God and man. We must not forget that while "his spirit was stirred in him, when he saw the city wholly given to idolatry," his only desire was to make known to them the true God whom they were ignorantly seeking to worship, and so we find him presenting a lofty concept of Deity as one who is never far from any of us, because "in him we live, and move, and have our being." There are perhaps very few who realize that the belief of life in matter is responsible for all superstition; yet a clear analysis of this statement will prove that all forms of superstition are attached to materiality, and that when we rise to perceive the essential dignity of divine Mind and its manifestations, superstition is ruled out.

Students of physical science would of course disclaim all belief in superstition, and the appeal to reason certainly seems to be a step in the right direction; but, as Mrs. Eddy reminds us (Science and Health, p. 167), "an error in the premise must appear in the conclusion," and so the belief of life in matter, which means a sense of life apart from God, must result in error and discord until material belief gives place to spiritual understanding. Strange as it may seem,

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many who are accounted intelligent people have been found willing to admit that certain physical ailments could be cured by merely carrying about in the pocket some article, as, for instance, a potato or a chestnut, and this, too, after what were considered powerful drugs had been taken in vain. Physicians would smile at the recital of such experiences, but they could not deny them and they would undoubtedly regard the belief in the potato or the chestnut as superstitious, while they would hesitate to admit this of their own orthodox remedies. The important question, however, at this point would be how it happened that the one apparently cured while the other failed to do so.

To the Christian Scientist this query would present no difficulty, for he has learned that as belief changes, physical manifestations also change, and because of repeated failures to find help through drugs the suffering sense reaches out for something new. The potato has of course no life-giving power, but neither has the drug. The Scientist has learned that until the understanding of divine intelligence, Principle, is reached there is nothing permanent on the human plane, and that health and disease may change places with each other as do sunshine and clouds to physical sense. All this makes it the more important to press on until the student gains entire freedom from every phase of superstition, whatever its basis, and realizes what it means to live, and move, and have his being in the one perfect Mind, the divine intelligence that governs the universe and man.

Superstition has undoubtedly made a strong appeal to mortals through the belief in death, but Christian Science dispels this dark cloud by revealing the fact that man as God's image has eternal life, hence is deathless; and even in the presence of the mortal phenomenon called death the Christ-word, "Fear not," comes with its spiritual might to dispel even the darkest clouds and to reveal the universe and man in the light of divine Science.

ANNIE M. KNOTT.

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Compassion

COMPASSION is the constant companion of the true healer. Without it, statements of truth may seem harsh and repellent to the unprepared human thought and assume the character of the letter that killeth; but taken in conjunction with compassion, the absolute becomes clothed in the garment of beauty and is anointed with the oil of gladness. Be it said at once, however, that compassion is not to be confounded with mere pity, which may operate as sympathetic mesmerism. Compassion is instinct with Science, for it is intelligent and understands truth; but uninstructed human sympathy assumes evil to be real, and thus aggravates it.

In referring to her great discovery Mrs. Eddy writes on page 25 of "Retrospection and Introspection," "I named it *Christian*, because it is compassionate, helpful, and spiritual." Obviously the practising Christian Scientist must manifest these Christian qualities in order to earn the right to use the name of his choice. The Scriptures contain many indications of the indispensable nature of compassion. David sang of God as "full of compassion;" Peter exhorted the brethren to have "compassion one of another." As Jesus went about "healing every sickness and every disease among the people," we read that he "was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." He was "moved with compassion" when the leper appealed to him for help, and we read that the leper was cleansed. Even Jesus' rebuke, though masterful to human apprehension, was compassionate because based on Science.

Now the working Christian Scientist stands as much in need of compassion as his patient. If he is advancing, he will find that the very illumination which enters his consciousness by reason of his growing receptivity also uncovers unsuspected depths of depravity in mortal mind. Youth grows into maturity, and unless protected in the process may be shocked at the disclosures involved. The working Christian Scientist is liable to so-called "growing pains." The shock to those who are spiritually minded and yet are sensitive to evil is difficult to describe. That which would be barely noticed by the materially minded at first looms large in flaming conspicuousness before the startled searcher for good. Surely no individual human being so greatly needs healing compassion as the advancing Christian Scientist who for the first time gazes into the high potency nothingness of animal magnetism, mesmerism, self-styled esoteric magic, or into any one of the etceteras of intentional evil.

Ah, but the Saviour is near! the irresistible Christ, Truth, which is "compassionate, helpful, and spiritual," is at hand! What is its saving pronouncement? Turning to the inspired pages of the Apocalypse, we read the glorious message brought by the angel "which had the seven vials full of the seven last plagues" and at the same time was able to reveal "the bride, the Lamb's wife," and "the holy Jerusalem, descending out of heaven from God." The following is Mrs. Eddy's comment upon this Scriptural passage, as found on page 574 of Science and Health: "The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love. . . . The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares."

In the hour of the inevitable uncovering of error the Christian Scientist may ask himself the pertinent question, What is it which is accomplishing this uncovering? The answer must be that God, Truth, alone is sufficient to do this, for mortal ingenuity cannot uncover its own mortal delinquencies. Divine justice decrees that since Truth uncovers error, Truth will also save the faithful Scientist from error's pretended activities. The moment of uncovering is also the moment of compassionate protection. Therefore the word of comfort declares, "Be not afraid," for Truth's unfolding will in due course bring the revelation of "the Lamb's wife" and of "the holy Jerusalem, descending out of heaven from God."

WILLIAM D. MCCRACKAN.

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Among the Churches

Current Notes

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

Reading-rooms: Berkeley Building (suite 306-307), 420 Boylston Street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

HEMPSTEAD, N. Y.—First Church of Christ, Scientist, will hold services in its new home on Franklin Street the first Sunday in August. Many improvements have been made to the old Hewlett homestead on the corner. The

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house, which is more than one hundred and twenty-five years old, has been so completely improved and altered as to be hardly recognized in the interior, while the outside remains the same beautiful, old-fashioned homestead.

Hempstead Journal.

WASHINGTON.—The growth of a friendly interest in Christian Science among the publishers and editors of newspapers in this state is evidenced by the printing of full texts of Christian Science lectures in Washington newspapers twenty-two times during the last year, of which fifteen were in daily and seven in weekly newspapers. Numbers of partial reports also were printed, and fifty-six corrections of misstatements regarding Christian Science, written by this committee, were published. During the year the Trustees of Mrs. Eddy's estate have supplied sixty-two libraries in Washington with 333 volumes of authorized Christian Science literature, and the periodicals, on the recommendation of this committee. This was in addition to supplies from local churches, societies, committees, and former donations from the Trustees. For the year ended June 30, 1916, there were distributed 6453 *Sentinels*, 46 *Journals*, 31 *Heralds*, 22,707 *Monitors*.—*Correspondence.*

IONIA, MICH.—Under the auspices of First Church of Christ, Scientist, of Grand Rapids, an interesting lecture on Christian Science was given Friday night [June 2] at the reformatory, during prayer-meeting hour, by John W. Doorly. About half of the prison population was present. The prison orchestra furnished instrumental music of a commendable quality, and the singing by the several hundred inmates, augmenting the regular inmate choir, was an inspiration.—*The Ionia Weekly Sentinel.*

MONTREAL, CANADA.—The steadily increasing growth of First Church of Christ, Scientist, situated on Closse Street, has necessitated securing larger accommodations. Particularly is this growth found in the Sunday school. To provide more room, the trustees have bought for nine thousand two hundred and fifty dollars the adjoining property to the south of the church. On this land stands a house which will be used temporarily for Sunday school classes. This property has been acquired not only to meet present needs, but to allow sufficient space for the ultimate erection of a larger building, such as is contemplated. Meantime, enlargements will be made in the present church.—*The Montreal Star.*

THOMASVILLE, GA.—The Christian Science Society is erecting a beautiful church on the lot of the Young's College property at the corner of Washington and Dawson Streets. The building is to be 30 by 57 feet. It is expected to cost about six thousand dollars.—*Times-Enterprise.*

Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 3, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 11, 1916.

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

Those who have made application for membership prior to June 2, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Suite 550, 236 Huntington Avenue, Boston, Mass.

The Lectures

Valcartier Camp, Canada

A very interesting lecture on Christian Science was delivered to the soldiers in the theater at Valcartier Camp by Virgil O. Strickler. In introducing the speaker Lieut. A. P. Allingham, of the 145th Overseas Battalion, C.E.F., said:—

Christian Scientists have no quarrel with persons who think differently from them, but only ask a fair consideration of their tenets. In speaking with a senior officer not very long ago, the officer said he had considered the subject very carefully and asked a number of people what they thought about Christian Science. They were all of the opinion that it was a good thing in certain nervous troubles only. The officer was asked if it would be a fair proposition for the brigadier-general to ask the firm or persons with whom the officer in civil life did business about the officer's fitness as a military leader, rather than his senior or brother officers who were in a position to know. Thus today one has come to the camp who is capable of giving an exposition of the truth about Christian Science.

The publication committee has maintained for several seasons, whenever possible, representatives in the military camps throughout the country for the free distribution of literature, and he knew that *The Christian Science Monitor* has met a want in the camp and stands as an exponent of clean journalism— a paper with magazine interest and world vision.— *Quebec Chronicle.*

There are about fifteen thousand soldiers at Valcartier Camp, one of the most up-to-date camps in Canada, with electric lights and water throughout the entire grounds. The camp is about eighteen miles from the city of Quebec. The troops in training there come from the provinces of New Brunswick, Nova Scotia, Ontario, and Quebec, while a large number of the engineers training corps come from the West, even Vancouver.

Over five hundred were present at the lecture. Of those in khaki, only one present was known to have been interested in Christian Science before coming to camp, and he was the officer who introduced the lecturer.

The Christian Scientists (publication committee for the province of Quebec) have a tent in camp where those desiring to do so can enter and there read the Bible, together with our Leader's works and the publications of The Christian Science Publishing Society. There are also copies to be had by the soldiers on loan, a privilege that has been made use of. The *Sentinels*, *Journals*, *Monitors*, and pamphlets have been distributed to the soldiers desiring same. Three hundred and fifty *Monitors* a day are given out; at one time about four hundred and seventy a day.

The above lecture was held under the auspices of First Churches of Christ, Scientist, of Montreal and Westmount, Province of Quebec.—*Correspondence.*

Bellingham, Wash.

Before an audience that filled the Grand Theater, Frank Bell lectured on Christian Science. The speaker was introduced by Miss Frances S. Hays, who said:—

Spiritual unrest, empty pews in the churches, apparent indifference to religion, will continue to perplex religious leaders until suffering, burdened humanity finds a religion, an interpretation of the teachings of the Bible, which satisfies the intellect as well as the heart and shows a way whereby the

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perplexing problems of our daily life may be met and solved. People have grown intolerant of a God who would afflict His children with sorrow and suffering. We cannot harmonize the idea of an all-wise, all-good, all-loving Father who at the same time creates and permits greed, lust, hate, sin, sickness, and death.

Christian Science is a religion not of fear but of love and power; a religion that brings release from the bondage of material limitations and helps mankind to realize what it means to be made in the image of God. It declares the teachings of the Bible are as true today as they were two or three thousand years ago. It stands unalterably on the spiritual interpretation of the teachings of the Bible. It holds such statements as these to be demonstrably true: "The Lord he is God; there is none else beside him." "God is my salvation; I will trust, and not be afraid." "The prayer of faith shall save the sick." "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free."

American Reveille.

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Lectures to be Delivered

CALIFORNIA—Fresno: Paul Stark Seeley, Fresno Auditorium, Kern and L Streets (note change), 8:15 p.m., Oct. 9.
Los Angeles (Sixth Church): Ezra W. Palmer, Church Edifice, East Forty-second and Wadsworth Streets, 8 p.m., Oct. 16.
Los Angeles (Ninth Church): Ezra W. Palmer, Church Edifice, 430 South New Hampshire Avenue, 8 p.m., Oct. 17.
Redlands: Dr. Francis J. Fluno, Contemporary Club House, 3 p.m., Oct. 15.
Riverside: Ezra W. Palmer, Loring Opera House, 8 p.m., Oct. 19.
Ventura: Ezra W. Palmer, Dixon Theater, 3:30 p.m., Oct. 15.
COLORADO—Glenwood Springs: Willis F. Gross, I. O. O. F. Hall, 8 p.m., Oct. 19.
Trinidad: Willis F. Gross, West Theater, 8:30 p.m., Oct. 17.
DELAWARE—Wilmington: George Shaw Cook, New Century Club, 8 p.m., Oct. 16.
ENGLAND—Bromley, Kent: John Sidney Braithwaite, The Bell Hotel, 8 p.m., Oct. 27.
Croydon, Surrey: John Sidney Braithwaite, The Orpheum Cinema, 1 Surrey Street, 3 p.m., Oct. 29.
London (Fourth Church): John Sidney Braithwaite, Library Hall, Church Street, Stoke Newington, 8 p.m., Oct. 26.
Manchester (First Church): John Sidney Braithwaite, Free Trade Hall, 7:30 p.m., Oct. 31.
ILLINOIS—Chicago (Ninth Church): John W. Doorly, Woodlawn Masonic Temple, University Avenue and Sixty-fourth Street, 8 p.m., Oct. 20 and 21.
Decatur: John W. Doorly, Lincoln Square Theater, 8:15 p.m., Oct. 19.
Elgin: Prof. Hermann S. Hering, Universalist Church, 8:15 p.m., Oct. 17.
Freeport: Frank Bell, Masonic Temple, 8:15 p.m., Oct. 17.
Glen Ellyn (auspices Wheaton): John W. Doorly, Auditorium, 8 p.m., Oct. 17.
La Grange: John W. Doorly, Church Edifice, Catherine Avenue and Cossitt Boulevard, 8:15 p.m., Oct. 14.
Woodstock: Virgil O. Strickler, Woodstock Opera House, 8 p.m,. Oct. 16.
INDIANA—Bloomington: Frank Bell, Church Edifice, Washington and Seventh Streets, 8 p.m., Oct. 16.
Crawfordsville: Clarence C. Eaton, Music Hall, 3:15 p.m., Oct. 15.
Indianapolis (Second Church): William R. Rathvon, Church Edifice, Delaware and Twelfth Streets, Sunday afternoon, Oct. 8; Monday evening, Oct. 9.
Plymouth: John W. Doorly, Orpheum Theater, 3 p.m., Oct. 15.
South Bend: John W. Doorly, Oliver Theater, 8 p.m., Oct. 16.
KANSAS—Iola: Willis F. Gross, Grand Theater, 3 p.m., Oct. 15.
KENTUCKY—Frankfort: William R. Rathvon, Court House, 8 p.m., Oct. 14.
Louisville: William R. Rathvon, Masonic Theater, 3 p.m., Oct. 15.
MAINE—Auburn and Lewiston: Dr. Walton Hubbard, Church Edifice, 93 College Street, Lewiston, 8 p.m., Oct. 19.
MARYLAND—Baltimore (Second Church): Charles I. Ohrenstein, Academy of Music, 3:30 p.m., Oct. 15.
MASSACHUSETTS—Boston (Second Church): Edward A. Merritt, Whiton Hall, Centre Street, Dorchester, 8 p.m., Oct. 16 and Church Edifice, Elm Hill Avenue and Howland Street, Roxbury, 8 p.m., Oct. 17.
Fall River: Dr. Walton Hubbard, Music Hall, Masonic Building, 31 Franklin Street, 8 p.m., Oct. 17.
Needham: Edward A. Merritt, Town Hall, 3:15 p.m., Oct. 15.
MICHIGAN—Battle Creek: Paul Stark Seeley, Post Theater, McCamly and Jackson Streets, 8 p.m., Oct. 17.
Fremont: Prof. Hermann S. Hering, Opera House, 8 p.m., Oct. 19.
Kalamazoo: Bicknell Young, Church Edifice, Park and South Streets, 8 p.m., Oct. 16 and 17.
Ludington: Prof. Hermann S. Hering, Church Edifice, 8 p.m., Oct. 20.
Marshall: Charles I. Ohrenstein, Church Edifice, 109 Mansion Street, 8 p.m., Oct. 20.
MINNESOTA—Brainerd: Virgil O. Strickler, Elks Hall, 8 p.m., Oct. 17.
Sharon: William W. Porter, Unitarian Church, Main and Depot Streets, 8 p.m., Oct. 16.
South Braintree (auspices Quincy): George Shaw Cook, Braintree Town Hall, 3:30 p.m., Oct. 15.
MONTANA—Billings: Bliss Knapp, Church Edifice, Burlington Avenue and Division Street, 8 p.m., Oct. 19.
NEW HAMPSHIRE—Exeter: Edward A. Merritt, Unity Hall, Elm Street, 8 p.m., Oct. 20.
Lancaster: George Shaw Cook, Church Edifice, Main Street, 8 p.m., Oct. 12.
Portsmouth: George Shaw Cook, Peirce Hall (note change), 8 p.m., Oct. 9.
NEW JERSEY—Camden: John Randall Dunn, Towers Theater, Broadway and Pine Street, 3:30 p.m., Oct. 15.
Newark (First Church): William W. Porter, Broad Street Theater (formerly Shubert), 568 Broad Street, 3:30 p.m., Oct. 15.
Nutley: Bicknell Young, Town Hall, 8 p.m., Oct. 13.
NEW YORK—Brooklyn (Third Church): Edward A. Merritt, Fourth Unitarian Church, Beverly Road and East Nineteenth Street, 8 p.m., Oct. 13 and 14.
Kingston: William W. Porter, Church Edifice, 161 Fair Street, 8 p.m., Oct. 19.
Niagara Falls: Charles I. Ohrenstein, Cataract Hotel, 8:15 p.m., Oct. 19.
Troy: Dr. Walton Hubbard, Music Hall, 3:30 p.m., Oct. 15.
Yonkers (First Church and Society): Virgil O. Strickler, Philipsburgh Hall, 3 p.m., Oct. 15.
NORTH DAKOTA—Grand Forks: Bliss Knapp, Church Edifice, Belmont and Fourth Avenue South, 8 p.m., Oct. 13.
Grafton: Bliss Knapp, Strand Theater, 3 p.m., Oct. 15.
OKLAHOMA—Hobart: William R. Rathvon, City Hall, 8:15 p.m., Oct. 19.
Pawhuska: William R. Rathvon, Jackson Opera House, 8 p.m., Oct. 17.
PENNSYLVANIA—Allentown: Prof. Hermann S. Hering, Lyric Theater, North Sixth Street, 3:30 p.m., Oct. 15.
Philadelphia (joint lecture): Bicknell Young, Convention Hall, Broad and Alleghany Avenue, 3:30 p.m., Oct. 15.
RHODE ISLAND—Pawtucket (auspices Providence): Charles I. Ohrenstein, Y. M. C. A. Building, 8 p.m., Oct. 16.
Providence: Charles I. Ohrenstein, Church Edifice, Prospect and Meeting Streets, 8 p.m., Oct. 17.
SOUTH DAKOTA—Huron: Bicknell Young, Opera House, 8 p.m., Oct. 19.
Mitchell: Bicknell Young, City Hall, 8 p.m., Oct. 20.
WEST VIRGINIA—Wheeling: Charles I. Ohrenstein, Court Theater, 8 p.m., Oct. 10.
WISCONSIN—Janesville: Frank Bell, Myers Opera House, 8:15 p.m., Oct. 19.

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Notice

Mr. Doorly will be available for lectures in the United States and Canada until June 30, 1917.

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Testimonies of Healing

Several years ago I was instantaneously healed of the liquor habit by Christian Science treatment. I had heard something of Christian Science, as my wife had been reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, having purchased the book about a year previous, when my brother was healed of blindness in one eye after noted specialists had given up the case as hopeless. What I had heard, though, seemed to make me antagonistic, so at the time of my healing I had no faith in Christian Science whatever.

One afternoon, however, becoming thoroughly disgusted with myself after having drunk more than usual because of saloon sociability, I went to my office and attended to the most important mail, then looked up a Christian Science practitioner. I did not think of taking treatment, but having no confidence in drug cures and honestly admitting to myself that I did not know what Christian Science was, I wanted to find out something about it. After explaining my mission and stating that my only trouble was the habit of drinking too much, the practitioner asked if I would like to be free from the habit. This was a hard question to answer, as for years it had seemed that all my pleasure was associated with drink, and the reply was that I did not believe I wanted to quit entirely but would like to be more moderate in my desires.

An explanation of Christian Science was then given me, and from a business point of view it seemed logical and sound in argument, but the beautiful words which were so natural to the expounder seemed unnatural to a worldly, material consciousness. However, it promised healing, freedom, joy, and gave convincing testimony of a loving God, Principle, Spirit, Mind, "who healeth all thy diseases" and is "no respecter of persons." Treatment was asked for and given, and I was requested to call again the next morning. That afternoon and evening I drank as usual, but the next morning refrained from doing so, as I had promised, and promptly at nine o'clock called to keep the engagement. I had been listening only a short time to the continued explanation of Christian Science when I expressed the desire to be entirely freed from this bondage. Another treatment was given, and for the first time in years I went to work free from any desire for liquor.

For a long time a party of four had spent the noon hour in a private saloon-room playing cards for drinks and lunch, so at noon this habit took me there. As we were steady customers, decanters were brought and we mixed our own drinks, the one sitting nearest doing the serving. This fell to me, and I fixed drinks for the others but none for myself, as liquor now seemed repulsive. This was my last appearance at that place. In the afternoon I was a little nervous, but this condition was overcome in a few days, and then with quietness began the work of filling in the time which before had been wasted in drinking.

As is usual in Christian Science healing, there comes a desire to "know the truth," for, as Jesus said, "the truth will make you free." The practitioner had recommended that I buy a copy of Science and Health, and I did so, but it was read through without understanding. In the mean time my brother had given me "Unity of Good" by Mrs. Eddy, and I had read and reread it without understanding. Just about the time I finished Science and Health one of the paragraphs in "Unity of Good" unfolded, and I wondered why it had not been clear to me before. Then Science and Health began to unfold, and with increased understanding came more healings. I had used profane language habitually, and whereas before it was unnoticed, it now became disgustingly noticeable; but the habit disappeared entirely in a very short time.

With the first dawn of Truth the craving for fiction completely vanished, and I have never since desired or had any time to give to this class of reading. Card and pool playing also ceased to have any attractions for me, as well as hunting and fishing. Then the smoking habit of nearly thirty years' duration disappeared, but not until I took a firm stand against it mentally. One morning, while waiting for a car, I unconsciously snatched the cigar out of my mouth and threw it as far as I could, when a moment before it had seemed like an unusually good one. Immediately came the realization that this desire had left me, and on arriving at the office I threw away all my smoking paraphernalia.

Since being healed I have had no desire to use liquor or tobacco in any form. Every honest student who is daily putting into practice what is revealed through the systematic study of the Bible and the Christian Science text-book, "rejoices in the proof of healing," as stated on page 569 of Science and Health,—"in a sweet and certain sense that God is Love."—G. Roy Eastman, Tacoma, Wash.

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[Translated from the German]

Many are the benefits which have come to me and to my family as a result of our knowledge of Christian Science. My eldest son was healed twice of blood-poisoning. Last autumn he sustained severe burns on his face and one arm in helping to extinguish a fire. As a result of his practical application of his knowledge of Christian Science he experienced but little pain and slept all night, and within a short time his wounds were healed. My youngest son fell from his horse and was rendered unconscious with a serious injury of the head and a badly discolored eye. In this instance also the help obtained through Christian Science was wonderful. Consciousness returned within a few hours, and in two weeks the healing was complete. My youngest daughter was cured of a serious throat trouble and of appendicitis.

As for myself, I was healed four years ago of typhoid fever and inflammation of the lungs, my condition being such that my dear ones thought I would pass away. But "man's extremity is God's opportunity." In two weeks I had sufficiently recovered to be able to leave my bed, although the sense of weakness was slow to yield. I have also been healed of catarrh and of a great fear of cold weather and of draughts. I used to have noises in my head which kept me from sleeping at night. When this fear was overcome I was healed.

I am also very grateful to God for the fact that my eldest daughter has a clear enough understanding of Christian Science to be able to help others, and that she is a diligent worker in the Lord's vineyard. I think of Mrs. Eddy with love, and daily pray for a better understanding of Christian Science.—Frau Bertha Reinken, Elko, Nev.

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I first learned of Christian Science through the instantaneous healing of my wife after many years of suffering. The healing seemed so remarkable to me that I could not understand or believe it until convinced by her sleeping peacefully throughout the night. It did not seem possible that she could sleep, for she had been suffering from what was said to be a tubercular boil. Every hour or so I woke up and listened to her breathing, until toward morning I was fully convinced that she was not suffering but was sleeping calmly and soundly.

At that time I was suffering from sleeplessness, and the following night, when I could not sleep, instead of resorting

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to material remedies I read Science and Health for a while. I then went to bed again and slept until morning, and have not since been troubled in that way. The next day, while smoking a cigar as was my custom, I realized that my desire to smoke had gone. My taste for tobacco had been entirely destroyed, as was later proved, for I have never smoked again or felt the least desire to do so.

After reading Science and Health for another week I felt like discarding my glasses, although they had been used for many years and the oculist had informed me that stronger lenses would be needed every few years, as my eyes were subjected to a constant strain. I feared, however, that if they were laid aside I could not do my work satisfactorily. After another two weeks I told a practitioner of my experience with smoking and also as regards glasses, with the result that the next morning I went to work without taking them with me. Within a month or six weeks my eyes were perfectly normal. Although the Bible and Science and Health were read each morning before going to work and all the evening, I felt no strain, but on the contrary was relieved of the terrible headaches which had caused me so much suffering.

These experiences have been sufficient to cause me to feel the deepest gratitude to Christian Science, but I am still more grateful that through the study of this teaching I have found God, and by daily prayer and application of what I read in our text-book I am able to know Him better each day.—HERMAN ACKERMANN, Chicago, Ill.

My heart is so filled with gratitude to God for the many blessings which have come to me through Christian Science that I wish to tell of it, so that all the world may rejoice with me. For many years I had been an invalid, suffering from what the doctors called tubercular growths. I was in bed a great deal, although the best of medical help was given me. An eminent lung specialist recommended the inhalation of oxygen, together with the use of an electric vibrator. This treatment was taken for seven months, but my condition was worse at the end of that time. Then Christian Science was presented to me, and having tried all material remedies without avail, I gladly turned to it and was perfectly healed in one treatment.

I feel very grateful to God for this wonderful healing, but my heart overflows with gratitude for the spiritual understanding gained through the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, an understanding which has enabled me to be of some use in this world by helping others to see their true birthright,—health, happiness, and peace.—ELSIE M. ACKERMANN.

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For years I have enjoyed the privilege of reading the testimonies in our periodicals, and they have been of great help to me. Christian Science is to me the fountain of life; it has made me free from the bondage of sickness and sorrow, self-love and resentment, and brought me into peace, health, and happiness.

This glorious truth was brought to me in 1910. For several years my health had been poor, one disease following another, such as lung and heart trouble, also inflammatory rheumatism, which was said to have resulted in tubercular disease of the ankle. When every material help seemed to fail I turned to God for help, as taught in Christian Science, and my search was not in vain. I became a sincere student of this Christ-teaching, and through it have indeed been regenerated. With the assistance of a practitioner and loving friends who kindly helped me in my journey from sense to Soul, every ailment has been overcome and I now enjoy the blessing of health and happiness. Inflammation of the gall bladder and bowels has troubled me at times, but I feel no more difficulty from this ailment. I have never used medicine since taking up the study of Christian Science; God, Truth, has been my only physician. I am deeply grateful for our Lesson-Sermons, for through them we gain a better understanding of God, who is the only Life, Truth, and Love.

Words fail to express my gratitude to God for having given us our beloved Leader, Mrs. Eddy, who has again made clear to us the works and teaching of our dear Master and Wayshower, Christ Jesus. My daily effort is to gain a higher understanding of the Christ, Truth, which makes us free and helps us to rise from the material sense to the spiritual.—GESINA D. LAMKE, Los Angeles, Cal.

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My healing in Christian Science may lead some sufferer to the truth that surely heals. In 1912 I was led to try Christian Science for a complication of diseases, the most severe being pronounced ulcers of the stomach. Many remedies had been tried, but at last I became so weak that it was an effort to walk even a few blocks. My physician, after consulting with another doctor, decided not to give me any more medicine, as he said my only chance of recovery was an operation. This was arranged for at once, but the day before I was to go to the hospital a friend called to see me and asked why I did not try Christian Science. I knew nothing of this teaching, but thought it would avail nothing in cases of my kind, and told her so. The thought that the operation might be avoided, stayed with me, however, so that evening the doctors were asked to delay it for a week. The following day a Christian Science practitioner was consulted, and I left her office with the conviction that I would be healed. I therefore decided to cast away every material remedy and leave all to God. My recovery was so rapid that it was the wonder of all my friends.

Other ailments also have disappeared, among them chronic bowel trouble, and although I was a constant user of tobacco for many years, smoking is now a thing of the past. For the many blessings received I am truly thankful to God, and grateful to Mrs. Eddy, who made this truth so plain that it is available to all who seek it.

R. E. BEARD, South Bend, Ind.

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It is with deep gratitude and joy that I try to tell a little of what Christian Science has done for me during the last five years. Before coming into Christian Science I never knew what it was to feel really well, as headaches and rheumatism were a source of constant suffering; but these disappeared without treatment. For fifteen years spectacles were used for short-sightedness, and the oculist told me they would always have to be worn. With the help of a Christian Science practitioner, however, after about three and a half months they were laid aside. I can now see better without glasses than ever was possible with them, and the work which I took up three years ago, that of miniature painting, does not try my eyes in the least.

I am grateful for the physical healing, but words fail to express my gratitude for the mental healing and spiritual uplift. Formerly I was in bondage to the awful thoughts that would come to me, and the battle to keep them away would leave me physically exhausted. While the Bible, to which I turned for help, comforted me, I did not understand it sufficiently to overcome these discordant thoughts. Since the study of Christian Science was taken up all is changed; there is peace and joy in the place of darkness and despair.

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I give thanks to God for all my blessings, and am grateful to Mrs. Eddy for her loving work, and to all who have lovingly and patiently helped me to understand the truth.

ALICE M. LONG, Stroud Green, London N., England.

It is a pleasure to add my testimony to the one given by my daughter, for I have been healed of an internal injury which was pronounced incurable. A severe attack of sciatica was also quickly overcome, and recently a vein ulcer of some years' duration has disappeared. For these blessings I am truly thankful, but above all I am grateful to Christian Science for the knowledge it has given me of a God of love, who is ever present. I wish to express my thankfulness to God, also my gratitude to Mrs. Eddy and to the kind friends who have so patiently helped me.—MRS. S. J. LONG.

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For ten years I was a sufferer from periodical headaches. All kinds of physicians treated me, and massage, electric baths, dieting, and various material remedies were tried, but with only slight temporary relief.

While at work one afternoon I felt a headache coming on, and as usual looked forward to a night of suffering, with little if any sleep. For six years I had occasionally read "Science and Health with Key to the Scriptures" by Mrs. Eddy, but merely for optimistic reading. That afternoon, however, I resolved to try Christian Science, though with little faith that relief would be experienced. At the end of my day's work I went to a Christian Science reading-room to inquire for the nearest practitioner. The addresses of several were given me, so I went to one of them, and after stating my case, received treatment. The practitioner told me to take no thought for the body and to eat anything that I desired for supper. I did so, and after chatting with my family for a while, went to bed and had a fine night's sleep, awakening the next morning perfectly free, fresh, and strong.

The healing has been permanent. To say that I am grateful does not begin to express my thankfulness to all who have made this Christ-healing possible.

EDWARD L. KRIEG, Cleveland, Ohio.

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I became interested in Christian Science through attending a church service one Wednesday evening in New York City. While at this meeting all fear of a disease that had been a source of worry vanished, and it is needless to say that with the fear the disease went too. Of course I knew nothing of the Principle which had brought about this healing, but being anxious to learn what it was, on my return to Chicago I went to a practitioner to get the information. Christian Science proved to be the only religion that had ever seemed practical and reasonable to me, and soon after this I took class instruction.

Later a goiter manifested itself. The fear at first was almost overpowering, but I fought it out by myself until at last the fear was overcome. Although the swelling remained I did not let it worry me, knowing it would disappear. It has done so, and words cannot express my thankfulness for this healing. Not having been so alert as I should be, my old trouble, coughs and colds, returned. A year ago last winter I had a very serious attack of cold together with sore throat; but this last winter I realized at the first manifestation of this difficulty that it must be overcome or it would get the best of me, and the next morning I was entirely free. A sense of pain in the eyes when reading has also been overcome through my own understanding of the omnipotence of Truth and Love.

All fear has not been destroyed, nor have I the perfect peace and confidence that should be mine; but, as Mrs. Eddy says, "it is easier to cure the most malignant disease than it is to cure sin" (Science and Health, p. 373), and when I manifest more love, patience, and unselfishness, the other will surely come.—MARGARET COOK MCCORMICK, Chicago, Ill.

✧

Until a few years ago I was looked upon as a young rowdy, for I used to gamble almost every night in the week with people who were twice my age. On account of my ability to play cards they predicted that I would be a big gambler some day. This thought was so constantly before me that I had my mind set on being one because I could make so much money from it. I now know that these people were wrong, for with the help of a Christian Science practitioner and through the reading of Science and Health I have learned the better way of life, and am glad to say that I do not gamble at all and all desire to do so has left me. I have also been healed of the smoking habit, which had been indulged for eight years.

While attending high school I used to play truant quite frequently. One day my father was summoned to school on account of my misbehavior and I was told to be prepared the next morning to have my head examined by a doctor, to see if there was anything the matter with me, because I was so disobedient to my teachers and parents. I felt very rebellious at the thought, and on account of a lot of other trouble I was having at home I ran away and was gone nine days. I am confident that but for Christian Science I would have had to undergo many hardships during that period. As it was, my mother asked a practitioner for help, and I found work the first night I was away.

I have been healed of an impediment in my speech which had hindered me since childhood. It sometimes took me a minute to begin to talk or read aloud, but I can now do so without hesitation. The hardest thing for me to overcome was the tendency to lie. This seemed to be second nature to me, and I had indulged the error so much that it seemed easier to lie than to tell the truth. Since coming into Christian Science I have learned that "Truth creates neither a lie, a capacity to lie, nor a liar" (Science and Health, p. 357), and the apprehension of this healed me. The truth underlying the saying that "honesty is the best policy" is now very clear to me.

It is needless to say that I am grateful I still have more than a year in which to attend Sunday school, from which so many benefits have already been received. Each day I am trying to know more of the truth that makes free, and to be more worthy to be called a Christian Scientist.

SAMUEL COHEN, New York, N. Y.

✧

Though tardy, this loving tribute of joy and appreciation for what Christian Science has done and is doing for me comes from a grateful heart. More than twenty years ago I was a physical wreck, with a life of invalidism ahead of me. The pain was constant and sleep impossible without drugs; indeed, I was much like that woman of old who "had suffered many things of many physicians."

Often I would wonder why the so-called skilled physicians so widely differed in their diagnosis of my case, and was between hoping and fearing, wondering and doubting, if a prospective operation for an injured spine would bring relief from pain and suffering, when Christian Science, the promised Comforter, found me. "Have faith in God" was our Master's injunction, and oh, how I longed for that faith! But faith must become understanding, and to my suffering, drug-

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benumbed senses this word loomed like a great wall. As the truth streamed in upon my darkened thought, I could only shed tears at my sorrowing and helpless condition, which seemed so real. Thus for several years the battle went on, and one by one the diseases vanished without my knowing when or how, so gently and unobtrusively is the healing work performed by the word of God.

For several years I have been physically whole, and in earning my daily bread have proved that God is my health, my strength, my life. From a diffident, sensitive, self-conscious, selfish woman, I am learning to be independent, free, and happy. Best of all, that glorious thing, understanding, as found in Christian Science, is no longer a wall of words, but an intelligent, living way to the great reality, God, and to the only existence, that is, man and the universe in the image and likeness of the one Spirit, who blesses all from an infinitude of love. My desire is to press on and grow daily in that truth and grace which our God-inspired and faithful Leader taught and demonstrated.

BERTHA L. HEISS, Seattle, Wash.

✧

Some time ago my foot was caught under a heavy truck and I was thrown some few feet away. My first thought was that a bone had been broken, but I treated myself to the best of my understanding of Science and continued with my work until it was time to go home. At night the ankle was found to be much swollen and discolored, and there was a great deal of pain, but I did not call for help until the next morning. Then a practitioner was called up and a treatment given me. In about fifteen minutes the swelling began to lessen and the pain stopped.

A few more treatments were given and the ankle began to heal immediately. About three weeks later the insurance company sent a doctor out, and insisted on having an X-ray taken of the foot and ankle. This showed that the ankle-bone had been broken but had knitted together perfectly. Through the study of Science and Health and attendance at the Wednesday evening meetings I was healed of the tobacco habit of many years' standing.

I am very grateful to know of the healing power of divine Love.—AUGUST STRASBURG, Los Angeles, Cal.

✧

I am filled with joy and gratitude for the privilege of testifying to the blessings which have been showered upon me since taking up the study of Christian Science, and for the healing of neuritis, which had troubled me for years. I had been under medical treatment constantly and had tried various means of relief, but no help was received. At last Christian Science was recommended to me by a cousin, and later by a kind neighbor, with whom I attended the Wednesday evening meetings for about a month. I finally decided that if Christian Science helped other people it would help me. It was Thanksgiving week of 1913 that treatment was begun. I am thankful for the understanding of the Bible and of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which came to me while I was slowly, but certainly, being healed.

With even the little of Christian Science I have gained, discordant conditions of long standing have been overcome, among them being severe headaches, toothache, neuralgia, catarrh, and colds. Christian Science has helped me to secure a splendid business position, and it helps me in all the problems which come up in my every-day business life. For all these blessings I am indeed grateful.

ELIZABETH BARTH, Syracuse, N. Y.

From Our Exchanges

[Rev. Henry Kingman, D.D., in *The Biblical World*]

Our generation hungers for immortality not only because life is more wonderful than it has been, but because, as human life becomes increasingly intense and complicated, we need the reaction of a faith in immortality upon every day of living. In dull and sluggish times, when every man at evening sat in quiet at his own tent door, it may well have been easier than now to trust placidly in the righteousness of Jehovah as the God of all the earth. But in the feverish intellectual restlessness and social discontent of our day, always harassed by the insoluble problems of wrong and pain and inequality, always beset with the temptation to cynicism or frivolity or despair, we need, as almost never before, the steadying assurance of an infinite value and reach to human life, in which the resources of eternal love and righteousness shall have a chance to work out to completion what this brief chaotic strife of right with wrong can never bring to pass. Eternity was the scale on which Jesus worked out his earthly plan; and nothing but a like confidence in eternity gives one room to think after him his thoughts.

[Rev. W. A. Cunningham Craig, M.A., in *The Church Family Newspaper*]

The school of life is a hard school for most of us, but the lessons that we learn in it are of more value than those which we learn in any other way. The instinctive faith that finds God for itself under the stress of life, is a finer thing than that which rests upon authority or tradition. It is often very defective in its outward form of expression. It is open to criticism from many sides. It is easy enough to compare the faith of the camp, the workshop, the office, the farm, unfavorably with the faith of the church. Yet it may have something of a quality which is more precious in the sight of God. It is unconventional, but it has the stamp of reality. It is imperfect, but it is drawn straight from life. It is irregular, but it meets the needs of men. We sometimes lament the widespread failure of conventional religion. It may be that the surest signs of hope, if we would only see them, are to be found not in efforts to revive what has to so great an extent lost its hold, but in the crude attempts that men are making everywhere to beat out a faith for themselves from the facts of life.

Live up to whatever faith you have. Make the most of whatever truth you see. Hold fast whatever lesson life has taught you. Bring it all to Christ and he will not despise it. Yea, though you feel when you are in his presence that you are not worthy that he should come under your roof, yet like the centurion your prayer will be heard, and as you have believed, so shall it be done unto you.

[*The Standard*]

It is worth while to note that Paul exhorts the people to whom he wrote to have in mind the influence of their lives upon the lives of people who are not Christians. He does not exhort his readers to live these worthy lives in order that they themselves may get to heaven. He urges upon them this course of righteous conduct because of its moral worth, because of its purchasing power, because of its influence on those who are without.

This is something worth every Christian's considering. It is not enough for him to know that he can justify to his own conscience a particular course of conduct. He must also ask himself what effect this manner of living will have upon people who are not Christians. Will they think more or less of his religion on account of the way he lives it? Will his conduct

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tend to mark up or down the market quotations of the Christian faith? Does he discount his Lord in the eyes of men? Or will men bid more for Christianity in the world's market because of what it sees in him?

This is a figure of speech which the apostle Paul used in writing to a commercial people in a commercial age. He exhorted them to buy up life's opportunities. He charged them not to fail to make the most of their time. The advice he gave had in it nothing niggardly, nothing small; it was the advice of a far-sighted, prudent man, addressed to practical men and women who wished to make life as productive as possible.

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

To follow Jesus is to have the spirit of Jesus, to think about God and man and life as he thought, to do the duty appointed us in our lot as he would do it had he been sent to our task; to be ruled by his faith and spirit in all the experiences of life, its joys and sorrows, its disciplines and disasters, its dreams and disappointments. Following him day by day, content to trust his truth and serve his will, not by labored imitation, but as a natural fruit of his influence, we learn to know him as one who walks with us today, as of old he walked with men in the days of his flesh. Time and distance vanish, and we are with him in the wonder and awe of his eternal life, because the God who lived in him lives in us.

[*The Christian*]

It is characteristic of the risen Lord that he is ever taking us farther than we at first thought likely, opening our minds to fuller knowledge of God, and beckoning us on into ways of peace by his interpretation of life's sorrowful mysteries. In the very nature of the case there can be no finality to his ministry of grace in those who walk with him. He is always leading us to deeper repentance by opening and giving us access to the treasures of God's goodness. He is forever going before us into fields of fuller and more fruitful service. Nor can we hesitate to follow, if the breath of his risen life has fanned the flame of love which was kindled in our hearts at the sight of his cross. As it was in the village street at Emmaus, so it is today; he must go on and on, and we too must go with him far beyond our too near horizons, even unto all that is laid up for them that fear God.

[*The Continent*]

The really forcible talk of and for religion which most impresses irreligious people, is the unstudied and often commonplace conversation that easily takes Christ and his teachings into account as settled realities in the universe,—assumes the whole Christian background of things as simply as sun and stars and day and night. When that fashion of talking religion is coupled with a consistent life, neighbors who watch and listen cannot fail to know that in that one man at least faith is actual. Conduct proves that religion has pervaded the core of a man; agreeing speech shows that it has worked its way out to the surface; and the combined result of both facts is an evangelistic force of high potency. For when men see a Christian who is Christian all through, they usually want to be like that themselves.

[*The Christian Advocate*]

What is the subtle thing which inheres in the teaching of Jesus that gives it such remarkable vitality and such transforming power, even centuries after it was first given to the world? May the answer not be in the statement of Jesus himself: "The words that I have spoken unto you are spirit, and are life"?

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

"Law and Work," one of the pamphlets recently issued by the Publishing Society, is now printed in the New York point system, and the American Braille system of type for the use of the blind. For convenience in reading, the pamphlet has been printed in two volumes, and may be purchased at the following prices: Single copy (in two parts), prepaid, $1.00; six or more copies, prepaid to one address, each, 75 cents. When ordering please specify whether the New York point or the American Braille system is desired. Arrangements have also been made to issue this pamphlet in the English Braille system, and copies will be on sale at a later date.

"Christian Science: Man's Dominion Over Evil," a lecture by Edward A. Kimball, C.S.D., has been translated into Russian, Norwegian, modern Greek, and Italian. Pamphlets in these four languages have been published with the English version opposite the translation and are now on sale at prices of our regular pamphlets as shown on the opposite page.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

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Published Monthly

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

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

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Published Monthly

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 7

Boston, October 14, 1916

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Christian Science Sentinel

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Items of Interest

The United States Government in filing in the Supreme Court its brief asking for the complete separation of the Reading Company, the Philadelphia & Reading Railways Company, the Philadelphia & Reading Coal and Iron Company, and others, declares that the "Reading Commission" is the backbone of an alleged anthracite monopoly, that it controls about two thirds of the anthracite deposits, and that its supply will outlast by many years that of any other producer. Violation of the anti-trust law is charged. The combination was established, the Government contends, through acquisition of the Schuylkill Canal, wholesale purchase of anthracite coal lands, purchases of the output of independent producers, excessive freight rates, preferences and rebates granted to the Reading Coal Company, and other ways. It is further contended that the Reading combination acquired control of the Central Railroad of New Jersey, a competing coal carrier, and of the Lehigh & Wilkes-Barre Coal Company, a competing anthracite producer, "thereby further restraining and monopolizing production, transportation, and sale of anthracite coal."

In the July number of the *Russian Official Gazette* the policy of the Imperial Government in regard to railroad construction is dealt with in some detail. The total railroad mileage in the empire Jan. 1, 1915, is stated to have been 36,700 miles in European Russia and 7300 miles in Asiatic Russia, of which 29,660 miles are owned by the state and 14,400 miles by private companies. In the present year a commission was appointed by the ministry of ways and communications. It has drawn up a program for the next five years, and says that taking into consideration that the goods traffic of the various railroad systems should increase annually by nearly 70 per cent, it will be necessary to construct 3300 miles of railway yearly in order to keep pace with this development. The commission therefore decided to recommend the construction, partly by the Government and partly by private enterprise, of 4000 miles annually in order to provide an adequate margin.

On Aug. 10, 1916, was completed the junction of the two great water tunnels, the Catalanes and the Roque-Negro, which the municipality of Santa Cruz de Tenerife, Canary Islands, has had under construction since 1898. These tunnels have been cut 5578 feet through solid basalt rock at a cost of approximately two hundred thousand dollars. The joining of these two tunnels has completed the irrigation scheme of the city by which the municipality will have available 10,000 cubic meters of water every twenty-four hours. In addition to the two tunnels joined, an open cut of 38,840 feet has been constructed, and $60,000 has been expended in the creation of irrigation canals, which will distribute the newly acquired water, and in the erection of a large dam. The city engineers calculate that this will add nearly five thousand acres of banana-bearing lands to this section of the island. The land has hitherto been sterile through lack of water, while irrigated soil near by has sold as high as $5000 the acre.

The New Zealand land law amendment act of 1913 provides that privately owned land may be taken (not within the borough or town district) in cases where, in the opinion of the board of the land purchase commissioners, such land has been acquired by way of aggregation, and where such aggregation is contrary to the public interests. A fair compensation will be paid for all such land taken as provided by law, the owner having the option of either subdividing the land and getting it in shape for settlement and putting it up at auction by himself, or allowing it to be taken by the Government at a rate fixed by appraisement according to the laws provided therefor. This law has been made use of in many cases to break up large holdings.

There has been organized in Natal, South Africa, says an industrial publication, a company under the title of South African Natalite Motor Spirit Company. It is expected to build a complete plant, including all the necessary buildings required to make in the aggregate 2,000,000 gallons of natalite, a distillate of molasses. Experiments were made in Natal with a 22 horse-power car weighing some thirty-six hundred pounds. The car was tested over several routes, the total distance covered being slightly more than five hundred miles. In this case the amount of this new motor fluid or spirit used was 30.59 gallons, or an average of 16.4 miles per gallon, or 26.2 ton-miles per gallon.

The waters of the Nile have reached a very high level, necessitating enforcement of the decree of 1887, which empowers the Government to call on any able-bodied man to assist in the work for the protection of the threatened regions under penalty of imprisonment or fine. The Anglo-Egyptian authorities are likely to begin again the execution of extensive irrigation work on the Nile near Khartum, a project which was suspended on the outbreak of the present war.

Steps are now being taken for the prompt return of the Mexican Railway to its owners, an English corporation. The road extends from Vera Cruz to Mexico City and is the oldest line in the republic. It was seized by Huerta during his usurpation, and from military necessity has been operated by the Government since that time. A careful survey is being made of the damage suffered by the company, and it will be reimbursed by the authorities, including loss of revenue, destruction of rolling stock, and so forth.

It is announced by the United States department of justice that arrangements are being made to break up the combination between the eastern roads and the anthracite producers. The Government will file a brief in the Supreme Court of the United States against the Lehigh Valley Railroad Company and many subsidiary concerns, including coal mines. By means of interlocking directorates the railroad and coal companies, it is alleged, have been able to maintain a tight combination in restraint of trade, in defiance of the Sherman law.

The Congress of Peru is considering a law to provide for agricultural loans on security other than land. Under the provisions of the proposed law, farmers could borrow money on their machinery, implements, live stock, lumber, timber, or growing crops. Under the present rural credits law, farmers may obtain loans on their land only, and the proposed law is intended to extend credit to the large number of farmers who do not own the land they cultivate.

The Rhode Island state board of public roads has appointed Saturday, Oct. 14, as "clean-up day," and is organizing a campaign to remove from the public highways all advertising signs tacked or placed upon any tree, fence, or pole on the public right of way. A statute enacted by the General Assembly at its session last spring gives any one the right to tear down and destroy all signs of an advertising nature hung upon the public right of way.

In order to give a trial to the plan of shipping foodstuffs by parcel post as recently outlined by David Lubin, American delegate to the International Institute of Agriculture at Rome, Italy, $5000 is to be expended by the post-office department in a system of experiments that will begin in the near future.

The Canadian Pacific Railway Company has called for tenders for dredging in front of its wharves at Vancouver, B. C. The completion of this work will give a maximum depth of 30 feet at low tide. This company is now making arrangements for the construction of an 850-foot pier, at an estimated cost of $1,250,000.

Interesting details of Ohio's canal system, and advice on how to reclaim it as a revenue producer for the state, are contained in a report made by the state auditor. The canals represent a total outlay of $16,458,000. Since 1886 alone outlays have totaled $7,495,000 and the receipts during that period have been only $3,187,000.

Colossal profits have been made by the jute industry of India during the past year. The total area under jute in India this year is officially estimated at 2,612,066 acres, an increase of nearly two hundred and fifty thousand acres over the figures of last year.

Plans which call for the expenditure of $4,500,000 for its next year's work were completed at the recent annual meeting of the international committee of the Y. M. C. A.

Glacier National Park this season has broken all previous records as a tourist attraction. More than ten thousand travelers visited the park, from June 1 to Aug. 29.

California shipped 44,537 cars of citrus fruit during the year ended Aug. 31, 1916,—37,279 cars of oranges and 7258 cars of lemons.

The 1915 grape crop in Sicily amounted to 423,300 tons, and the lemon crop to 600,000.

The estimated commercial value of the Newfoundland fisheries for 1915 is $10,500,000.

The annual oyster crop of the United States is about thirty-five million bushels.

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Christian Science Sentinel

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

Vol. XIX October 14, 1916 No. 7

Evidence and Argument

HON. CLARENCE A. BUSKIRK

To those unacquainted with the teachings of Christian Science, Mrs. Eddy's words on page 23 of "Miscellaneous Writings" may seem startling, but they assuredly are worthy of the deepest consideration. She says: "Reason and revelation declare that God is both noumenon and phenomena,—the first and only cause. The universe, including man, is not a result of atomic action, material force or energy; it is not organized dust."

The terms "noumenon" and "phenomenon" were employed by Aristotle and other Greek metaphysicians,—the first term to represent the entity, substance, reality, or truth of being, and the second to represent the seeming instead of the presence of the entity, substance, reality, or truth of being. Many contended, Aristotle among them, that what is termed matter is no more than a suppositional creation from the evidence furnished by the five physical senses; that all such alleged evidence has shown itself to be more or less untrustworthy, superficial, and deceiving, and hence no proper foundation upon which to declare what is true; and therefore that matter is to be classified as phenomenon, or seeming, instead of the truth of being. Those who took the opposite opinion, now usually termed materialists, admitted that matter is phenomenon, or seeming,—for they were driven to admit the unreliability of the evidence furnished by physical sense,—but they also affirmed that matter is noumenon, or the truth of being.

These two classes of thinkers, joined by the physicists on both sides during several past decades, have waged a wordy and apparently interminable argumentation. The very nature of their field of discussion prevents a final victory for either side, for reasons now to be stated. Both sides look to matter for their "facts" or "evidence;" but if matter is only phenomenon, or seeming, it can furnish no evidence worthy of the name of evidence, it can furnish no more than what is sometimes called "presumptive evidence" or "inferential evidence." But these terms stand for what is only negative evidence, at most; hence for arguments rather than for affirmative evidence.

On the other hand, if the materialists were right in their contention, long since they would have been able to array evidential facts of a conclusive nature to their support. When they are reminded of this, they stubbornly answer that the world is young yet and there may be much evidence to be produced in the future, that both sides equally lack affirmative evidential facts, and that thus far both sides are merely arguing the same old question inconclusively. It is apparent that those who affirm that matter is phenomenon, or seeming, are affirming a negation, so long as they keep within the limits of the old field of discussion, and are facing the difficulty of proving a negative by means of direct affirmative evidence.

Christian Science has removed the limitations which heretofore have bounded the field of discussion. No longer can it justly be the reproach of metaphysics that it is a fruitless war of words, a "marching of an army up a hill just to march it down again," or a labyrinth whose only exit is into "nowhere;" for Christian Science has pushed the contention between noumenon and phenomenon out of its old field of argumentation, which was without affirmative evidential facts, into another field, where it employs affirmative evidential facts as the sure basis for its doctrine and practice, and for the unanswerable deduction that matter cannot be more than a temporal seeming. Christian Science teaches that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). Again on page 270 we read: "Matter and Mind are opposites. One is contrary to the other in its very nature and essence; hence both cannot be real. If one is real, the other must be unreal." This statement is of the utmost importance in a practical way to the worker in Christian Science.

Following along the line pursued and demonstrated by Jesus, Christian Science has already accumulated a vast array of the highest evidence that infinite Mind with its omnipresent and omnipotent energies and activities is the reality; from which the logical deduction is inevitable, as Mrs. Eddy wisely affirms, that what is termed matter cannot also exist as a co-reality. The victory is won, and always can be won, on this field of discussion; therefore it is here that the evidence and argumentation ought to be waged. The old field of discussion allures the Christian Scientist reasoner, as the writer knows from his own experience; but after much reflection on the subject he is strongly inclined to the present opinion, which is here submitted for the consideration of the reader, namely, that we do not need to engage in the old lines of discussion between noumenon and phenomenon, and that such lines of discussion, consisting as they ever have of argumentation largely based upon negative rather than affirmative evidence, lead to nothing supremely decisive and tend to divert attention from the unmistakable victory in the newer field of discussion, which Christian Science has made both possible and attractive to thinkers.

When a wise and experienced advocate in the court-room finds that the evidence, the law, and sound reasoning all point to a sure victory for his client along a plain pathway in his case, he realizes that it would be unwisdom and more or less hazardous on his part to permit himself to be tempted into any other path of discussion in which he may opine that he has on his side decidedly the better evidence, law, and reasoning to support his client's contention, but which nevertheless is open to plausible opposing argumentation. For he realizes that the attention of the jury and court may be diverted to the unsure field of discussion, and its uncertainties more or less be confused with the points which would be capable of sure triumph if left to themselves. Besides, when an opinion is changed there is quite apt to be a rebound, and the pendulum will swing to the left according to the distance it has swung to the right.

Reference is sometimes made by Christian Scientists to the teaching of modern physics that we experience color sensations not because things are actually colored, but because the optic nerve is excited in a particular way by vibrations in an

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invisible medium termed the ether; but is it not, after all, so far as the premise of the argument is concerned, merely the substitution of one material belief for another? Are not the conjectural facts of vibrations in the ether and the optic nerve as much beliefs about matter as the older belief that color resides in a material object?

Color and the other so-called material objects which are testified to by the so-called five physical senses, are each and all mental concepts; but is it not better to appeal to our unanswered and unanswerable arguments by deduction, which has rightly been called a system of pure reason, taking the basic truth of the allness of infinite Mind and the infinite manifestation thereof for the premise and deducing therefrom the inevitable correlative truth of the nonentity and unreality of matter? This gets us away from any confusing inconclusiveness which continues to adhere to the older metaphysics about noumenon and phenomenon as applied to matter, notwithstanding that modern physicists may substitute newer theories of matter in place of the older theories. We get away from the hopeless circles of metaphysical argumentation about the nature of matter which prevailed before the advent of Christian Science.

The Christian Science doctrines, and practice perforce, must stand or fall in the opinions of mankind upon their own intrinsic merits as eternal verities. Even if physics may, at some future time, establish by affirmative evidence the negation or denial of the entity of matter, how would that, after all, establish the major and fundamental verity in Christian Science of the eternal allness of infinite Mind and the infinite manifestation thereof? It is true that profound and learned thinker, Mary Baker Eddy, tentatively referred to some of the later teachings in physics concerning color and the like, and we should probably have wondered at it if she had failed to do so in her wide and extensive lines of thinking; but she bases her doctrine and argument about matter upon the fundamental truth in the "scientific statement of being" already quoted in part, "All is infinite Mind and its infinite manifestation, for God is All-in-all," stating also the correlative negations concerning matter, inclusive of the so-called man; adding, however, to the negation of physical man, the correlative statement about the real man, namely, that "he is spiritual."

It would be germane to this article to consider the already accumulated mass of evidence, unsurpassed and, more than that, unequaled both in quality and quantity in the entire history of evidence, which demonstrates the absolute trustworthiness of Mrs. Eddy's foregoing statement. As a matter of knowledge of current advance in thought, it cannot harm any reader to keep abreast of the changing views of the physicists about color, the substitution of conjectured electrical ions, in place of the former conjectured atoms, as the hypothetical "units" of matter, etc. In the final sense, however, all this mass of changing guesswork and theoretical conjecture concerning matter, however interesting to the Christian Scientist observer, ought never to be used as the basis of argument so long as it serves, after all, as a suggestion of the reality of matter by merely substituting newer and possibly more plausible and persuasive materialistic theories concerning matter.

In other words, let the physicists and metaphysicians of the old field of discussion about matter get together and fight out their never-ending battle by themselves, and let not the great truths of the Christian Science contention become muddled in any student's thought by using the inconclusive argumentation of those who array themselves under the banner of "phenomenon" *versus* "noumenon," however tempting it may appear at first view because of its apparent parallelism to Christian Science views. The healing work of Christian Science rightly holds us to the straight and narrow path of reasoning outlined by Christ Jesus and revealed anew to the present age in "Science and Health with Key to the Scriptures" and Mrs. Eddy's other writings.

The Key to Great Treasure

CAROLINE A. BALY

In the stirring days of "good Queen Bess" her turbulent knights found relaxation, during the intervals between wars, in sailing west in search of treasure. Dangers by land or sea were to these lusty Britons but an incentive; hazard was the game of life, the salt of existence. That so many had sallied forth never to return, or to bring home little more than a barren experience, in no way deterred these brave gallants. And how near to their quarry these same treasure hunters ofttimes knew they were, if the cold, stubborn rock would but yield.

In the latter part of the nineteenth century the open sesame to a boundless treasure was discovered, not by a mighty warrior, not by a brilliant explorer, but by an inspired woman who had sought in secret for many years the treasures of Truth,—wading fearlessly through the quagmires of mortal sense, scaling eagerly the mountain heights of hope and revelation. When her tireless quest was rewarded, Mrs. Eddy gave to the world her inspired "Key to the Scriptures," and thus opened up anew to posterity the narrow pathway to eternal good. And what a treasure-store stands revealed! Through this priceless discovery the sea of human consciousness gives up its false beliefs, the stubborn rock pours forth its living stream, the silent centuries disburse their long concealed truth.

To those who have gained the smallest insight into the simple yet profound teaching of Christian Science, their dimly visioned treasure calls them as the grosser wealth of far-off lands called to the bold explorers, but with this difference: that to the earnest seekers after God the treasures of Truth must inevitably become a solid reality, for the veil of obscuration has been rent asunder and the "Word" revealed,—the incontestable truth about God, a spiritual feast for foodless multitudes, a treasure-trove beyond human ken.

The Bible history of the Israelites, as read apart from its spiritual signification, has driven weary wayfarers back to their dungeons of fear and despair. The Bible has been held in superstitious awe and veneration by millions who were ignorant of its intrinsic and boundless worth. Some few in every age have glimpsed faintly the wonderful possibilities concealed beneath the letter of its pages, yet have sighed hopelessly over their failure to give a reason for the faith that was in them, a workable solution of their belief in the living God, a key which could unlock for them the treasure-house of Truth. Like the material art treasures of all nations, the "Word" has been carefully screened from the unillumined mentality; thus Mrs. Eddy's "Key to the Scriptures," which opens the door to the earnest seeker after Truth, remains a closed book to the material wayfarer.

Christian Science silences the awful thunders of Sinai with the "still small voice" of revealed Truth. "Thou shalt not" gives place to the tender "Come unto me;" the awesome man-made "Lord God" becomes the loving Father-Mother of our text-book, to whom we turn so confidingly in every trouble, whether it be small or great. "The people that walked in darkness" begin to glimpse the sunlight of Truth, the drunkard, the blasphemer, the sick, and the sorrowing are turning to the ever-present Christ, who is the Wayshower to Life, Truth, Love. Erudite scholars who believed they

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understood "all mysteries, and all knowledge," begin humbly to reason together as little children. War, wealth, fame, the lusts of the flesh, go out slowly one by one, naked and ashamed, for this key of great price is unlocking for those who will the only imperishable wealth of all nations, the truth which makes free, the law of Spirit which rends the manacles of sin and death.

Already, after but a few decades, we hear faintly streaming down the years a mighty chorus of gladness, swelling as it gathers to its bosom the awakening dreamers along life's highways. Esau regains his birthright, the lame walk, the blind receive their sight, and in the distant horizon the gates of pearl, so long closed to mortal mind, swing inward. That brave, intrepid explorer, Mrs. Eddy, tells us on page 30 of "Retrospection and Introspection," that she was "led into the mazes of divine metaphysics through the gospel of suffering, the providence of God, and the cross of Christ," and undauntedly she blazed the track for countless pilgrims. She it was who, undismayed through joy or sorrow, so patiently and obediently searched for and discovered this priceless "Key" to the kingdom of harmony, where the redeemed ascribe "glory to God in the highest," and strive to bring into demonstration "on earth peace, good will toward men."

✧

Lessons from a Rose Bush

ETHEL ORNDORFF

RECENTLY, while working out a problem which seemed slow in yielding, the history of a rose bush, which is now a source of much pleasure to its owner, came to the writer with comforting thoughts. This rose bush was at first simply a stick. There was nothing attractive in its appearance, but one who knew the parent bush, planted and carefully tended it. Sometimes it appeared to be lifeless, and the temptation came to abandon it; but still it was watched and cared for, until by and by it began to manifest life. It sent out little roots, then one day a tiny green leaf made its appearance. How carefully the little slip was watched! When the wind blew, it was sheltered and supported; when a frost seemed imminent, it was protected. Then, as it continued to grow and shoots sprang up which seemed to sap its vitality, they were cut away, until at last it was indeed a thing of beauty, bearing roses almost through the entire year.

The thought came to the writer how much the experience of many of us resembles that of the rose bush. Seemingly unanswered prayers and disappointment with the results of many problems over which we labor earnestly and faithfully, leave us, so far as we can see, of no real value to any one. One day, however, the subject of Christian Science is lovingly brought to our attention. Perhaps we meet it with indifference, or even a self-righteous refusal to consider it. For some time we are not conscious of any change in our thought, nor is there perhaps any change apparent to those around us; but later as we look back we know that here was our starting-point. Unconsciously at first, we begin to seek Truth, and while the growth is seemingly slow, we are nevertheless receiving the spiritual food which is life giving.

After a time, the destruction of some discordant physical condition, the overcoming of anger, or the elimination of fear, makes manifest to those about us that some progress is being made. Occasionally the winds of discouragement blow, and it would seem that we must give up, but at such times David's declaration, "God is our refuge and strength," or Paul's assurance that we shall not be tempted above that we are able to bear, encourages us to press on. Then, again, if the frost of criticism and pride is admitted to thought, it threatens to destroy our growth, but by dwelling in the thought of love as found in the thirteenth chapter of I Corinthians, we are warmed and protected. And so, as we continue to grow, when shoots of error or any of the forms in which a sense of mortal selfhood is manifested present themselves, Love gently but firmly destroys them.

Gratefully the writer went to work with new faith and energy, as this lesson came, knowing that man is a perfect expression of his Father, and that nothing can prevent a perfect result. Mrs. Eddy says on page 207 of Science and Health: "There is but one primal cause. Therefore there can be no effect from any other cause." So we need have no fear nor be discouraged if we do not always see the desired manifestations of growth immediately. It is not ours merely to fight, it is not ours merely to strive; it is ours to know, and our heavenly Father, who is Love and Life, will crown our efforts with flowers and fruit.

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Whose Servants Are We?

STOKES ANTHONY BENNETT

WHEN the apostle Paul says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" he directs attention to a most important fact. Mrs. Eddy, the Discoverer and Founder of Christian Science, lays stress upon the same fact when on page 325 of Science and Health she writes, "He, who is begotten of the beliefs of the flesh and serves them, can never reach in this world the divine heights of our Lord." On page 496 she says, "In Christian Science the first duty is to obey God, to have one Mind, and to love another as yourself."

Therefore when the world in general shall have come to realize the truth of the above statements and is governed accordingly, there will be greater happiness, peace, and security. When the world understands that one is servant to whatever he either directly or indirectly obeys, much more care will be exercised in the choice of masters. Mortals always have been and are today inclined to yield obedience in certain lines without first analyzing this obedience and considering the results involved. Looking upon the mere surface of their affairs, mortals would seem often to forget that there is something lying underneath, and that this something is designed to exert a strong influence upon both their thoughts and their deeds. It was probably to check this wrong tendency, and to substitute for it a right one, that Paul made his emphatic declaration and that Mrs. Eddy repeated the substance of this declaration.

It is plain that the basis of all action is thought, and that without thought there could be no action whatsoever. It is also plain that the author of the book of Proverbs spoke to the point when he said concerning a man, "As he thinketh in his heart, so is he." Therefore it is with thought that we must deal in order to analyze and regulate action. And just here Christian Science stands ready to play its helpful part. This Science teaches and demonstrates that God is divine Mind, and that the real or true man is at-one with or tributary to God,—is His image and likeness, as the first chapter of Genesis portrays. It teaches and demonstrates too that the real or spiritual man thinks no thoughts that are unlike God's thoughts.

At this point the question may be asked, And what does God think? In answer let it be said that the Bible declares that God is good,—"of purer eyes than to behold evil," too holy to look on iniquity; also that He is Love. Thus it fol-

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lows that God thinks only what is divinely good and pure, loving and perfect; that the laws of God are wholly good because they are the outgrowth of His thoughts, and that man, God's reflection, is under the direct control of these laws.

Christ Jesus, our great Teacher and Wayshower, taught plainly what the real or spiritual man thinks, and what is the effect of his thinking. Revealing God as the one and only Mind, and man as the idea or expression of this Mind, the Master pictured man's eternal unity with the Father, and his consequent heritage of harmony and bliss. On every hand Jesus brought to light the omnipotent, omnipresent goodness and love of God. The many mighty works which he performed, instead of being so-called miraculous or supernatural exhibitions of deific power, were simply the divinely natural results of his spiritual thinking,—that is, of his understanding of the truth about God and the universe, including individual man. Jesus knew full well that because God is Mind and All, it is Mind, not asserted matter, which is tangible and real. He knew too that with this Mind all things are possible. On this unshakable foundation he stood, and rendered null and void both evil and matter in every form, thus proving conclusively their deceptiveness, their nothingness. On this foundation he served God with his whole heart and strength.

Christian Science—the Science of Christianity—is the same Science which Jesus, his apostles, and the early Christians understood and demonstrated. Because God, divine Mind, is in reality the only intelligence and power, and because Christian Science is the provable knowledge of God, or Mind, it goes without saying that this Science is the rule of right or godlike thinking and doing. It goes without saying too that it was this divine, omnipotent Mind to which Paul referred when he enjoined, "Let this mind be in you, which was also in Christ Jesus," and to which Peter alluded when he commanded, "Arm yourselves likewise with the same mind."

In relative or human experience, however, we are summoned to deal with what the apostle denominates the carnal or fleshly mind, and what Mrs. Eddy terms the material or mortal mind. It is this mind, this counterfeit of real or spiritual intelligence, which the eighth chapter of Romans declares is "enmity against God: for it is not subject to the law of God, neither indeed can be." It is this mind which continually believes in and serves a power supposedly unlike and opposed to God. Through this unrighteous belief, this unchristian service, men and women break the first commandment of the decalogue and have "other gods,"—the gods of material pleasure, of lust, evil, sin, sickness, sorrow, and death. Thus are they alienated from "the only wise God our Saviour."

Christian Science enables its wide-awake, alert students to rise above the temptations and the slavery of mortal mind existence through seeing man as God sees him,—spiritual, immortal, perfect, and therefore as already possessed of the Mind of Christ. Showing what thought really is, how good thoughts may be obtained and retained, and how wrong thoughts may be detected, destroyed, and forgotten, Christian Science comes as both a revelation and a benediction to the human family. Affirming the allness of spiritually good thoughts, this Science at once makes clear that what are called wrong thoughts are powerless, because there can be in reality no mind arrayed against the divine Mind, God; and that what would seem to be evil thinking, when considered in the light of absolute truth, is but a nothingness, an illusion,—no thinking at all,—for being not of God, who is good and infinite, it is wholly without legitimate foundation in fact. This does not mean, however, that in mortal experience evil thoughts or suggestions are to be in the least fostered, condoned, or ignored (not for one moment!), but rather that they are to be honestly and intelligently grappled with and overcome by recognizing their subtlety, their utter deception and falsity; that is, by knowing the truth which Jesus said would make free.

So we see that Christian Science affords an exact or correct understanding of the divine Mind, by which its prayerful students may dethrone the fleshly or carnal mind and its erroneous thinking, thereby wiping out mortal inharmonies and woes. With this sure understanding Christian Scientists, in direct proportion to their individual comprehension of Christian Science, demonstrate the power of the spiritual over the material, the power of good over evil. Thus do they step by step throw off the yoke of bondage as servants of the beliefs of the flesh, and reach forward to the divine heights attained by our Lord. They become intelligent, faithful servants of God and obey Him, having but one Mind, and loving another as themselves.

Spiritual Preparedness

CARRIE LEE POOLE

MUCH is being said at this time on the subject of preparedness. It is discussed by individuals and the press with reference to national defense against a hostile invasion. If the world is ever going to be at peace it will be only through obedience to the divine command, "Thou shalt have no other gods before me." If this commandment were obeyed in individual consciousness, it would bring peace within and also throughout the whole world. Our warfare and preparedness would then become spiritual, not carnal, and the light of spiritual illumination would shed its radiance over all nations and peoples. Sooner or later the whole human race must learn of man's unity with God, and retreat into spiritual selfhood and build on everlasting foundations. Man made in the image of God and fashioned after the divine likeness possesses no other consciousness than that which is allied to the divine.

Mrs. Eddy has written in "Unity of Good" (p. 21), "If we observe our mental processes, we shall find that we are perpetually arguing with ourselves; yet each mortal is not two personalities, but one." This warfare between good and evil goes on, until the same Mind "which was also in Christ Jesus" is recognized to be the true consciousness and man's individuality as "hid with Christ in God," where no belief in "that which Life is not" (Science and Health, p. 495) can enter to defile or make a lie.

Spiritual preparedness will promote understanding of Truth and enlighten the individual thought to choose Christ for his guide to eternal Life. It behooves mankind to watch sedulously and guard the door of thought against the arguments of evil which would secretly rob them of man's divine birthright. Our protection and defense from sin, sickness, and death lies in constant watchfulness against the subtle rulers of the world's darkness. If we would follow in our Master's footsteps we must give up the material weapons of defense and seek God's way. To do this we must first understand the Christ-principle, which like a guiding star shines through the night of materialism into the dawn of a new day, fragrant with divine benedictions for all mankind.

The spiritual law of Love demands that we love our fellow man as ourselves; that we strive to hold him in the perfection of man's being as the immortal idea of God. Whatever manifests itself in mankind today as brute force, inflamed with hate, greed, murder, is the stigma handed down through the ages of the carnal mind since Cain rose up against his brother Abel and slew him. The false belief that man, God's image and likeness, originated from the

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dust of the ground, is the curse that is being lifted today through Christian Science.

Out from a night of materialism the star of hope has again shined in our hearts. Mrs. Eddy, God's inspired messenger to this benighted age, has unfurled the banner of our risen Lord, and through the revelation of "Science and Health with Key to the Scriptures" we have been given the chart of life eternal. On page 467 of the text-book we read: "It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent; war will cease and the true brotherhood of man will be established." The earnest student in Christian Science who daily directs his walk with God, in the unceasing activity of good, is helping to lessen the world's evils and demonstrating Christian Science to be the panacea for all human suffering. St. Paul says, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Far-reaching Testimony

JEANETTE L. NADEL

THE high value which our Leader attached to the giving of testimony at the Wednesday evening meetings is shown by the statement in Section 24, Article VIII, of the Manual of The Mother Church: "Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases.'" Since the giving of testimony is so important, it behooves us to speak clearly and distinctly in rehearsing our blessings, so that none may be deprived of the good which flows from these meetings. It might be well for those who give testimony to Truth's power to ponder Isaiah's words: "O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid."

In most of the larger churches the reader, after announcing that the meeting is open for the giving of testimonies, lovingly asks those who take part to raise their voices and speak distinctly, so that all may hear. In spite of this admonition many of the testimonies, which probably would be very helpful, are heard only by those in the immediate vicinity of the speaker, and very often only part of a testimony is heard by all of the congregation.

Surely if we are genuinely grateful for the help received from the study and practical application of Christian Science and have taken a decided stand for Truth, this very sense of gratitude will enable us to speak distinctly to those who attend our services, for we want all the world to share our joy. The fact that we are not telling of our own achievements, but are simply bearing witness to the power of Truth in our experiences, should give us courage and strength to overcome the error which would render our words inaudible.

The revelator heard the voice of Truth as the voice of many waters, and again as the voice of a great thunder. On page 568 of Science and Health we read: "A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain."

To those who listen for the gentle tone,
The Master's voice calls ever tenderly,
O thou oppressed and weary, come to me,
And, coming, make my peace and rest thine own.

EDITH L. PERKINS.

Selected Articles

[Judge Clifford P. Smith in *Berkshire County Eagle*, Pittsfield, Mass.]

The assertion of a New York clergyman, which the *Eagle* has reported, that Mrs. Eddy did not know what was in the Bible, had no other basis than the fact that she used the Bible, but not the books called the Apocrypha. He said, "Whatever Key to the Scriptures she wrote really is not to the complete Scriptures, but to the American Bible Society Scriptures." In other words, he denounced the Bible as it is commonly known, because it does not include the books of the Apocrypha, of which Webster's New International Dictionary says: "As they are not part of the Hebrew Bible, Protestants reject them as inspired sources of doctrine or as reliable history." In short, this gentleman found in the Apocrypha certain passages favorable to physicians, and used them as an argument against Christian Science.

With reference to this sermon the *New York Telegram* made the editorial comment that this clergyman "would do better, if he wishes to carry on an argument, to confine himself to the Scripture. His whole argument against Christian Science is based on what anonymous writers had to say in that collection known as the Apocrypha. Christian Science, as set forth by Mrs. Eddy, is based on the Bible."

The sermon or lecture in question was brought to a close with this question: "What has the Christian Science church done to relieve the wounded and the sick and the suffering in this war?" Probably this matter was intended as a rhetorical shell loaded with asphyxiating gas; but it can be answered, nevertheless. The Mother Church, The First Church of Christ, Scientist, in Boston, has received from its members and expended for the relief of sufferers from the European war more than $187,000. This church has a considerable sum still on hand for this purpose, and further contributions to this fund continue to come in. Besides this, the Christian Scientists of France, Germany, and Great Britain have been fully as active and useful as other citizens in their endeavors to alleviate suffering and mitigate the consequences of war. In these countries, also, more than a few men in their armies and navies have given grateful testimony to the direct benefits of Christian Science in times of need.

[Editorial in *The Reformatory Pillar*, St. Cloud, Minn.]

If we look below the surface of human life, we find that many of its mistakes and tragedies are due to the fact that a sense of injustice is being harbored in thought. This sense tends to produce resentment and a belief of grievance, or even a desire for revenge. Such conditions of thought ultimate in sin and despair, and unless corrected betimes, they are productive of crime and disaster. It therefore behooves humanity to examine carefully its concept of justice, and to maintain a mental attitude wherein the sense of injustice may be destroyed. The question at issue is not so much whether the person aggrieved has a just reason for resentment, whether an insult, injury, or wrong has been received or not; the question to be considered is whether the person in the case can afford to continue to harbor the belief of having been wronged.

Those who are familiar with the results of wrong thinking upon human lives, will recognize immediately the injurious effect of persisting in the belief of a wrong being committed. There is a Scriptural statement about man, that "as he thinketh in his heart, so is he." The habit of maintaining in the mind either an injury or a wrong tends to

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make the person who does this a wrong-doer himself. Unless the wrong or injury is forgiven, it will continue to harass and wound. For their own protection, therefore, all those who are laboring under the sense of injustice, whether or not this belief has a sufficient basis in human thought, must learn to forgive the offense, that is, to make it unreal.

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[Ezra W. Palmer in *Littleton* (Col.) *Independent*]

The objections of the Denver clergyman who recently attacked Christian Science in your city, seem to be on the basis that Christian Science does not teach according to his theological beliefs. Failure to teach according to his standards does not necessarily prove Christian Science to be wrong. For instance, this clergyman assumes that Christian Science does not teach "the deity of Christ." Christian Science does not teach that Christ Jesus was God. The Scriptures do not so teach. Jesus frequently said he was the Son of God, and on one occasion specifically denied that he was God, but declared that he was the Son of God, a teaching which Christian Science follows. (See John x. 33-36.) The dogma that Jesus was God was evidently injected into the teachings of the church about the third century. It has no support from the teachings of the Master or of his disciples.

Christian Science does not deny the doctrine of atonement. Doubtless the interpretation of the atonement given by Christian Science differs from the concept of this clergyman. That, however, need occasion no surprise, since the doctrine of atonement has been a mooted question among theologians throughout the ages, and many different views are held concerning it. The atonement, as Christian Science teaches it, is at-one-ment with God. In Science and Health (p. 23) Mrs. Eddy says, "The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love."

The Scriptures do not teach that no further message will be given from God to men except that contained in the Bible. The prophet Joel prophesied that "afterward . . . I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." This critic could hardly contend that this prophecy has been completely fulfilled. Jesus also said that there were many things to be taught which his disciples were not yet prepared to receive. He promised his followers that when they were spiritually prepared they would receive the Comforter, "even the Spirit of truth," which would abide with them forever. Therefore the contention of this critic that God would give to men no further message than that contained in the Bible is groundless.

The attempt is made by this critic to apply the prophecy in II Peter ii. 1-3 to Christian Science. The implication does not fit. Christian Scientists do not deny God or His Son Christ Jesus, nor does Christian Science lead men into heresies. On the contrary, the teachings of Christian Science lead men to love God and their fellow men, and cause them to love, study, and understand the divine truths of the Bible and to apply these truths in regenerating their own lives and in healing the sick and uplifting the sinner.

In closing his newspaper article the gentleman erroneously attributes this quotation to Mrs. Eddy: "Diet, bathing, and exercise are unscientific." This passage is not found in any of Mrs. Eddy's works. Mrs. Eddy deprecated that attitude of mind which busies itself with attention to diet, bathing, and exercise, as if by these men could gain and retain health and happiness. She said (Science and Health, p. 174), "Is civilization only a higher form of idolatry, that man should bow down to a flesh-brush, to flannels, to baths, diet, exercise, and air?" Mrs. Eddy believed thoroughly in sanitation and cleanliness, but she did not believe that these things should be an end in themselves and so engross one's time that no attention would be paid to keeping pure the thought. Jesus warned his followers against keeping clean merely the outside of the platter and said, "Blessed are the pure in heart: for they shall see God."

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[Marie Hartman in *Nieuw Keikelijk Weekblad*, The Hague, Holland. Translation]

It is a riddle how our clerical critic can write that Christian Science is liable to weaken morality and that it abandons the distinction between good and evil. In no other teaching than Christian Science do we find the line between good and evil so sharply drawn or so rigidly adhered to. For the notion that a small sin does not matter, there is no place in Christian Science, because it considers every sin as disobedience to God, and for that reason as guilt. The purpose of Christian Science is the same as the apostle Paul outlines for himself in the tenth chapter of II Corinthians, namely, to cast down "imaginations, and every high thing that exalteth itself against the knowledge of God," and to bring "into captivity every thought to the obedience of Christ."

According to the Scriptures, Christian Science considers God as the only creator, as the cause and Principle of all that is. His emanation is therefore all that is true, and includes all that is real. What proceeds from God must express His nature, which is eternal good, Love, Life, and as John says, the Light; all His expressions are good,—are rays of the divine Light. Obedience to the good, the true, the eternal,—to God's law as Jesus revealed it in the destruction of sin, sickness, and death,—transforms man by the renewing of the mind, makes him "put off the old man with his deeds," teaches him to serve God only and to partake of Jesus' saving grace.

Christian Science does not consider that as an expression of God which tries to prevent a man from obeying, serving, and honoring God. That which would make him believe that God and all which proceeds from Him are not supreme here and now, and induce him to take another than the narrow way "which leadeth unto life," is of the devil, of which Jesus said, "He is a liar, and the father of it." Since evil does not proceed from God, it cannot be numbered among the things true, eternal, and unchanging, and for that reason Christian Science does not call it real. By this Christian Science does not say that to the limited, unenlightened human consciousness evil does not exist, but that, on the basis of its unreality, it can be overcome by learning to know the truth which shall make mankind free. To conceive of evil as unreal can never lead to considering it as good, or not so bad, or even excusable; on the contrary, it teaches a man to be on his guard for the claims and temptations of evil, and to realize the power which his understanding of the truth gives him over it.

Neither in Mrs. Eddy's writings nor in the entire Christian Science literature can a single sentence be found which would in the least justify the contention that this teaching results in weakening morality or in abandoning the line between good and evil. In the Christian Science text-book, "Science and Health with Key to the Scriptures" (p. 339), Mrs. Eddy says: "A sinner can receive no encouragement from the fact that Science demonstrates the unreality of evil, for the sinner would make a reality of sin,—would make that real which is unreal, and thus heap up 'wrath against the day of

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wrath.' He is joining in a conspiracy against himself,—against his own awakening to the awful unreality by which he has been deceived. Only those, who repent of sin and forsake the unreal, can fully understand the unreality of evil."

Jesus said, "Every tree is known by his own fruit," and I am convinced that I am voicing the experience of all who honestly study Christian Science and apply this teaching, when I say that the Christian Science teaching of the unreality of evil is a mighty help in the struggle against sin. It reveals that evil, in whatever form, lacks divine sanction, and that therefore, when fighting evil, man has the invincible truth at his side.

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[John L. Rendall in *Sioux City* (Iowa) *Tribune*]

In an issue of the *Tribune* mention is made of a lecture in which the lecturer is quoted as stating that Christian Scientists "declare religion to be merely a system of bodily healing." In this statement the reverend gentleman is greatly mistaken. The healing work of Christian Science is only part of its regenerative and reformative mission. It does not receive any greater emphasis than was placed upon it by Christ Jesus and his disciples. When John the Baptist sent two of his disciples to Jesus asking, "Art thou he that should come? or look we for another?" Jesus answered, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

Christian Science healing means both physical and moral regeneration. It means the healing of the sick and the reformation of the sinner. It gives to mankind a better understanding of God and man, and of man's indestructible relationship with God. It teaches Christian charity, kindliness, and brotherly love, and strongly emphasizes the necessity for compliance with the spirit of the golden rule: "All things whatsoever ye would that men should do to you, do ye even so to them." It will thus be seen that Christian Science is very much more than "a system of bodily healing."

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[S. T. Downs in *Washington* (Ind.) *Herald*]

Christian Science is proving the truth of the Master's statement, "He that believeth on me, the works that I do shall he do also," by healing the sick and reforming the sinner; and in the cry of "devil," "humbug," "fraud," "imposition," and the like, we are reminded of the Scriptural account of the Pharisees' accusation that the great Master cast out devils "by Beelzebub the prince of the devils." That Christian Science healings are the work of God is proved beyond cavil in the almost numberless testimonies that have been printed in the Christian Science periodicals and given by the spoken word in public testimony meetings.

There are also large numbers of these same people, and many others, who are giving testimony through purer and nobler living that Christian Science heals sin and destroys the love of it. The fallacy of attempting to detract from these healings by saying that they are accomplished through mental suggestion, will become apparent to any investigator who will read impartially the chapter entitled Animal Magnetism Unmasked, in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy; and also the discussion of the subject in a number of places in her other writings. Mrs. Eddy makes it very clear that one can practise Christian Science only as he has ceased to practise mental suggestion.

The claim that Christian Science is not Christian contrasts widely with the fact that it is based on the teachings and works of Christ Jesus as set forth in the Scriptures. We must insist that preaching the omnipresence and omnipotence of God, divine Love, and healing the sick as one of the "signs following," is the highest type of Christianity. We must insist, too, that such works are scientific,—Christianly scientific because they are accomplished through the operation of spiritual laws as revealed by Christ Jesus. These laws are found in the spiritual import of the Word and are clearly explained in the Christian Science text-book.

There is a somewhat common notion with opponents of Christian Science that it teaches such absurdities as, "Believe yourself well and you will be well," as was stated by our critic. One who would approach Christian Science with such a notion and then read superficially, or for the purpose of getting material for an attack, might feel that he could take a few disconnected sentences from Science and Health and twist them into such a meaning; but the true seeker, the one who approaches Christian Science to learn what it actually teaches, will learn that our brother has failed to see the great difference between blind belief and spiritual understanding. It is true that Christian Science teaches sickness is an erroneous belief, but it teaches at the same time that spiritual law, operating in human consciousness through an understanding of God and of man's relation to Him, destroys such a belief. This is what the great Master meant when he said, "Ye shall know the truth, and the truth shall make you free."

In discussing the Christian Science teaching about God, our brother stated among other things that Christian Science says "God is not a person." This statement is liable to lead to considerable speculation, depending upon one's understanding of the word "person." Mrs. Eddy discusses the use of the words "person" and "personal" in this connection on page 116 of Science and Health: "If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense. An infinite Mind in a finite form is an absolute impossibility." Christian Science does not attempt to define the precise form of God, but declares in many ways that He is not physical or corporeal. The Christian Science attitude is exactly that of the beloved disciple as expressed in his first epistle: "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

We do not believe the Scriptures will warrant the critic's statement, "If Jesus Christ was not God, he is nothing;" and in the light which Christian Science throws on this subject it will be seen that Jesus specifically declared that he was not God. The church has for centuries made no distinction between the man Jesus and the Christ he revealed, while Christian Science does make this distinction and employs the term Jesus chiefly to distinguish the physical from the eternal Christ, or divine Principle that he revealed. He said, "Why callest thou me good? there is none good but one, that is, God." At another time he said, "The Father that dwelleth in me, he doeth the works."

These statements show that Jesus had no intention of giving the impression that he was God. He certainly was not referring to his bodily form when he said, "Lo, I am with you alway, even unto the end of the world." In the references to the atonement and the claim that Jesus was God, our critic's statements show the inconsistency of such a theory, because it is inconceivable that God should have suffered to appease His angry self. Christian Science shows that while Jesus' suffering on the cross was inevitable, it was that man might become reconciled to and know of God, infinite Love, and not that God might be reconciled to man.

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Editorial

"Seek ye the kingdom"

HUMAN existence is so largely made up of conscious and unconscious beliefs in the reality of matter and of evil, that he who would measurably demonstrate the allness of God, good, must keep himself well schooled and alert not only in the constant practice of his best sense of right doing, but also in an attempt to analyze every thought, motive, and expression in its right relationship to the first commandment, "Thou shalt have no other gods before me." Through this mental analysis he will find that one of the most insidious beliefs which comes to him to be disposed of is that which in various ways insists that there necessarily must be times of lack of substance as well as times of plenty, times of depletion as well as times of accretion, dull seasons and busy seasons.

An analysis of this belief or suggestion would of course show at once that it is antagonistic to this primary commandment, inasmuch as it posits a further belief that God is unmindful of the needs of man or is incompetent continuously to supply them. Still further analysis will prove that this belief is not of itself even fundamental or basic, but rather the outcome of a far more serious belief, namely, that evil is as real and as powerful as good, which is simply another way of saying that God is the creator of both good and evil, or that there is some other creator equally powerful or equally immanent. Of course this is a mistaken concept of God and His creation, and most persons when they see that in effect it constitutes a breach of the first great commandment will gladly disown and repudiate it, for if God were the creator of evil He would be worse and more guilty than any criminal that ever faced trial.

When Jesus fed the multitude with the few loaves and fishes, he proved that the apparent lack in this case was an illusion, without foundation, and not according to God's law. If he had believed that matter was real, and the alleged lack of it could be supplied only by the material processes which we so glibly refer to as the laws of nature, he, and those who followed him to the "desert place" where he "healed their sick," would have been helpless and afraid in the face of such a problem as there presented itself. Fortunately for them, and fortunately for all succeeding generations who have "believed on him," he knew that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He also, on another occasion, pointed out the way to annul the belief of depletion when he said, "Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind . . . but rather seek ye the kingdom of God; and all these things shall be added unto you."

Jesus also knew the great truth which Mrs. Eddy has stated on page 280 of Science and Health: "Finite belief can never do justice to Truth in any direction. Finite belief limits all things, and would compress Mind, which is infinite, beneath a skull bone. Such belief can neither apprehend nor worship the infinite; and to accommodate its finite sense of the divisibility of Soul and substance, it seeks to divide the one Spirit into persons and souls." She says further: "The only excuse for entertaining human opinions and rejecting the Science of being is our mortal ignorance of Spirit,—ignorance which yields only to the understanding of divine Science, the understanding by which we enter into the kingdom of Truth on earth and learn that Spirit is infinite and supreme. Spirit and matter no more commingle than light and darkness. When one appears, the other disappears."

The application of these teachings would seem to be, that what humanity needs to do is to get rid of its false beliefs about God, man, and substance, by acquiring a correct understanding of God, and to realize that to know Him aright is life eternal; also, that this life cannot be rendered barren nor be terminated by the material phenomena which we have believed to be "laws of nature" and to which we have mistakenly yielded obedience, instead of putting our trust "in the living God, who giveth us richly all things to enjoy."

ARCHIBALD MCLELLAN.

Giving and Receiving

THE suggestion that an individual cannot afford to give virtually declares that he is not ready to receive. The seeming mortal law works both ways, and tends to prove itself by inversion: if we cannot receive, we cannot give; and if we cannot give, we cannot receive. Mankind may be said to have the choice between these two statements, and yet there is no real choice, because both lead to the same conclusion, namely, to lack, want, and poverty. The surest way of becoming poor is to stop giving, and metaphysically considered the reason is obvious. Refusing to give, mankind mentally insists that it has nothing to give, or at least not enough to give, thereby limiting itself and declaring for a separation between God, the infinite source of all, and man, His expressed image.

The habit of reiterating that we cannot afford to give springs from fear, and acts like a series of checks upon our activity, our intelligence, and our ability, ultimating in inaction, apathy, and loss alike of power and of substance. Looking forward to a time when we will not be asked to give as much as at present, is preparing for ourselves a time when we shall have nothing to give. The fact is, that the future holds in store constantly more giving, and not less, on the part of advancing Christian Scientists, for less giving would mean retrogression and so eventual destruction of the power to receive.

Jesus' commendation of the widow's mite was not due to the fact that the mite was so small, but that it was the widow's all. There is no special virtue in putting small change into the church collection instead of a larger amount. Jesus' advice to the twelve disciples, as he sent them forth to preach and to heal, included the exhortation, "Freely ye have received, freely give." At another time he said to them, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

The prayer which saves and heals declares that man has already received. An individual wholly uninstructed in Christian Science might object to this by asking how any one can believe he has received before there is any evidence to the physical senses that this is the case. The answer lies in that spiritual understanding which knows that all good is in reality already created and already belongs to man as God's manifestation. This is the realization which destroys a belief of lack and places us in position to dispense freely and to bestow liberally.

On page 79 of Science and Health Mrs. Eddy has put the case succinctly by writing, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us." It has been repeatedly observed in the course of the history of the Christian Science movement that when Christian Scientists have responded fearlessly to the call for funds from the Leader and from The Mother Church they have been enriched thereby. At the time of the extension of The

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Mother Church, for instance, many branch churches and societies responded to the call by sending the whole of their building funds, thus seemingly surrendering immediate plans for church buildings of their own. The general verdict was that by so doing the branch churches and societies were later able to raise funds of their own in unexpected and often more expeditious ways. They thus proved that by breaking the seeming mortal law which attempted to declare that they could not afford to give, they promptly also broke the same law which was trying to prevent them from receiving.

These simple scientific facts, demonstrable in Christian metaphysics, when understood and practised by humanity at large are destined to transform all economic doctrines and to settle all questions of political economy and taxation. Christian Science alone can explain the law of supply and demand. Far reaching beyond the ken of the present-day theorist is the metaphysical fact that scientific giving enriches and so is the eventual cure for poverty both in the individual and in the community.

WILLIAM D. MCCRACKAN.

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"Vain repetitions"

STUDENTS of Christian Science may well ponder deeply the counsel of the Master with respect to prayer, and also that given by Mrs. Eddy in the first chapter of Science and Health, where she makes a clear distinction between true prayer and an empty form of words which can never be other than barren of results. There can be no question that those who come into Christian Science learn the power of prayer in ways which they never deemed possible in their former religious experience, and yet, as they would willingly admit, each day should bring to them a fuller, clearer understanding of God, and also of that which relates human consciousness to the divine, namely, the communion with the infinite Mind which alone constitutes true prayer.

It is well worth our while to study earnestly the instructions of Christ Jesus respecting prayer given in the sixth chapter of Matthew, and we shall there find that he has a great deal to say about false concepts of it. Among other things he warns his followers against audible and public prayers, but even when he tells them that they should enter into the closet and shut the door, there to commune with the "Father which is in secret," he immediately follows this admonition with the command: "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them." Students of Christian Science might say at once that they have gotten away from the forms of prayer here called "vain repetitions," but perhaps they do not always see as clearly as they should that all persistence in the use of formulas is a most subtle form of disobedience to this command of our Master, and is also at variance with the instruction given in our text-book in the chapter on Prayer.

Christian Scientists accept gladly the statement of our Leader, as found on page 16 of Science and Health, where she says that the Lord's Prayer "covers all human needs." They prove this true in the healing of sickness as well as in the overcoming of sin, that is, where the letter of truth is clearly understood and the spirit accompanies the declaration of the letter. The opening statements of the Lord's Prayer express the absoluteness of God in such a way that no shadow of material belief can hinder the realization of all the good sought after by those who with love and reverence thus approach divine Love. In other words, this prayer spiritually understood rules out the belief that there can be either want or woe, sin, sickness, or death in the kingdom of God.

Those who study this prayer with its spiritual interpretation as there given, must surely see the subtlety of mortal belief which would have them seek out other prayers or formulas which purport to be something better and more powerful than the Lord's Prayer with its spiritual interpretation, which has such an important place in the First Lessons given in all Christian Science Sunday schools. Let those who may be tempted to use or to pass around formulas ask themselves whether it would be right to offer these to the pupils in the Sunday school with the same argument which accompanies their proffered use among adults, namely, that they are higher or more practical statements of truth than can be found in our Leader's writings. Of course no one would venture to put it in just this way, but this is the subtle argument underlying the attempt to substitute these for the clear statements of divine Science found in our text-book and our Leader's other writings, and a word to the wise is surely sufficient.

We must have a clear sense of the letter of Science and a constantly unfolding sense of the profound depths of truth in the words and works of Christ Jesus, and as this is legitimately gained we shall not depend upon any mere repetitions of words even if they be "with enticing words of man's wisdom," but instead we shall know the power of Truth and Love and declare it with the "demonstration of the Spirit" which St. Paul said accompanied his statements of the truth that heals and saves.

ANNIE M. KNOTT.

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Among the Churches

Current Notes

VALDEZ, ALASKA.—Prof. Hermann S. Hering lectured in Eagle Hall under the auspices of the Christian Science Society on Thursday evening, July 13. There were two hundred and four persons present, and this we feel, out of a population of seven hundred and fifty, is a good percentage. The audience was attentive during the entire lecture and seemed interested and appreciative. At the close of the lecture we distributed 109 *Sentinels*, 21 *Journals*, and 16 *Monitors*. We feel that much good seed has been sown and know that interest in our cause will grow.—*Correspondence.*

TRINIDAD, COL.—The latest building improvement to be made in the city of Trinidad started with the breaking of ground for the new church edifice of First Church of Christ, Scientist, this morning [July 29]. It is the plan of the local church to erect a building which with furnishings and heating plant will cost about ten thousand dollars, and it is expected that the church will be ready for occupancy by Nov. 15.

The Picketwire.

BANGOR, MAINE.—During the year we have given 84 one-month subscriptions to the *Monitor*, have given out 1130 copies containing special articles, and have placed 11 yearly subscriptions. There have been also 5 yearly subscriptions to the *Sentinel* and 3 to the *Journal*. We have distributed 4308 *Sentinels*, 355 *Journals*, 29 *Herolds*, 13,876 *Monitors*, 22 pamphlets, 2098 lectures and other literature, a total of 20,688 pieces.—*Literature Distribution Committee.*

TOMAH, WIS.—Work is progressing daily on the foundations of the new house of worship of the Christian Science church, corner of Milwaukee and Oak Streets. The building is to be 65 by 48 feet over all. The contract calls for the completion of the building on Nov. 1.—*Tomah Journal.*

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Fort Dodge, Iowa.—Action was taken on Monday night [July 31] by members of First Church of Christ, Scientist, whereby they accepted an agreement previously reached regarding an exchange of the church property at the southwest corner of Twelfth Street and First Avenue North for two lots at the vacant southeast corner of Twelfth Street and Sixth Avenue North.

The site of the present church is 75 feet on First Avenue North by 116 feet on Twelfth Street. The two new lots that have been exchanged for it are each 70 by 140 feet.

Fort Dodge Messenger.

Concord, Mass.—The edifice of First Church of Christ, Scientist, Concord, Mass., was dedicated Sunday morning, May 14. In the early spring of 1899 a few persons gathered in a home on Main Street to read together the Christian Science Lessons. The little band continued these gatherings until the number outgrew the home, and quarters were then secured in Masonic Hall, where in 1904 they organized as a society. A year later the Middlesex Mutual Fire Insurance Company offered the society a room. Here the organization increased in membership and strength, and in 1908 a charter was procured and First Church of Christ, Scientist, Concord, Mass., was duly incorporated according to state laws.

The Concord Minute Man.

Charleston, S. C.—Yesterday [Aug. 13] First Church of Christ, Scientist, held services in its own building. This is the first time in the history of the state that a Christian Science congregation has ever held services in its own edifice. There are several congregations in the state, but all of them use rented halls. The little church has just been erected at the southwest corner of Lee and Bradford Streets. The auditorium is 45 by 50 feet and comfortably seats four hundred people. Ground was broken for the foundation of the new structure on May 2, and the work was rushed for completion at the earliest moment possible.

The Charleston Gazette.

Seattle, Wash.—Marking the beginning of actual construction work on the hundred thousand dollar edifice of Fourth Church of Christ, Scientist, at Eighth Avenue and Seneca Street, contracts for construction and plumbing were awarded this week [Aug. 7] and the excavation for the first unit of the structure already has begun. It is the desire of the construction committee to hold services in the new unit by Jan. 1, 1917. The first portion to be erected will be used as the Sunday school room in the complete structure. Plans for the new church are so arranged that services may be held in the initial unit while construction work on the other parts of the building is in progress.—*Seattle Times.*

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The Lectures

Oxnard, Cal.

The Rev. R. E. McKnight, in introducing Virgil O. Strickler, who lectured on Christian Science in the Oxnard Opera House, said:—

All fair-minded people who have investigated the subject will concede at least three things concerning Christian Science:

First, that no other religious belief has ever had such a rapid growth. Within the last half-century Christian Science has encircled the globe, numbering among its adherents people from all walks and conditions of life and notably many of the most intelligent and spiritually minded men and women of this age. Second, that Christian Science, because of the purity and spirituality of its teachings, tends to elevate, ennoble, and refine, producing characters whose practical Christianity is manifested in their daily lives. Third, that Christian Scientists are the happiest people on earth, radiating sunshine wherever they go.

These facts, noted during business travels throughout the state, led me to study the subject. I made a three years investigation of Christian Science, and becoming thoroughly convinced that it is the truth which Jesus taught and practised, I decided, after thirty-five years' work in the ministry of one of the leading denominations, to become identified with this splendid body of people.—*Correspondence.*

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Walla Walla, Wash.

Frank Bell delivered a lecture on Christian Science to the entire inmate body of the Washington State Penitentiary. The speaker was introduced by Warden Drum, who, while acknowledging his lack of information as to the tenets of the Science, declared his open-mindedness on the subject, and expressed his belief that persons whom he knew had been cured and rehabilitated through a study of Christian Science. He assumed the broadly philosophic stand that he never refused to accept tentatively that which he believed had benefited others.

Mr. Bell spoke for over an hour, and a pin could have been heard if dropped during any portion of his discourse. Seldom has a speaker succeeded in holding our sustained attention for so long a time, and this was not due to any unusual oratorical ability on the part of the lecturer. It was rather because this was the first *ex cathedra* exposition of Christian Science that many of us had heard, and we were intensely interested therein. As the speaker told, with the characteristic stamp of sincerity, how he had been rehabilitated physically, morally, and socially through its ministrations, it exerted an appeal as strong as must have characterized the first relation of the miracles of Christ to the hopeless and despairing. It aroused within us the possibility that it might bring into our lives that hope for material and spiritual betterment without which life itself becomes valueless.

Our View Point.

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Niagara Falls, N. Y.

The introductory remarks of Robert J. Berkinshaw in presenting Bliss Knapp, who lectured on Christian Science, were as follows:—

The urgent need of our time is not, as some seem to think, a great religious sentiment or excitement, or more philanthropy; of these things it is doubtful if the world ever before had such an abundance. What thoughtful men and women everywhere are wanting is something that will fill an unsatisfied longing for peace, comfort, and health right here and now,—a statement of a religious truth from pulpit and people which carries conviction with it, or in other words an exemplification of the truth that Jesus said made for freedom, freedom from sinful tendencies, from physical and mental difficulties. The conditions under which we are living today call for a practical and definite religious thought. They call for a presentation of a religious truth which will appeal to our enlightened sense of adjustment and explain to us the reason for the many apparently inexplicable things in our every-day life. To attribute everything to God and then try to get rid of some of the things we think He sends us because we do not desire them, does not strengthen our faith in Him but weakens it. We want a far different understanding of God than this, if we are to retain our better and nobler natures so that we can love and serve Him intelligently,

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knowing that the spiritual life is the most practical and satisfactory, in fact the only real life.

The Christian Science churches in all parts of the world are filled, usually to overflowing, with people who at one time were afloat and tossed about upon the seas of ill health, uncertainty, and doubt, not knowing where to find a haven of peace and rest, but who now have a chart and compass which enables them to find the port for which they formerly searched in vain, and what is better still they can and do direct others without any doubt or fear.—*Correspondence.*

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New York, N. Y.

The introductory remarks by Campbell MacCulloch, first reader, on the occasion of Prof. Hermann S. Hering's lecture on Christian Science, given in First Church of Christ, Scientist, were as follows:—

Religion is generally accepted to mean faith in a supernatural power which, for reasons of its own, occasionally sets aside what are termed material laws and manifests either good or evil in the process. Christian Science, on the contrary, is teaching mankind that true religion is accurate knowledge of divine power, which operates according to fixed law and cannot in any manner manifest evil. It further teaches that it is possible truly to know God in a scientific, accurate way, so that His spiritual law can be brought to bear upon the problems of humanity to the end that so-called incurable disease is healed and poverty banished, and the human capacities are increased to the point of real efficiency.

Many people have quarreled with Mrs. Eddy's use of the word Science as applied to matters of religion, but she has amply proved that unless religion is scientific, and therefore accurate and precise in its statements and application, it can never be of permanent value in a practical way. What the average man wants is help now, not the promise of it hereafter; he wants solution, not resolution, and the world is gradually coming to understand that such solution is to be found in Christian Science.—*Correspondence.*

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Lectures to be Delivered

CALIFORNIA—Hanford: Ezra W. Palmer, Ashby Theater, 8 p.m., Oct. 24.
Marysville: Virgil O. Strickler, Atkins' Theater, 8 p.m., Oct. 26.
Pasadena: Ezra W. Palmer, Church Edifice, Oakland Avenue, near Colorado Street, 8 p.m., Oct. 26.
Visalia: Ezra W. Palmer, Theater Visalia, 8:15 p.m., Oct. 23.

CANADA—Brandon, Manitoba: Bliss Knapp, City Hall, 8 p.m., Oct. 16.

CONNECTICUT—Hartford (Second Church): Edward A. Merritt, Palace Theater, 3:30 p.m., Oct. 22.

DISTRICT OF COLUMBIA—Washington (First and Second Churches): George Shaw Cook, Poli's Theater, 3 p.m., Oct. 22.

ENGLAND—Blackpool, Lancashire: John Sidney Braithwaite, Grand Theater, 3 p.m., Nov. 5.
Hull, Yorkshire: John Sidney Braithwaite, Royal Institution, Albion Street, 8 p.m., Nov. 6.
London (First Church): John Sidney Braithwaite, Queen's Hall, Langham Place, West, 8 p.m., Nov. 2.
Manchester (First Church): John Sidney Braithwaite, Town Hall, Levenshulme (note change), 7:30 p.m., Oct. 31.

ILLINOIS—Riverside: John W. Doorly, Town Hall, 8 p.m., Oct. 24.
Rock Island: Charles I. Ohrenstein, Church Edifice, Seventh Avenue and Twenty-second Street, 8:15 p.m., Oct. 23 and 24.

INDIANA—Kendallville: Charles I. Ohrenstein, Boyer Opera House, 2:45 p.m., Oct. 22.
Mt. Vernon: John Randall Dunn, County Court House, 8 p.m., Oct. 27.
Vincennes: Prof. Hermann S. Hering, Church Edifice, Hart and Third Streets, 8 p.m., Oct. 26.

IOWA—Des Moines: Charles I. Ohrenstein, Coliseum, 8:15 p.m., Oct. 27.
Villisca: Willis F. Gross, Armory, 7:30 p.m., Oct. 24.

MASSACHUSETTS—Fitchburg: Dr. Walton Hubbard, City Hall, 3 p.m., Oct. 22.

MICHIGAN—Ann Arbor: John W. Doorly, Whitney Theater, 3 p.m., Oct. 22.
Grand Rapids: John W. Doorly, The Coliseum, 78-84 Commerce Avenue, S.W., also entrance on Division Avenue, South, 8 p.m., Oct. 23.
Port Huron: Frank Bell, Masonic Temple, 8 p.m., Oct. 23.
Saginaw: Frank Bell, Academy of Music, 3:30 p.m., Oct. 22.

MONTANA—Anaconda (First Church): Bliss Knapp, Margaret Theater, 8 p.m., Oct. 26.
Hamilton: Bliss Knapp, Lucas Opera House, 8:30 p.m., Oct. 27.
Helena: Bliss Knapp, Unitarian Church, 8 p.m., Oct. 24.
Lewistown: Bliss Knapp, Myrtle Theater, 8:15 p.m., Oct. 23.

NEBRASKA—Omaha (First Church): Bicknell Young, Church Edifice, St. Marys Avenue and Twenty-fourth Street, 8 p.m., Oct. 24.
Omaha (Third Church): Bicknell Young, Druid Hall, 2414 Ames Avenue, 8 p.m., Oct. 26 and 27.
Omaha (joint lecture): Bicknell Young, Boyd Theater, Seventeenth and Harney Streets, 12:15 to 12:45 noon, Oct. 25.
Weeping Water: Bicknell Young, Church Edifice, 8 p.m., Oct. 23.

NEW JERSEY—Cranford: Edward A. Merritt, Church Edifice, Springfield Avenue and Miln Street, 8:15 p.m., Oct. 23.
Morristown: Clarence C. Eaton, Washington Hall, Speedwell Avenue and Park Place, 8:15 p.m., Oct. 24.
Ridgewood: William W. Porter, Play House, 4:15 p.m., Oct. 22.
Trenton: Prof. Hermann S. Hering, Crescent Temple, 65 North Clinton Avenue, 8:15 p.m., Oct. 24.

NEW YORK—Hornell (Second Church): John Randall Dunn, Woodbury Universalist Church, 8 p.m., Oct. 20.
Hudson Falls: Dr. Walton Hubbard, Court House, 8 p.m., Oct. 16.
New Rochelle: John Randall Dunn, Loew's Theater, Main Street, 3:30 p.m., Oct. 22.
New York (Third Church): Edward A. Merritt, Church Edifice, 125th Street, near Madison Avenue, 8 p.m., Oct. 24.
Olean: Edward A. Merritt, Church Edifice, East State and Barry Streets, 8 p.m., Oct. 26.
Schenectady: Prof. Hermann S. Hering, Van Curler Opera House, 3:30 p.m., Oct. 22.
Woodstock: William W. Porter, Firemen's Hall, 8 p.m., Oct. 20.

NORTH CAROLINA—Asheville: George Shaw Cook, Majestic Theater, 8:30 p.m., Oct. 19.

OHIO—Tiffin: George Shaw Cook, Masonic Temple Auditorium, 8:15 p.m., Oct. 26.
Warren: George Shaw Cook, The Armory, 8:15 p.m. (eastern time), Oct. 27.

OKLAHOMA—Ardmore: William R. Rathvon, High School Building, 8 p.m., Oct. 24.
Enid: William R. Rathvon, Tabernacle, 3 p.m., Oct. 22.
McAlester: William R. Rathvon, Church Edifice, First and Washington Streets, 8 p.m., Oct. 26.
Stillwater: William R. Rathvon, Grand Opera House, 8 p.m., Oct. 23.

OREGON—Eugene: Virgil O. Strickler, Oregon Theater, 8 p.m., Oct. 24.
Pendleton: Virgil O. Strickler, Temple Theater, 3 p.m., Oct. 22.

PENNSYLVANIA—New Castle: George Shaw Cook, Opera House, 8:30 p.m., Oct. 24.
Scranton: Clarence C. Eaton, Church Auditorium, 3 p.m., Oct. 22, and 8 p.m., Oct. 23.
Warren: John Randall Dunn, Library Theater, 8 p.m., Oct. 23.

SOUTH DAKOTA—Sioux Falls: Bicknell Young, Colonial Theater, 4 p.m., Oct. 22.

WASHINGTON—Vancouver: Virgil O. Strickler, Rex Theater, Tenth and Main Streets, 8 p.m., Oct. 23.

WISCONSIN—Madison: John W. Doorly, Woman's Building, 240 West Gilman Street, 8:15 p.m., Oct. 26.
Watertown: Charles I. Ohrenstein, Turner Opera Hall, 8:15 p.m., Oct. 21.

WYOMING—Sheridan: Bliss Knapp, Orpheum Theater, 3 p.m., Oct. 22.

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Testimonies of Healing

I rejoice with many others in being able to testify to the power of Truth. Since coming into Christian Science I have been blessed physically and spiritually. So lovingly and beautifully was the truth presented to me that I was healed of eye trouble and of headaches in one treatment, and immediately discarded my glasses. Many minor ailments also disappeared almost instantaneously, and I found myself free physically before the message of Christian Science was fully grasped. I am so thankful for the loving thought which smoothed my path and directed me along higher channels. For the past few years the illusions of sense have been overcome by my own understanding of Christian Science, gained through the study of Science and Health in conjunction with the Bible. Although the way has often seemed beset by insurmountable difficulties and mortal mind was prone to discouragement, the radiance of ever-present Love always dispelled the clouds when the desire was sincere and free from earthly taint and selfishness.

My husband has been healed of stomach trouble and attacks of biliousness, as well as many minor ills. We now rely on Truth in all times of need; even in business God is our guide, and we know that infinite Love is indeed the source of all supply. Above all else I am grateful for the higher understanding of love, whereby we may destroy the illusion that God's children reflect anything but divine Love. Every loving thought for our fellow man brings us nearer to the fulfilment of the command which Jesus gave us,—"That he who loveth God love his brother also."

I try to show my gratitude and appreciation of Mrs. Eddy's wonderful gift to us by guarding the portals of thought and eliminating all thoughts of self in my sincere effort to reflect Love. My heart overflows with love to God and gratitude to our beloved Leader for the peace and joy this knowledge is bringing to all mankind.

Mildred Scott Catterlin, Los Angeles, Cal.

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Like unnumbered thousands I am profoundly grateful for the manifold blessings received through the ministration of Christian Science. Recently I suffered from a headache so severe that I was unable to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and could hardly lay my head on a pillow. A practitioner was asked for treatment, and within an hour I was much relieved and shortly thereafter completely healed. Not only is Christian Science curative but it is preventive as well. In the ten years that I have been interested in this teaching not a day has been lost from my work on account of illness. While error has frequently tried to manifest itself, every ill has been reduced to its native nothingness through the application of metaphysics as taught in Christian Science.

For all the healings experienced I am deeply thankful to God, also grateful to Mrs. Eddy, who through the fulfilment of her pure and exalted life-purpose uncovered for us the Christ-way of living and healing. I would also like to add a word of appreciation for the Christian Science literature, which affords me so much help.

Joseph S. Glickauf, Chicago, Ill.

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I do not know of any one who has more reason than myself to be grateful for Christian Science healing, both physical and spiritual. From childhood I had suffered severely from headaches, and through the winter season from continuous throat trouble. Then followed an injured ankle, and an attack of scarlet fever which left deafness in its train; and still later a low, nervous fever added stomach disorder to the list, until the belief in sickness became chronic. The household was in the throes of a controversy over the old relentless theology, so between physical suffering and mental unrest the way was opened for Christian Science.

My first introduction to Christian Science was through reading an adverse criticism in a magazine article. One of its statements was to the effect that Mrs. Eddy had written a book which healed the sick simply by reading it. I wanted that book, but could not procure a copy in any of the local bookstores, so eventually sent to Boston for one. I had not at this date met any one who had even heard of Christian Science.

In my first reading of "Science and Health with Key to the Scriptures," a case of healing was brought out which prevented an operation. For about a year after this I was physically well, but one evening a sudden, severe attack of the old throat trouble presented itself. In fear and trembling I took up Science and Health, intending to read for only a little while; but when I looked at the clock, thinking it was bedtime, it was two in the morning. All the suffering was gone except a slight hoarseness, and the dreaded night was half over. Later a headache came on. After a few hours of suffering I suddenly remembered that a friend was due on the six o'clock afternoon train, and would come straight to the house. What would I do? The family, including the household help, were up in the mountains, and I had stayed behind for the quiet of a couple of days' study of Christian Science.

When I again thought of the headache, I was entertaining the friend quite late in the evening. I had risen, attended to the household duties without any effort, and there was no trace of the headache. Right here there was a conflict over superstition. Hitherto I had believed that "the angels of His presence . . . our guardians in the gloom" (Science and Health, p. 174), could only come when we were perusing the Bible and Science and Health. I then saw that true thought is active all the time, and neutralizes the sick belief or evil suggestion. I could add to the list of my own physical relief many cases of healing for my children.

For the physical relief I am profoundly grateful, but words fail to express my gratitude for the spiritual uplift,—to know that right thinking is preventive of physical suffering, and to know what right thoughts really are; to know how to pray and also to know that prayer is answered as one prays; to discern, however faintly, the unchanging, infinite, eternal character of the divine Mind. We thank God daily for the blessing of Christian Science and for the example of the pure, unselfish, spiritual life of Mrs. Eddy, who has proven that the moral precepts of Jesus are not a theory, but an every-day demonstrable possibility, obedience to which brings not a future but a present reward.

Margaret Mackay Creighton, Westmount, Province of Quebec, Canada.

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When in October, 1913, divine Love directed my steps to the door of a Christian Science practitioner, I was overcome with discouragement on account of business conditions, broken in health, and weakened in faith in God. An eminent specialist had told me that an operation was the only alternative from constant dependence upon drugs, enforced rest, and limited diet. Lovingly the first revelation of Truth came to me, and I walked from the practitioner's office a well man, with all fear destroyed and conscious of strength sufficient for the day. It was the beginning of my restoration, and though since that time minor discords have appeared from time to

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time, they have been quickly overcome, usually without the aid of a practitioner. Best of all has been the assurance of God's protecting care, with love for my neighbor and the privilege of telling what God has done and is doing for me. The day seems wasted that brings no friend to inquire the cause of the regained health and happiness which are so apparent.

I am grateful for the opportunity to read our Leader's writings, together with the *Sentinel*, *Journal*, and *Monitor*, regularly, also for the lectures printed in pamphlet form, and for membership both in a local church and in The Mother Church.—THOMAS B. FITZGERALD, Camden, N. J.

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I am glad to give this testimony, as it shows so clearly the futility of material means when compared with spiritual might. About six years ago our little daughter, then two years old, in jumping from the doorstep on to the porch in her bare feet ran a needle into her foot, just under the small toe joint. It broke off, leaving about two thirds of the needle in her foot. I quickly telephoned to a Christian Science practitioner, but instead of leaving it to God and trusting in His love and care, I seemed to be constantly thinking of tales I had heard of bad results from similar accidents, so a surgeon was called. Two incisions were made, but all attempts to remove the needle failed. It was deeply embedded in the foot, and a few days later an X-ray examination showed it with the point sticking into the bone. The surgeon then had powerful magnets inserted into the opening, as he hoped in that way to draw the needle out, but this also failed. The child was therefore taken home, the foot bandaged, and Christian Science treatments were given regularly for about ten days. At the end of that time, when the X-ray was again used, the needle had disappeared. In spite of the cutting and probing on two different occasions, there was never a sign of inflammation or soreness. The child seemed perfectly comfortable during the period of healing, and even the scar has since disappeared.

I am deeply grateful to God for giving us in this day one pure enough to hear the "still small voice" of Truth, wise enough to obey it, and unselfish enough to give it to the world.—FREDERIKA U. BARNHART, Winnetka, Ill.

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In September, 1911, I was healed of the liquor habit and attendant evils through Christian Science treatment, and in a manner that left no doubt of the activity of some power at that time unknown to me. In order to discover by what means the healing had been effected, I began to read Science and Health, and read it through at the rate of once a month for nearly a year, at first without any comprehension of its contents except an occasional glimmer of the truth here and there. As the reading continued, however, some understanding of the book began to unfold to me.

During this period a number of treatments for various mental and physical inharmonies were given me, and one by one these conditions disappeared. Among the ailments healed were chronic irritability, despondency, and extreme selfishness, while rheumatism, neuralgia, malaria, and liver trouble likewise yielded to the power of Truth. I have learned that it is not the extent of one's knowledge of Christian Science that counts, but how much one puts into practice. At first it was not clear to me why I should be "grateful for the good already received" (Science and Health, p. 3), if all good was mine by inheritance, until I learned that real gratitude is a spiritual state of mind, or having "the mind of Christ."

My wife and children, my father and one sister, have all been healed through the application of Christian Science as a result of the healing that came to me, and my home has been transformed from a state of misery to one of peace and happiness. The *Sentinel*, *Journal*, and *Monitor* have been constant helps, and my prayer is that as this testimony goes out, in and through the channel which love and wisdom has provided, the evidence of my sufficient reason for being grateful may help and encourage others, even as I have been helped and encouraged.

My cause for gratitude is so great that when even a little of all that I have to be grateful for is recalled, I am impelled to seek more earnestly the understanding of those statements of truth that Mrs. Eddy, through devotion and obedience to the one God, has given to the world in "Science and Health with Key to the Scriptures," the study and understanding of which brings healing today.

CHESTER L. CHAMBERLAIN, Los Angeles, Cal.

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[Translated from the French]

I became acquainted with the benefits which Christian Science bestows upon mankind following a serious illness of my husband. He applied for treatment to a Christian Science practitioner in our city, who proved to be as kind as she was competent, and very naturally I expressed the desire to be of assistance to my husband in his reading of that incomparable book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. He experienced healing and was happy to be able to give his testimony in June, 1913.

At that time I was afflicted with nervous troubles which led to many complications. I had consulted several physicians, who made me take drug after drug, though without any result whatsoever. Electric treatment to which I finally resorted brought temporary relief but no cure. While helping my husband, I recognized that the possibility of better acquainting myself with the truth lay entirely with me, and having partially awakened I did not hesitate to put myself under the care of a Christian Science practitioner. Our united efforts and perseverance were crowned with success, and my understanding, which until then had been dormant, was completely awakened. Truth overcame the inharmony within a few weeks. I was healed, free from the grievous troubles which had beset me. Today I am a new woman, ready to combat every error and striving to attain the ultimate of spiritual and scientific understanding. Words fail to express my appreciation for the benefits made available through the Christian Science text-book, which every one should know and study.

I am profoundly grateful to God for the moral and physical healing which has come to me through an enlightened faith—a faith which I daily ask Him to strengthen and enlarge, for through it alone can we become better men and women; through it we shall be able to heal our ills and rid ourselves of error of all kinds without any material support, and attain unto perfection. The help derived through Christian Science is so precious, not only for ourselves as individuals but for one's whole family and environment, that I cannot refrain from telling the following experience. The arrival of a baby was expected with much joy in the home of our nearest relative. Circumstances were most propitious, and the coming of the little one took place under the best possible conditions. Nothing led us to expect a bad turn, hence considerable anxiety was felt when word came over the telephone that the mother's condition had suddenly become most serious. After a moment's reflection and prayer I communicated with the practitioner, and with her help we were enabled to hold to right and pure concepts and to realize that through God, Principle, we can banish all fear and win the victory. Mother and child are today in perfect health,

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and the consciousness of God's goodness and omnipotence is to us a source of deep joy.

I cannot close this testimony without expressing the conviction that through God, divine Principle, and the understanding of Him, it is possible for every one to solve the problems confronting him and to overcome the difficulties which material life, so called, seems to evolve in such great numbers.—Mme. L. Beauverd, Geneva, Switzerland.

✧

I want to tell of my cure through Christian Science of the drug habit. It is a long, sad story covering twenty years, but I will not give all the details. From early youth I was afflicted with severe headache, and every one knows what many doctors do to give relief, and it does not take long for the unfortunate to prescribe for himself.

I was in constant fear except when under the influence of the opiate. I grieved over my condition, though the belief that I could diminish the amount of the drug gave me hope; but alas, that hope vanished and despondency took its place. At last it seemed as if I would be a complete wreck. Three limbs were broken in a fall from the roof of a high building, and while I was lying on my back with the limbs encased in a plaster cast the drug was doubled. Then a doctor said it was a good time to quit using the drug, and after my recovery I tried to do so.

I went to a doctor who is also a druggist and asked him if it was possible to diminish the drug every day till the craving was gone. He said, "Yes, but see here [he was then reading a *Sentinel*]; try Christian Science." He told me to see a lady who is a Christian Scientist, but I did not do so, for I was ashamed to have her know of my affliction. Finally, however, something had to be done, so I went to see her, then to the practitioner to whom she directed me. The day afterward I was healed, for when the usual hour came to take the drug I forgot it and felt no nervousness; and so it was the next day and the next. Not one moment of pain, inconvenience, fear, or loss of sleep was experienced, and the healing has been permanent.

Since reading Science and Health, which was kindly loaned me by these ladies, I can see how reasonable Christian Science is. Till then I did not have the true idea of God, for I had begun to believe there was no God for me, and that He was a frowning God instead of a loving one. To say I am thankful to God and grateful to Mrs. Eddy is a mild expression of gratitude.—O. C. Spencer, McKinney, Texas.

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Several years ago I was what is called a semiinvalid. For fifteen years, like the woman of Luke's gospel, I had spent all my living on physicians, but to no avail. An operation was said to be my only chance for recovery, but fond parents and a loving husband strongly objected to this course. Various sanitariums, hospitals, and faith cures were tried, but they brought no relief. The world seemed a blank, and many days I left the house hoping never to return.

I had prayed and prayed to a God whom I loved, and wondered why He did not hear my prayer, when lo, one day the subject of Christian Science was broached, and my husband, who that day had conversed with a friend concerning it, remarked to me that it must be a wonderful religion. He then told me of the healings that had taken place in this friend's family through its teaching, and I listened in awe; but not once did the thought occur to me that I might be healed or benefited physically. I requested some literature, and found each article referred to "Science and Health with Key to the Scriptures" by Mrs. Eddy. This book, as I learned, contained the fundamental teaching of Christian Science, so a copy of it was procured.

The first chapter revealed to me a God who is Love, infinite good, a God who never created disease and knew nothing of evil or discord. Then came the great truth that if He did not know discord, it was not anything at all, for only that which He created was good and would stand forever. It developed that hitherto I had not prayed to God at all, for the God that Science and Health revealed was not known to me, so I prayed for understanding. Day by day the rejection of everything unlike God proved a fruitful occupation for a few weeks later I found God.

Not once during that mental purgation did the physical condition enter my thought, but it responded to the operation of Principle, and the result was "a body rendered pure by Mind" (Science and Health, p. 383), proving that the cause of the trouble was mental, not physical. The purification of thought, which resulted in physical benefit, proved Paul's words that we are "willing rather to be absent from the body, and to be present with the Lord," also our beloved Master's counsel, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." To this may be added our dear Leader's correlative statement, "To those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii).

A wealth of gratitude fills my heart, and my desire is to let my life attest my sincerity, that all who come within the radiance of the light which is shining from within may seek that God who never faileth.

Wilhelmina Leffler, Brooklyn, N. Y.

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Words can never express my gratitude for what Christian Science has done for me. I was without God and without religion; in fact I did not believe there was a God, because nothing had ever proved this to me. In various ways I had looked for this proof, but never got any satisfaction until my father was wonderfully healed through Christian Science treatment after a well-known physician in this city had pronounced him incurable. This healing proved to me that God is just what the Bible declares Him to be. Christian Science has revealed to me a God who is indeed our best friend, and it has given me a practical religion, one which affords absolute proof every day that it is the truth which our Master said would make us free.

Through Christian Science I have been healed both physically and mentally. In January, 1914, a severe attack of blood-poisoning was manifested in abscesses on various parts of the body. This disease was completely healed by Christian Science treatment, and no material remedies of any kind were used. My health has been perfect ever since. This healing meant a great deal to me, because it enabled me to realize what it means to have absolute reliance on God. For all these blessings I feel very grateful, but I am more thankful for the understanding of God that Christian Science has given me. This understanding, when put into practice, has brought a peace and happiness into my life that nothing can take away.—Frank Henshaw, Manchester, England.

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I am thankful for the opportunity to express my gratitude for the many benefits received through the truth that our revered Leader, Mrs. Eddy, has made available to mankind, the wonderful uplift of thought which unfolded to me our Father's goodness and loving care. Christian Science has healed me of physical ills, including very severe headaches, bowel trouble, and hemorrhoids. A few years ago it was a great effort for me to walk any distance, for it seemed as if

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some growth or obstruction was holding me down. Several months passed before this condition yielded, but I can now walk miles without being tired.

My eyes were opened to this beautiful truth through the assistance of a kind practitioner, who showed me that our dear Father, who governs the entire universe, made everything, and it was good. My prayer is constantly for more understanding and to keep my thought loving to others.

BERTHA GOLDSTEIN, Chicago, Ill.

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The testimonies in the *Sentinel* have always been such a help and inspiration to me that it is a privilege to give expression to my own gratitude for Christian Science healing. Every year my school career was interrupted two or three times by my being kept at home for three weeks with a bad attack of quinsy. The doctor said I would always be subject to this ailment, as he could only relieve me. After I began the study of Christian Science, a practitioner's help was sought for this trouble, with the result that in three days all the symptoms disappeared and I was permanently healed. During those few days the relative from whom this throat trouble was supposed to have been inherited, was visiting us, but there was no indication of any difficulty in either my eating or speaking (if there had been it would have been immediately recognized as a symptom of our common complaint), and this was in spite of very strong sense-testimony which declared the presence of great swelling and hardness.

Deep as is my thankfulness for this healing, to me the greatest blessing is the revelation of a divine, infinite Principle to be understood and obeyed. I had always caused much unhappiness to myself and others by refusing to recognize any authority or governing power, but now I am able to rejoice in being subject to "the powers that be."

DORA HEPBURN, Barnes, S.W., England.

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In gratitude to God I am glad to tell of my healing, with the hope that some other sufferer may be led to accept Christian Science. For more than a year I took medical treatment, first getting better, then worse again, till at last I was told that nothing could be done for me. An operation did no good, and the wound would not heal. I could not sleep, could hardly walk a block, and lost in weight. At last I went to a Christian Science practitioner, and from the first felt better.

Science and Health was then obtained and read together with the Bible, and I found myself gradually gaining; indeed, the more I read the better my condition became, until my usual good health was regained. My case had been pronounced a serious one, beginning with poisoning of the hand, and continuing until abscesses developed in my side. Thanks be to God, I am free from this trouble. I am a better man and understand the Bible better through the reading of Science and Health. I thank God and am grateful to Mrs. Eddy for showing us how to know God aright.

J. G. HIATT, Seattle, Wash.

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O friend, from out my little store
I give thee truth, and more and more
Would I impart, wert thou to listen.
The health, the strength, the blessing free
Have all been mine; and now to thee
Love beckoneth with gracious yearning.
O turn thy face toward the light!
Rise from the darkness and the night
And gain the heavenly vision!

EUGENIA M. FOSBERY.

From Our Exchanges

[Rev. J. H. Molesworth in *The Guardian*]

It is all to the good that no man today disputes about the existence of the city of God. After long estrangement science and theology are once more shaking hands. We see the great stream of pilgrims bending their steps up to that city in countless and increasing numbers, though along different paths. What they dispute about is the demarcation of the ancient walls. Where do these walls run around the heavenly city? Is it a smaller or a larger city that they embrace within their compass? And the pity of it is that all our excavations in the *débris* of the past have only served to increase the confusion and add to the bitterness. We cannot agree on the lines of delimitation. The call of today is to concentrate elsewhere than on the half-hidden ramparts, on nothing less than the fact of the city itself. Let us all go up to Jerusalem and keep the feast there in the presence of divine Love Himself, and leave the walking about Zion, marking her bulwarks and telling the towers thereof, to the larger and more generous times that we hope will follow upon the war.

[Rev. H. E. Fox, M.A., in *The Record*]

In proportion as moral and spiritual forces infinitely surpass material, so in his death and resurrection Christ has given the highest possible proof of the divine power which the Scriptures constantly attribute to him. Again and again the apostolic writers refer to their personal experience of that power, and the expectation of a still more marvelous manifestation of it at "the coming of the Lord."

Why is it that with the added witness of many generations the churches know so little of this experience or of this expectation? Is it that with our larger knowledge of this world and the things that belong to it, our vanity has clouded our spiritual understanding, and Christ is not, as he was to the first Christians, the wisdom of God as well as the power of God? We have lost the one because we have neglected the other. How different in this respect is the conception of many of our most popular teachers today from that of the apostolic age. Then he was known as one who, while he upheld all things by the word of his power, was also the possessor of "all the treasures of wisdom and knowledge," who had claimed to have been with the Father before the world was, who could read the hearts of men when he was on earth, and of whom they could say that "all things are naked and opened unto the eyes of him with whom we have to do." And so it is that at the close of his great treatise, which began with the power and effects of divine righteousness consequent on "the love of God, which is in Christ Jesus," St. Paul breaks into the sublime doxology, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

[*Zion's Herald*]

Religion is now passing through a period of transition, and we are on the verge not so much of a great religious revival as on that of a great spiritual struggle. When the tornado of war has abated, then Christianity will face new conditions, and these will be threefold: first, the plea for unity; second, the necessity of vitality; and third, the opportunity for service.

[*The Christian*]

There is as much power in each church and home as there was on the day of Pentecost, but the majority of Christ's disciples are content to live on the dead level of the world

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around them. They appear to suppose that some day people like themselves will have grown into a new heaven and earth, whereas we are now the children of the resurrection, and the resources of God are now within the reach of faith,—as much so as they will be at any other epoch in the world's history, or even in heaven itself.

[*Pacific Christian Advocate*]

The church of our day is in more danger from formalism than from fanaticism; it is suffering from an oversupply of mechanics and an undersupply of dynamics. Just as the letter of the law without the spirit put Jesus of Nazareth to death in Judæa in the first century, so the mechanics of Christianity without its dynamics kills the Christ in the heart and life of a twentieth century Christian.

Despite the emphasis in some quarters on the mechanics of religion, the outlook for the life of the spirit was never more hopeful. The life of Jesus is being studied with an intelligence and intensity never before surpassed. There is a growing passion in the youth of the church to follow Jesus in the paths of lowly service. Paul's plea to the somewhat coarse Galatians to cultivate the spiritual life for the purpose of overcoming the fleshly lusts is being heeded by this generation. A more rugged simplicity in statement of doctrine and a desire for the simpler forms of worship is paving the way for a deeper dynamic in the church of Christ.

[*Western Christian Advocate*]

What is the meaning of this increasing volume of literature at the present time on our Lord's return? Are the movements of humanity converging into hopeless night? Is man driven to cry out in despair? Is his only hope of the future in the return of his Lord, with power to save him from the wreckage now threatening to engulf him? Who shall seek to answer? There is universal agreement that the times are "out of joint;" that only Christ can set them right. The prayer of all the faithful ought to be that the proper spiritual interpretation be given the present world situation. Spiritual blindness is our peril.

[*The Christian Advocate*]

Jesus came not merely as a teacher of ethics, although his ethical system is not surpassed by that of any of the world's other great teachers. He came primarily as the Son of man "to seek and to save that which was lost," and these words are a life-line that he casts out to those who are being engulfed in the overwhelming seas of sinfulness.

[Rev. Neville Figgis, Litt.D., in *The Church Times*]

The Christian religion is, above all things, an affair of great principles. Personal it must be in the extreme, for it consists of love, but love is not sentiment; it is union with the will of God. Love to God and our neighbor sums up true religion.

[*The Christian Intelligencer*]

The world needs, as much as ever it did, summery souls with radiant warmth and full-tided life, ready to bring a confident strength to all the spiritual tasks of the day, and to let blessings drop out of their full cups into thirsty hearts and souls.

[*The Advance*]

There are certain ways by which we can utilize the memories of blessings that are gone, but it is better and safer to get the most of good and gratitude out of them while they still are with us.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

"Christian Science: Its Discovery and Development," a lecture by William D. McCrackan, M.A., C.S.B., has been translated into Norwegian (Kristelig Videnskap: Dens Opdagelse og Utvikling), and is published with the English version opposite the translation.

"Law and Work," one of the pamphlets recently issued by the Publishing Society, is now printed in the New York point system, and the American Braille system of type for the use of the blind. For convenience in reading, the pamphlet has been printed in two volumes, and may be purchased at the following prices: Single copy (in two parts), prepaid, $1.00; six or more copies, prepaid to one address, each, 75 cents. When ordering please specify whether the New York point or the American Braille system is desired. Arrangements have also been made to issue this pamphlet in the English Braille system, and copies will be on sale at a later date.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Bound Volumes in cloth, $2.75 each; half calf or half morocco $3.50 each. Write for list of volumes in stock.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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

CHRISTIAN SCIENCE HEALING VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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

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

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

CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

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

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

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture. Also printed in modern Greek, Russian, Norwegian and Italian.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: THE EXPLANATION OF THE IDEAL MAN. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: ITS DISCOVERY AND DEVELOPMENT. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: GOD'S LOVINGKINDNESS PROVED TO MEN. By REV. WILLIAM P. MCKENZIE. Also printed in German.

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

CHRISTIAN SCIENCE: THE RELIGION OF DIVINE LAW. By JACOB S. SHIELD.

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

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

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

Vol. XIX No. 8

Boston, October 21, 1916

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Longfellow

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Items of Interest

Interest in hydro-electric development in the district around Grenoble, France, on the Isère, a branch of the Rhone, has been revived by the movement recently initiated by the Grenoble Chamber of Commerce to attract new industries. While other advantages and resources will be included, the hydro-electric possibilities are to be given chief prominence. The development of water-power along modern lines commenced here about 1860, and reached important proportions in 1900.

There are now in the department of Isere eleven important companies utilizing water-power in the manufacture of electrochemical and electrometallurgical products of various kinds. These companies own thirteen generating plants, which with enlargements in course of construction will give a normal output of 81,500 horse-power. This does not include numerous companies which have generating plants of less than 800 horse-power each. There are also ten industrial companies formed to utilize Alpine water-power and deliver it to consumers. This group owns eighteen generating plants representing a normal total of 88,830 horse-power, which is consumed within a radius of 125 miles. Seven generating plants which are now under construction will have an aggregate output of about 47,400 horse-power. Seven other projects with an estimated output of 98,000 horse-power are said to be on the eve of being constructed.

In the province of New Brunswick, Canada, the question of the conservation of natural resources is now receiving the earnest, practical attention of the Government. In years past timber cutting was carried on with little regard to the serious ultimate consequence of indiscriminate destruction of the trees, and the revenues of the province probably suffered much through lack of efficient supervision. The provincial forestry service is actively at work and is making a thorough study of all problems associated with the proper and profitable employment of crown lands. The value of New Brunswick's forest products is estimated officially at $12,000,000, and the yield in revenue to the province is more than five hundred thousand dollars annually. Lumbering ranks next to agriculture in importance as an industry, giving directly or indirectly employment to a large portion of the population, and paying more than six million dollars every year in wages alone to the men directly employed in logging and the manufacture of wood products.

Writing in the *London Daily Chronicle* on the subject of the tunnel under the English Channel, Sir Francis Fox, a distinguished engineer, says: "It is probable that no great enterprise has received more careful consideration and investigation, extending over a period of more than a century. Within the last forty years not only have some seven thousand soundings and borings been made in the bed of the channel, but in 1882 an actual gallery or heading was driven at the Dover end for a distance of some two thousand yards under the sea. There was practically no infiltration of water, although there was no lining to the walls, the bare gray chalk being throughout exposed. A similar gallery was driven from the French coast. The tunnel now proposed will consist of two tubes, each capable of carrying standard British rolling stock. These tubes will be constructed in the bed of gray chalk, which has an average thickness of about two hundred feet. The maximum depth of water over the tunnel will be 160 feet, and the thickness of the roof or 'cover' above the tubes will be about one hundred and fifty feet of solid chalk. The time required for the construction of the tunnel will be from six to seven years, but methods are under consideration by which it is hoped this period will be considerably reduced."

Gold-mining in the Willow Creek district, Alaska, is the subject of a report issued by the United States geological survey. The region has recently been the scene of active prospecting, and plans are under way for mining on several properties, as the result of the beginning of the construction of the new Government railroad, which will pass along the border of this district. For several years gold has been produced from lode mines in this region, and in 1915 the value of this product amounted to nearly two hundred and fifty thousand dollars.

Through its chairman, the schoolhouse standardization committee of the National Education Association has issued its first bulletin calling attention to the waste and lack of system in schoolhouse construction. It is hoped to draft standards for school planning to be reported to the association at its next meeting. The committee proposes to express the results of its investigations in terms free from technicalities, so that boards of citizens without specialists in their number may proceed intelligently in schoolhouse construction.

Under the auspices of the National Society of Agriculture, a cotton congress was held in Rio de Janeiro, Brazil, from June 1 to 15. A delegation of experts from the Sao Paulo agricultural department represented that state. The state of Sao Paulo received thirty-six first prizes and thirty-nine lesser awards. The Government has given much attention to cotton growing since 1911, seeds having been distributed and methods of cultivation demonstrated through the department of agriculture.

The Cuban Congress has recently made provision for road construction on an extensive scale, and official authorization has been given for expenditures totaling $810,000. A credit of $60,000 is granted for the construction of a bridge over the river San Miguel; $7000 for a bridge over the river Jiguani, in the town of Jiguani; $150,000 for the completion of the aqueduct of Santa Clara, and $171,000 for paving and sewer system in the city of Manzanillo.

The castor-oil plant is cultivated throughout India. There are said to be sixteen varieties, and these have been roughly grouped under two great types, one of which is a tall bush or small tree of perennial growth, usually planted as a hedge or in lines through the fields, where it affords desirable shade to other and more valuable crops. This gives a large seed with an abundance of inferior oil. The other type is an annual plant sometimes grown as a pure crop, though more frequently in mixed cultivation. It gives a small seed, but a superior oil.

The manufacture of dyes from the waste of Osage orange wood has become a commercial issue, due to the investigations of the forest products laboratory at Madison, Wis. Carloads of wood are now being shipped to eastern extract plants from Oklahoma, and the dye is produced at the rate of about seven hundred and fifty thousand dollars' worth a year.

The total exports of the island of Malta, excluding bullion and coin, for the year 1914-15 amounted to £4,486,421. The total imports, exclusive of bullion and coin, for the same period amounted to £10,072,564. The principal articles of export are potatoes, onions, and cumin seed. The Maltese also manufacture quantities of lace and silver filigree work.

According to the American Association of Public Accountants some twelve thousand college men throughout the United States have, during the past year, taken up the study of accountancy. Twenty-four colleges and universities are now giving accountancy training, and ten of these study accountancy by "laboratory" method.

Announcement has been made of the consolidation of the Mexican Institute of Mining and Metallurgy with the American Institute of Mining Engineers. The former will be known as the Mexican section of the American society. The combined institute now has a membership approaching six thousand.

The stand of timber on the two great national forests in Alaska is estimated by the forest service as over seventy billion board feet, while the annual growth will, it is said, produce of pulp wood alone enough for the manufacture of 3000 tons of wood-pulp a day.

A production of 29,915,213 tons of pig-iron of all grades for the year 1915, is announced in the annual statistical report of the American Iron and Steel Institute. Steel ingots and castings reached 32,151,036 tons.

It is estimated that 2,000,000 pounds of jute twine will be used by the United States post-office department during the coming year, or 681,818 miles of string, enough to circle the earth twenty-seven times.

According to estimates Russia possesses more than thirteen million unharnessed horse-power in the rapids and waterfalls of its important industrial and metallurgical districts.

In December the great Canadian Pacific railroad tunnel under the Selkirks in the Rockies will be open for service. The project, when finished, will have cost $12,000,000.

During the recent fur sale at St. Louis, Mo., 1,500,000 pelts were auctioned for a total of more than two million dollars.

The farm wood-lots of the United States contain about 10 per cent of the total standing timber in the country.

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Christian Science Sentinel

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

Vol. XIX October 21, 1916 No. 8

New York Court of Appeals Sustains Legality of Christian Science Practice

PROGRESS of the "Cole case" so called through the New York courts has covered a period of over five years, but a decision has finally been reached in the Court of Appeals. Samuel J. Elder and Henry D. Estabrook were entered as counsel for Mr. Cole, the state being represented by Edward Swann, district attorney (Robert C. Taylor of counsel). The opinion of the court, which was written by Judge Emory A. Chase, was (aside from a formal recital of a part of the evidence) as follows:—

CHASE, J: On February 18, 1911, and on an application therefor by the New York County Medical Society, a warrant was obtained against the defendant charging him with practicing medicine as defined by section 160 of the Public Health Law of the State of New York, without being duly licensed therefor. (People v. Cole 25 N. Y. Crim. Rep. 350.)

On March 21, 1911, he was indicted by a grand jury of the county of New York. The indictment charges him with the crime of practicing medicine without lawful authorization and registration and alleges that such unlawful practicing of medicine occurred on the 19th day of January, 1911, and continually thereafter to and including the 28th day of January, 1911. The defendant was tried on such indictment in the New York Supreme Court Criminal Term, but the jury failed to agree and was discharged. Another trial was had in the same court and resulted in a verdict of guilty and a judgment was accordingly entered against the defendant on the 30th day of March, 1912. He appealed from such judgment to the Appellate Division where it was affirmed by a divided court. (People v. Cole 163 A. D. 292.) An appeal was then taken from such judgment of affirmance to this court.

Practicing medicine when unaccompanied by acts that are in themselves evil, vicious, and criminal, is not a crime at common law. Practicing medicine is not *malum in se*. It is important in the interest of public health and public welfare that a person holding himself out as a physician or healer of diseases, should have the education, training, skill, and knowledge adequate for such purposes. Statutes designed to protect public health and general welfare by regulating the practice of medicine, have been enacted from time to time in some part or all of the territory constituting this state since 1760.

When a person is charged with practicing medicine without a license it is necessary to examine the acts of the legislature to ascertain whether the acts complained of are in violation of the statute law.

The Public Health Law of this state provides, and did provide at all the times mentioned in the indictment, that "No person shall practice medicine, unless registered and legally authorized prior to September first, Eighteen hundred and ninety-one, or unless licensed by the regents and registered under Article 8 of Chapter 661 of the laws of Eighteen hundred and ninety-three and acts amendatory thereto, or unless licensed by the regents and registered as required by this article. . . ." (Public Health Law No. 161.) The practice of medicine is defined as follows: "A person practices medicine within the meaning of this article except as hereinafter stated, who holds himself out as being able to diagnose, treat, operate, or prescribe for any human disease, pain, injury, deformity, or physical condition, and who shall either offer or undertake by any means or method, to diagnose, treat, operate, or prescribe for any human disease, pain, injury, deformity, or physical condition." (Public Health Law No. 160 sub. 7.)

The statute also provides, "This article shall not be construed to affect . . . the practice of the religious tenets of any church . . ." (Public Health Law No. 173.)

Our Constitution provides "the free exercise, and enjoyment of religious provision and worship, without discrimination or preference, shall forever be allowed in this state to all mankind; . . . but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this state." (Constitution of the State of New York, Article 1, Section 3.)

The defendant was never registered or licensed as a practitioner of medicine. He is a member of the Christian Science church and a recognized practitioner within the rules of such church. For about seven years he maintained an office in the city of New York. At the times mentioned in the indictment, his office was on the ninth floor of a building at Fifth Avenue and Madison Square. It consisted of two rooms; one, a reception room containing chairs, tables, a clock, and literature; and an inner office containing a desk, two chairs, and a telephone. On the door of his office were the words "Willis Vernon Cole, Christian Scientist."

The evidence taken on the trial consisted of the testimony of a woman who for seven years had been employed by and under the direction of the New York County Medical Society as an investigator, and the testimony of the defendant.

. . . . . .

It was conceded on the trial that Christian Science is a religion based upon the Scriptures and founded by Mary Baker Eddy in 1866, and that the church has about a million members. The alleged healing of moral, mental, and physical diseases by prayer was practiced by Christian Scientists in New York for more than twenty years before the times mentioned in the indictment. It was also conceded that in order to obtain entry upon the list of practitioners of the Christian Science church, proof must be furnished satisfactory to the church of the character and qualifications of the applicant, but that the education and experience of the applicant is not an element in his qualifications. The church relies wholly upon the sincerity of the applicant, and his reliance and faith in the power and efficacy of prayer to heal diseases.

It appears from the statute that we have quoted that a person practices medicine when he "holds himself out as being able to diagnose, treat, operate, or prescribe for any human disease, pain, injury, deformity, or physical condition, or who either offers, or *undertakes by any means or method*

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to diagnose, treat, operate, or prescribe for any human disease, pain, injury, deformity, or physical condition."

The language of the statute is very general. It bears evidence in itself that the words were chosen for the express purpose of prohibiting, except upon registration and authorization of the practitioner, as by the statute provided, every means and method that could thereafter be used or claimed to be used to relieve or cure disease and infirmity by any person individually, or as a representative of a school, religious body, or other organization.

It does not appear that the defendant attempted to diagnose the diseases which the investigator stated to him that she had; he not only in substance denied that she had any disease, but asserted that they rested in her imagination or were mere evidences of a lack of true relation to her God. There was no inquiry on his part into the symptoms which the investigator claimed that she had as indicating the diseases. There was no laying on of hands, manipulation, massage, or outward ceremonial. His direction to her to remove glasses and take off a porous plaster which she asserted she had upon her back were, as also asserted by him, simply to bring about complete reliance by her upon the power and willingness of God to heal her diseases. Such directions were not, he asserts, intended as a prescription or as advice. It was a test of her faith. He, however, testified that prayer was a synonym for treatment. He habitually termed his interposition by prayer a treatment, and such it would seem to have been in the ordinary meaning of the word. He had a place where interposition by prayer to God could be sought through him at a price, either as a compensation or as an honorarium. He asserts that he made interposition with God by prayer to take away disease or what he alleges to be wrong relationships between persons having diseases and their God. His interposition with God as explained by him required divine action that the inharmony between the Divine Being and the person who sought to be relieved of diseases and infirmities might be adjusted. The duties of the defendant as a practitioner would seem to have been to handle the claim of those that came to him with their ills with a view to obtaining a divine cure. Such interposition under such circumstances was, in the language of the defendant himself, a "treatment."

We are of the opinion that the defendant did "treat" the investigator by "any (some) means or method," as the word is used in the general prohibition contained in the statute.

The general and comprehensive definition of a person who practices medicine, has an express exception. The descriptive words are preceded by the phrase "except as hereinafter stated." The exception concededly refers to the words in Section 173 of the Public Health Laws as follows: "This article shall not be construed to affect . . . the practice of the religious tenets of any church." The exception includes every person in the practice of the religious tenets of any church and it is not in any way in conflict with the federal or state constitution. The language quoted from said section 173 is not in any sense an affirmative license. It is, we repeat, an exception to the general prohibition. Whether the practice of the religious tenets of any church should have been excepted from the general prohibition against the practice of medicine unless the practitioner is registered and authorized so to do, or whether the exception should be continued therein, is a question for the legislature and not for the courts. The purpose of the general statute is to protect citizens and others of the state from being treated in their physical ailments and diseases by persons who have not adequate or proper training, education or qualifications, to treat them.

The tenets of a church are the beliefs, doctrines, and creeds of the church. The exception relates to the tenets of the church as an organized body as distinguished from an individual. It does not relate to or except persons practicing in accordance with individual belief.

It appears from the record that it is a tenet of the Christian Science church that prayer to God will result in complete cure of particular diseases in a prescribed, individual case. Healing would seem to be not only the prominent work of the church and its members, but the one distinctive belief around which the church organization is founded and sustained.

It is claimed that the church extends its influence and spreads knowledge of its power by practical demonstration on the part of its sincere practitioners in securing the overthrow of moral, mental, and physical disease. It disclaims any reliance upon skill, education, or science. In view of the tenets of the Christian Science church the exception to the prohibition in the statute is stronger than the provision of the Constitution of this state which we have quoted and which permits the free exercise and enjoyment of religious profession and worship without discrimination or preference.

The exception in the statute is not confined to worship or belief but includes the practice of religious tenets. If it was the intention of the legislature to relieve members of the Christian Science and other churches from the provisions of sections 160 and 161 of the Public Health Law to the extent of permitting them within the rules, regulations, and tenets of a church to maintain an office and there offer prayer for the healing of the diseases of those that might come to such church members for treatment, and the defendant has in good faith acted in accordance therewith, he is not guilty of the crime alleged in the indictment.

The Christian Science church is in terms expressly excepted from the prohibition contained in the medical practice acts of many of the states. It is so expressly excepted in the statutes of Maine, New Hampshire, Massachusetts, Connecticut, North Carolina, North and South Dakota, Kentucky, Tennessee, and Wisconsin.

We think the exception in the statute in this state is broad enough to permit offering prayer for the healing of disease in accordance with the recognized tenets of the Christian Science church. It may be said that if the exception is so construed, it will lead to numberless persons assuming to cure diseases in the name of a church for the purpose of thereby maintaining a business and securing a livelihood. The religious tenets of a church must be practiced in good faith to come within the exception. When such practice is a fraud or pretence it is not excepted from the general prohibition. When wrong is practiced in the name of religion, it is not protected by Constitution or statute. (Reynolds v. U. S. 98 U. S. 244; Davis v. Beason 133 U. S. 333; Mormon Church v. U. S. 136 U. S. 1.) Many of the decisions referred to by counsel may be explained by the fact that the persons therein severally considered were frauds and shams. (See People v. Spinella 150 A. D. 293; aff. 206 N. Y. 709.)

A person should not be allowed to assume to practice the tenets of the Christian Science or any church as a shield to cover a business undertaking. When a person claims to be practicing the religious tenets of any church, particularly where compensation is taken therefor and the practice is apart from a church edifice or the sanctity of the home of the applicant, the question whether such person is within the exception should be left to a jury as a question of fact.

In this case the court charged the jury, "If you find from the evidence in this case that this defendant did engage in the practice of medicine as alleged in the indictment, within

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the definition which I have given to you, it is no defense that he did what he did from any sense of duty, or that he did these acts in the practice of the religious tenets of the Christian Science church." We are of the opinion that the court was in error in so charging the jury. The exception was intended by the legislature to exclude from the prohibition the practice of the religious tenets of the Christian Science and other churches. It was necessary, as we have seen, that the practice be of the tenets of a recognized church, and the court, instead of charging the jury as stated, should have left to the jury the question whether the defendant was in good faith practicing the tenets of such a church within the meaning of the statutory exception.

The judgment should be reversed and a new trial granted.

Reason and Prayer

JOHN C. BUSH

A LADY said to a Christian Science practitioner one day: "I have been interested in Christian Science many years, and yet I have not been healed. Why is this, when so many others are healed, and often instantaneously?" This question, which often comes to the practitioner, is a legitimate one, and the correct answer should and does satisfy.

The reply was substantially this: Christian Science is an absolute science and will permit of no half-way measures in its demonstration. As Mrs. Eddy tells us, "Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down" (Science and Health, p. 462). Applied in its purity it is most reasonable that Christian Science should heal the sick and heal them quickly. That one has not been healed is certainly no fault of Christian Science, and without question the fault lies in the application of it. In this case the practitioner said to the patient, "Let us see if we cannot discover just where the trouble lies;" then turning to page 14 of the text-book, the practitioner read as follows: "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well." He was interrupted several times while reading this to be told that the patient had read this passage a thousand times, that she knew it by heart. "But," she was asked, "how often have you done this?" To this she replied, "How often have I done what?"

The practitioner then went on to say, "Now let us suppose that everything you possess in this world was in jeopardy and required your presence in Chicago as quickly as you could possibly reach there, and you should send for a railway guide, and seating yourself in an easy chair, should begin to read it. Just how long would you be obliged to read to find yourself in Chicago, and would it help matters in the least if you should commit the whole book to memory? Do you not see that something is required of you more than the mere reading of the words. It says plainly, 'Become conscious . . . that Life and intelligence are purely spiritual.' Now, this is when and where healing takes place, for in becoming conscious that Life is spiritual, you must become unconscious of the material environment and of the material body; and if unconscious of the material body, you certainly will not be conscious of any pain in that body. One becomes a Christian Scientist only as he becomes conscious that Life is spiritual, and not material. He is not a Christian Scientist at any other time, and will never become one in any other way. Now, if you have failed in this, do you not see that you have not been in Christian Science at all as yet, and do you not see how some are healed more quickly than others?"

Jesus, recognizing the one great and only need of mankind, said plainly, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free;" and again, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Mrs. Eddy, interpreting his teachings in the language of our times, tells us exactly how we must proceed to know the truth and experience its healing power, when she says on page 15 of Science and Health: "In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses." To silence the material senses means exactly what it says, and if the material senses were really silenced, should we be thinking of man as enclosed between the cradle and the grave? This is truly the demand. Yet one says: "You demand too much; it is unreasonable. Am I not in full possession of my senses, and do not these senses tell me all that I know? If I should give up the evidence of my senses, what should I know?" "Yet," one may ask, "according to the testimony of the material senses, what do you really know?"

We may believe many things, but we cannot know anything except it be true. To be true it must exist as a fact. To be a fact it must exist forever and be eternally the same. If the lapse of time could change it the least iota, that change would prove it no fact, therefore not true. All thinkers will agree that the existence of consciousness is the greatest fact which can reach the human reason; that this is the original fact, and anything else to be true must be subordinate to it and in perfect harmony therewith.

For right reasoning then, we must first admit that we are conscious, that we exist at the standpoint of consciousness. This consciousness, however, from the human point of view, varies in its conception of things just to the extent that it accepts the belief of many minds. Let us picture two young ladies: one through the natural course of human events has recently become a widow, and the other a young bride. Allow them now to walk hand in hand into a beautiful park, and what do they see? Is it possible from these different mental attitudes, the one heart filled with grief and sadness, the other with joy and happiness, that they can receive anything like the same mental impressions from their surroundings? To enlarge upon this point, allow ten or more persons to enter this park, and do we not have as many different mental impressions as there are persons? Yet there is a park, and something is true about it, and nothing but the pure truth about it really exists. And now, may we ask, just who has the correct impression of it?

Enlarging again upon our illustration, let it now include the whole universe and all mankind, and must we not admit that every object presented to the human consciousness, whether person, place, or thing, is formed, colored, and controlled absolutely by the memory of past events, conditions, experiences, and so on, and these of themselves as illusory as the thing present? From this basis is it not evident that the so-called material man, as he appears to exist, is himself nothing more or less than the expression of illusory memory, a crystallized form of ages of false thinking?

However stubbornly the physical senses argue for the existence of matter and a material universe, illustrations without number may be used to prove that these senses do not always tell us the truth. So too the more reason is allowed to bear upon any or all material phenomena, the more their illusory nature is exposed, until we may learn that no truth at all remains in their testimony; and this being demonstrably true to every one, is it not self-evident that the material body

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and the material creation exist only at the standpoint of a compound lie? Yet we must all agree that a lie, if told, must be told about that which is true. Is it not evident then that all sense-testimony exists only as a mistaken sense about that which is true; and is it any stretch of good reasoning to understand that anything which is really true must be eternally true, eternally good, and must eternally harmonize with all else that is true?

If then good reasoning has led us to recognize the falsity of all sense-testimony and to understand that all truth must be learned apart from the material, if we still decide to follow reason, should we not find ourselves taking the first necessary step in obedience to the instructions of the one who knew best of all how to approach Truth, when he said: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." And should we not find reason and true prayer reconciled?

Do we as Christian Scientists realize the great importance that Mrs. Eddy placed upon the chapter in the Christian Science text-book, "Science and Health with Key to the Scriptures," which is entitled Prayer, that it should be the first chapter in the most scientific book ever written? Do we realize that every statement given us throughout the entire book was learned apart from the material sense of things, and that to be understood and demonstrated it must be interpreted from the spiritual standpoint? When we find ourselves struggling with some problem, can we not turn to this chapter, and there quickly find wherein we have failed to "abide strictly by its rules" (p. 462); that it is vain to strive to advance from rudiments not laid down in the teachings of Christian Science, therefore the struggle?

Jesus said, "Behold, I give unto you power . . . over all the power of the enemy: and nothing shall by any means hurt you." This power over all discordant conditions becomes our power exactly in proportion to our ability to silence the material senses with truth. This ability becomes our ability exactly in the proportion that it is exercised, for rightly exercised it unfolds that understanding which establishes health and harmony as a sure and permanent possession.

Love's Radiancy

ALLIE MORGAN

Sometimes the great lessons of Truth are unfolded to the human thought through the small trifles in our every-day life. The following incident, though simple in itself, nevertheless brought out so much that was helpful to the writer that she feels impelled to pass the experience on to others.

One evening just at dusk she was walking in the suburbs of the city along a road which at that point was quite light, but a short distance ahead a railroad bridge cast such a dark shadow that the road seemed to lie in absolute blackness. It had rained very heavily the day before, and it was necessary to pick one's way very carefully. Immediately there flashed through her thought the question how she would ever be able to keep from plunging into the mud; but in order to reach her destination there was nothing to do but to go ahead, and so she hesitatingly took the first step into the darkness. To her surprise she found that what, viewed from a short distance, had seemed to be absolute blackness, on nearer approach was sufficiently illuminated so that the road at her feet was plainly discernible; and so it was all the way along.

As she stepped out of the shadow into the light again, there came to her a sense of joy in having made the passage safely; then there flashed through her mind the thought of how typical this little experience was of our progress in Christian Science. At first the way is brightly aglow with the light which the joy and gratitude of our first healing brings to us; then as we walk along this brightly illumined road which Science points out, we are sometimes confronted with problems which seem to cast dark shadows across our way, and in looking ahead at them they appear so black that we think it will be impossible for us to go on. But we have already learned enough to know that in order to reach our goal we must go forward, since turning backward will never bring us to our destination; for, as Peter said when this thought was presented to him, "Lord, to whom shall we go? thou hast the words of eternal life."

As we, perhaps timidly, take the first step which divine Love points out, we are rejoiced to find that our understanding is not only sufficient for this step, but is also sufficient to enable us to see clearly the next one, and so on, until we find that the entire way through the seeming darkness is so illumined by divine Love that we are enabled to take each step safely. As we emerge from such an experience, a higher sense of joy than we have yet known comes to us, and in confidence and trust we realize the never-failing power of infinite good to sustain us at all times, under all circumstances. We gain a fuller meaning of the Master's words, "Lo, I am with you alway," and are able to comprehend in some measure the words of our revered Leader, Mrs. Eddy, on page 454 of Science and Health, "Love inspires, illumines, designates, and leads the way."

And so we have learned the lesson that if we will but take the step which divine Love designates as the right one, we shall find we have all the light of understanding needful then, and that when we have taken each step the next will be plainly discernible. Although on looking ahead we may see naught but dense darkness, yet we have learned that even there the light of divine Love has penetrated the seeming blackness, and has gone ahead of us to illumine our way. The psalmist says, "The darkness and the light are both alike to thee." We are here reminded of and encouraged by our revered Leader's words on page 149 of "The First Church of Christ, Scientist, and Miscellany": "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee."

Hiding Our Brother's Failings

LUCY E. DOE

At one of our Wednesday evening meetings the hymn was sung in which occur these words (Hymnal, p. 60):—

Each can his brother's failings hide,
And show a brother's love!

A great song of gladness went up from the writer's heart for having been shown the right way to do this. Before knowing of Christian Science she thought that to hide our brother's failings was to keep his errors from others; to shut our own eyes to them; to conceal them through either love or pride, especially if the wrong-doer was some one near and dear to us. The more love we had for any one, the more excuses we would make for him, and try to keep his failings from the eyes and ears of others, although our own heart was being torn through the belief that the error was real.

But now how different it all is! How gladly we take up the task! We have learned through the teachings of Chris-

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tian Science that man is God's child, perfect; that evil is unreal, therefore no part of our brother's real being. Then we remember the Scripture, "As far as the east is from the west, so far hath he removed our transgressions from us;" also this: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Since we understand that God's child does not sin, it is our work to see our brother as God's child; to blot out of our own consciousness the belief in his failings, and refuse to accept the material sense-testimony which would make us believe that he is a sinner. When we have done our part faithfully, the failures are blotted out through Love. Furthermore, we always have some proof that a change has been brought about in our brother's thought.

The writer is very grateful for the help Christian Science has been to her in this way, and many experiences and demonstrations along this line are recalled. She has been careful to do her own work according to the teachings of Christian Science as revealed in our beloved Leader's writings, and has found that the faithful doing of this work has blotted out for her all sense of transgression in the way that only Christian Science can do.

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[Written for the *Sentinel*]

"No more sea"

MARY LLOYD MC CONNEL

AMONG the mighty sayings of the Book,
It seems to me
Than this none gives more comfort: "And there
Was no more sea."

No dread of shipwreck on a stormy shore,
In dire distress;
No more misunderstanding those we love
And fain would bless.

No more upheaval and unquietness,
Nor wild unrest;
No longer troubled questionings and stress,
Upon Life's quest.

No sense of separation wide and sad,
In void without;
Nor wandering in lonely wilderness
Of fear and doubt.

O gentle Saviour, who in olden time
Didst walk the sea,—
Come thou to me and help me comprehend
Truth's power in thee!

Cause me the revelation clear to grasp,—
Eternal peace,
Where human storms are calmed by Love supreme,
And conflicts cease.

Then fear of wind and wave will swift depart,
And I shall know
That thou in surest safety bearest me,
Where'er I go.

Thus shall the vision pure of Patmos Isle,
Dawn upon me,—
And prove in consciousness the truth that there
Is "no more sea."

Selected Articles

[Editorial in *The Christian Science Monitor*]

"The world," says Sir Henry Taylor in his famous play, Philip van Artevelde, "knows nothing of its greatest men." It certainly knows uncommonly little about Homer or Shakespeare, which is not exactly what Sir Henry meant, but it also has very much indeed to learn about Mary Baker Eddy, which is very much more what he was aiming at. Mrs. Eddy's life has been written, but very far from adequately. A great biography is, admittedly, a *rara avis* in this world, and a more difficult person than the Christian Science Leader of whom to write a life it would be hard to find. The Founder of the Christian Science movement lived in a realm so far removed from the aims and passions of this world that it would be difficult to reveal her to the man in the street in a way in which, bound by the prejudices of the street, he could comprehend her. "*Acta exteriora indicant interiora secreta*" (Outward actions are a clue to hidden secrets), however, say the old Roman law books, and in the public actions of Mrs. Eddy the world which knew her not may first find the key to the door of the depths of her love and compassion for humanity.

Mrs. Eddy did not fathom the secret of Christian Science in a moment. She did, perhaps, grasp in a moment the significance of the word Principle. But she had to plumb the depths of what Burns calls "man's inhumanity to man," and of something far deeper than this, the remote, exciting cause of this inhumanity, before she could begin to forge in Christian Science the weapon for his protection, that scientific understanding of Principle which meets his every need. This understanding of Principle she gave to the world in the Christian Science text-book in the year 1875, and gradually after that, all in their due season, she took the destined steps for the establishment of the movement.

The human mind is intensely material, and accepts reluctantly and rebelliously the mental effort to grasp spiritual things. It is not surprising, therefore, that the Christian Science movement started slowly, or that its early years witnessed a prolonged struggle with ignorance and prejudice. It was not only entrenched orthodoxy of every description which opposed it, but creeds and schools which only yesterday, as it were, had been themselves in the van of the battle for liberty. Still the progress of the movement was irresistible. First came the establishment of churches, an undertaking which, beginning with one tiny organization in Boston, has in far less than half a century, wrapped the churches of the movement like a cloak about the globe. Next came the publishing house, with its books, pamphlets, and periodicals, all flowing out with an ever-increasing volume and impetus to the uttermost parts of the earth. And then, after many years of patient waiting, the daily paper, which was to be the first to claim the suffrage not of a city or a country, but of the world.

All these and many other efforts Mrs. Eddy initiated, watched over, and guided to maturity and success. But even while she was doing this, other plans for the help and protection of mankind were conceived by her. One of these, which she had for some time wished to see an accomplished fact, is now being undertaken, and on another page of this paper something of its origin and evolution is for the first time made public. From this it is learned that almost twelve years ago Mrs. Eddy was planning for the foundation of an institution which should include within the scope of its activities the provision of such practical instruction in the methods of caring for those under treatment as was consistent with the

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teaching of Christian Science. Before her discovery of Christian Science Mrs. Eddy had experienced many of the sufferings of the sick-bed. She was filled with compassion for those who were turning in their sorrow and affliction to Christian Science for help; she saw, as no one else was capable of seeing, how the few inquirers of today would grow into the mighty army of tomorrow, and she wished to do everything in her power to extend the help of the movement to them in their necessities. She saw too, in her own words, that "our cause demands a wider circle of means for the ends of philanthropy and charity, and better qualifications for practical purposes," and so to those at this time and later in personal touch with her she poured forth her vision of the future and of all its possibilities.

The fact is that the world stands today in the dawn of a new era. The world which surrounded Mrs. Eddy when in the year 1866 the truth of Christian Science first dawned upon her consciousness, is slipping away, and it is, perhaps, too early to estimate her influence in bringing about the great changes which have taken place. When, however, it is realized that in that year there stood in the streets of Lynn one unknown woman, conscious of a wondrous revelation, and wondering how she should give it to the world, and that in the few years which have intervened the followers of that woman have built their churches and opened their reading-rooms, not in the state of Massachusetts alone but throughout the United States, not only in the United States but throughout two hemispheres, it becomes possible to measure the power of an idea. That power is not to be measured in cubic feet, but in terms of Mind. The influence of a paper, for instance, cannot be calculated in the number of its circulation, but in its power to express Principle. A faint indication of this may be found in the history of *The Times*, which with Delane for an editor and with a circulation of thirty thousand proved strong enough to move political mountains and to throw down the walls of social Jerichos.

It is in this way that the influence on human thought of Mrs. Eddy's teaching will have to be calculated. She lived so far in advance of anything the movement she founded has yet accomplished, as well as so far in advance of what the world is thinking, that years, perhaps, may pass before that world recognizes in its steady drift toward Principle the result of her influence. That is why the words of Sir Henry Taylor are so true of her,—"The world knows nothing of its greatest men."

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[Carl E. Herring in *Kearney* (Neb.) *Times*]

In a recent communication the continued suggestion is made that the "Bible, true science, and reason affirm the fact that man created out of dust reflects the likeness of God." Later in the same article it is stated that "the likeness does not consist in similarity of the material of which their persons are constructed, but in the intellectual and moral qualities, reason, judgment, and conscience." These two assertions are brought close together because the purpose of the communication was to deny the Christian Science teaching that God is Spirit and man as the reflection of God must be spiritual and not material; and yet these two statements show how impossible it is for a well-balanced mind even to write a short article of denial without ultimately basing the relationship between God and man on qualitative value.

While there is no particular objection to the words "intellectual," "moral," "reason," "judgment," "conscience," used by your correspondent in his efforts to describe God, yet they too much partake of the human thought about man and are suggestive of the age-long tendency to bring God down to the level of man instead of lifting man to God. In other words, the mixture of a dust man with human reason and passions has constituted our basic conception of God, which we have enlarged and amplified to suit our own ideas or for a God of special prowess to meet an emergency.

Christian Science undertakes to define God on an absolute basis and meet the demands of Scripture,—"with whom is no variableness, neither shadow of turning." Thus in answer to the question "What is God?" Mrs. Eddy gives the following brief definition: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (Science and Health, p. 465). With this conception of God in mind we are prepared to take up the study of man, and our first lesson may properly be found in the first chapter of Genesis: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

When you have fully mastered the spiritual conception of God and of man made in His image and likeness, you will begin to have a firmer grasp of the meaning of the word "dominion" and will at least perceive, if you cannot demonstrate, that dominion in man does not permit man to be dominated by disease, sin, or discouragement.

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[Robert S. Ross in *Buffalo* (N. Y.) *Express*]

A critic said of Christian Scientists that "unless their faith is gradually to descend into a blind, besotted fanaticism, they will see its limitations; and when they need a physician or surgeon, will send for one." If one accepts the proposition that God, good, is both omnipresent and omnipotent, one must also admit that there is never an instant when God is not available and capable of meeting every human need. Asa turned from God to medicine and died; and does not Paul assure us that "the word of God is quick, and powerful, and sharper than any twoedged sword"? Surely it is not "blind, besotted fanaticism" to have more and more faith in Spirit, God, and less and less in matter!

The critic says that one reason why he is not a Christian Scientist is that he cannot assent to the teaching of the unreality of matter. For the same reason he could say he is not a Christian. The teachings of Christian Science and Christianity are identical on this as on every other point. In referring to the materiality of the age, and its unreal origin, Jesus spoke of it as "a liar, and the father of it." What is the father of a liar but a lie? Reasoning in another direction, Christian Science says that God, Spirit, Mind, is the one and only creator. He made all, and it must be spiritual, not material. In each case the conclusion is the same. Matter is not, because Mind is.

If matter is proved by Christian metaphysical analysis to be unreal, any system based on this unreality must likewise be unreal. The only real science is that which interprets God, Truth. In Science and Health (p. 468) Mrs. Eddy writes: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." Contrary to the opinion of the critic, the reasoning of Christian Science is logical and irrefutable. Furthermore, Christian Science is demonstrable. These are the elements that satisfy and make the teachings of Christian Science acceptable to thinkers in all departments of human activity. Again, on page 93 of Science and Health, Mrs.

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Eddy says: "Divine logic and revelation coincide. If we believe otherwise, we may be sure that either our logic is at fault or that we have misinterpreted revelation."

No more baseless statement could be made than that Christian Scientists lack sympathy for their fellow beings. It is quite true that Christian Scientists have no sympathy for error, whether it be called sin or sorrow or sickness. What sufferers need is the help which will enable them to see the powerlessness and unreality of the troubles that beset them. In more than one place the Bible records that error cried out at the approach of Jesus, knowing that instead of agreeing with or coddling it, he would cast it out. To error Truth may seem a cruel tyrant, because Truth alone is capable of destroying the errors of belief.

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[Thorwald Siegfried in *Spokane* (Wash.) *Chronicle*]

Christian Scientists are glad to have you give a three column space, in reporting a recent evangelist's sermon, to the statement that "cures must come from God." They will also echo the evangelist's protest against any one treating human beings for disease "without the love of God in his heart." They are familiar with the statement that "physicians, whom the sick employ in their helplessness, should be models of virtue," as found on page 235 of the Christian Science text-book, "Science and Health with Key to the Scriptures," and Mrs. Eddy's further statement on page 366 of the same work: "In order to cure his patient, the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient."

It is strange, indeed, in a sermon in which Christian Scientists find much with which to agree, that one should find an exhortation not to permit Christian Science "to rob Christianity of the great truth of Christ's power to heal the body as well as the soul."

Perhaps the evangelist believes that Christian Science metaphysics deals with the phenomena of the mirage-like mind which St. Paul defined as "enmity against God," and which believes it cannot even think without a material brain. If so, he is simply mistaken. True to the definition of the word metaphysics (above physics), Christian Science deals with that Mind, God, of which the human so-called mind is merely the counterfeit. Human beings consciously avail themselves of the divine Mind as they recognize its omnipresence and understand spiritual truth. Obviously the fluctuating and erroneous beliefs of the human mind, which may have seemed to be in possession, disappear utterly when that is accomplished, whether they spelled sin, disease, or any other form involving ignorance of the true man formed in God's image.

Christian Science will never rob Christianity of spiritual healing. The well-known fact is, that it has done more in fifty years to establish Christian healing on an enduring basis in human affairs, than has any other activity in all the centuries during which primitive Christianity was robbed of its spiritual animus and left conventionalized and barren.

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[Mrs. Elizabeth T. Bell in *Charleston* (S. C.) *Post*]

When vituperation and personal abuse in the pulpit supersede the methods of the gentle Nazarene, "the time is out of joint." What the thinking world demands today is less talk and more proof; and the declaration of the man in the temple, "One thing I know, that, whereas I was blind, now I see," was more convincing than all the wordy arguments of the Pharisees, who sought to brand as unorthodox whatever was above their spiritual grasp. What was unorthodox to them is orthodox today, and Christian Science is the complete recognition of Jesus' orthodoxy. Ignorance of the operation of spiritual law may call it "religious intoxication," as on the day of Pentecost; but this does not change the unalterable fact. Religionists cannot escape the demand, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and Christian Scientists do not try to do so. They stand squarely on the basis of God's perfection, and man as expressing that perfection,—not sinful, sickly, mortal man, but spiritual man, created in God's image. Christian Science shows how to evangelize the mortal step by step, until it shall be changed for the immortal. Today evidences of this evangelization are on every side. More honesty, patience, purity, and love mark the lives of Christian Scientists, with the natural outcome of better health, less desire to evangelize the neighbor, and more to make their own lives approach the standard of perfection. Is not this Christianity?

Is Christian Science scientific? Yes, because demonstrable; its every statement being susceptible of proof. It does not cease with the demand, Be ye perfect; but shows how to obey this demand intelligently. Does Christian Science heal? The world is belted with churches built on the foundation of healing; not simply physical healing, but regenerated lives. Every few days a new church is organized. All this has been accomplished in a half-century.

As to the insinuation of "enlarged treasuries," I quote from an editorial in *The Ogden* (Utah) *Examiner*:—

"The writer is not a Christian Scientist, but he has always been an admirer of the methods employed by the members of this church. Its members seem to have enough faith in their cause to give it substantial support. They do not beg alms or ask for clergymen's rates. They conduct the business end of their religion on a business basis and ask no special favors. They seem willing to pay for what they get and are inclined to give charity rather than ask it. And by these methods they have done a great deal to prove their faith in their works and win the respect of people who believe that the financial side of religion should not be side-stepped if its supporters are sincere. In the matter of conducting church affairs on the right plane, other churches might study Christian Science methods to their eternal credit."

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[Written for the *Sentinel*]

Spiritual Understanding

CHARLES C. SANDELIN

I KNOW, e'en when I do not see,
Just as I know the mountain peak
Though swathed in fog there still must be:
I know—with joy then I may speak!

I know, and not with faltering faith,
For faith is vain unless we know:
'Tis not like earth's deceiving wraith—
The child of sense, a fading show.

I know that Life eternal is,
Death cannot hide it e'en a while;
I know in Truth and Love is bliss:
I there may live and love and smile.

Ah, precious joy! This too I know:
The healing balm of Love's embrace;
And quickly dreams of error go—
In Mind I see, I know His face!

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Editorial

Significance of the "Cole case"

As long ago as 1899, in Number 22 of Volume I of the *Christian Science Sentinel*, in answer to the question, "Is a righteous prayer, voluntarily sought by the sick, and used as a means for healing, capable of becoming a crime?" Mrs. Eddy said: "Under the Constitution of the United States, we answer, No! If the Scriptures are valid and their requirements just, importunate prayer, to preserve human life, has the sanction of Christianity, and in no case is criminal. The higher courts of our land will never construe prayer a crime. This I said over thirty years ago; and every case of persecution and prosecution of Christian Scientists for this pathological practice, has, by appealing from the lower to the higher court, proved this saying true. Our superior courts have always sustained these cases as belonging to the individual rights guaranteed to every citizen by the constitutions of the nation and states."

In deciding the so-called "Cole case" in the New York Court of Appeals, the highest court of that state, the opinion of the court, which was drafted by Judge Emory A. Chase, was entirely favorable to Christian Science; but more significant even than the opinion itself were the words of Chief Judge Bartlett, appended to it. He said: "I concur with Judge Chase in the construction of the statute, but I go further. I deny the power of the legislature to make it a crime to treat disease by prayer." That the chief judge should have used words almost identical with those of Mrs. Eddy, and that he reiterated what she first expressed some forty-seven years ago, was not a mere coincidence. It was proof that Truth "is imperious throughout all ages" (Science and Health, p. 98).

Commenting editorially on this decision, the *Brooklyn* (N. Y.) *Eagle* said: "It has taken a man four years in our courts to learn that he may pray to God to heal his sick body while healing his sick soul. The headquarters detectives and the local magistrate were not disposed to allow that. Our Court of Appeals is unanimous in its opinion in the Cole case that man cannot limit God."

Not the least important fact in connection with the decision just handed down (which we quote on pages 143-145 of this issue), is that this decision unequivocally recognizes the right of a legislature to declare that an act for the regulation of the practice of medicine does not forbid the practice of the religious tenets of a church in the healing of the sick. The words of the chief judge mean that not only did the legislature possess the right to make this declaration, but also that to have declared otherwise would have been to violate an inalienable right which even the law-making power of the state could not ignore or subvert. The entire supreme court of Kansas expressed substantially the same view in the case of State v. Wilcox, 64 Kansas Reports 789.

Another important question at issue in the "Cole case" was as to whether the treating and healing of the sick by prayer is a tenet of the Church of Christ, Scientist, and in deciding this question the court said: "The tenets of a church are the beliefs, doctrines, and creeds of the church. . . . It appears from the record that it is a tenet of the Christian Science church that prayer to God will result in complete cure of particular diseases in a prescribed individual case. Healing would seem to be not only the prominent work of the church and its members, but the one distinctive belief around which the church organization is founded and sustained. It is claimed that the church extends its influence and spreads knowledge of its power by practical demonstration on the part of its sincere practitioners in securing the overthrow of moral, mental, and physical disease."

Incidental to the consideration of this latter question, the court was of course first compelled to pass upon the status of Christian Science as a religion, and of the Church of Christ, Scientist, as a church under the meaning of the statute. That it took an affirmative view in regard to both these incidental but important questions, is proved by the decision in favor of the defendant, and we may therefore assume that, so far as the laws of New York are concerned, these points have been judicially determined. It would therefore seem reasonable to hope that those critics who have been loath to admit either the Christianity of Christian Science or its right to be called a religion and its organization to be called a church, will also consider these questions settled. That this decision of a court of last resort will largely put an end to the contention of interested parties, that the healing of the sick, irrespective of the means employed, is *per se* the practice of medicine, is another hope which Christian Scientists may confidently indulge.

ARCHIBALD MCLELLAN.

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"Through a glass, darkly"

IN his first epistle to the Corinthians St. Paul tells us that at present we see "through a glass, darkly;" but he at the same time assures us that we shall see "face to face" and know as we are known. To the Christian Scientist this thought of seeing "through a glass, darkly," implies the dimness of vision which prevails in mortal sense because of the belief of life, substance, and intelligence in matter. This mental condition has even obscured the outward order of things to mortal sense, so that nothing is clearly understood until the evidence of the physical senses is corrected by some understanding of the Principle which governs the universe and man.

Students of Christian Science are sometimes puzzled in striving to reconcile material evidence with spiritual facts, when in reality it is never possible to do so, although it is very helpful to gather lessons along the way from sun, moon, and star, flower and tree, and even from the grass beneath our feet. The seeming difficulty arises when one attempts to make the so-called material object spiritual, and many are needlessly troubled at what seem to be the varying statements of their friends, who like themselves are on the way from sense to Soul. At this point we can all be helped by recalling ofttimes our Leader's statement on page 123 of Science and Health, to the effect that "divine Science . . . resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas." The first step here indicated is to deal with thoughts instead of things, and the more advanced step called for in Christian Science is to grasp as soon as possible the spiritual idea which alone relates us to reality.

The question is sometimes raised as to whether one is nearer the spiritual fact when he no longer believes that the earth is a vast plane and that the sun moves across it from east to west. To this it may be answered that if one were to stop here, the more correct view of the astronomical fact would do nothing to advance one toward the realization of health, harmony, and sinlessness. It of course goes without saying that the knowledge that the earth is a sphere is of great practical value to navigators and others, and shows that humanity is breaking some of the old-time fetters of ignorance and superstition, but this only indicates the necessity for pressing on and understanding all creation in the light of Mind as understood in Christian Science.

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It may be said at this point that many of the illustrations used in explaining Christian Science are intended to show that exactness is required, and so we fall back upon mathematical statements to do this; but it should not be forgotten that if we were to repeat the multiplication table to a sick person, or to one in bondage to the belief in sinful habits, he would not be advanced one step toward the understanding of man in God's image and likeness, who is pure and perfect because of this likeness. It is therefore apparent that no statement of so-called physical science, however accurate, can do the needed work for suffering humanity, though this does not mean that students of Christian Science reject the more nearly correct statements which are brought out from time to time by astronomers and others. On page 121 of Science and Health Mrs. Eddy says, "Astronomical order imitates the action of divine Principle; and the universe, the reflection of God, is thus brought nearer the spiritual fact."

No earnest student of our Leader's writings would question for a moment that the faithful study of these writings would prepare human thought for all discoveries which are of importance in the so-called physical realm, in so far as they are in harmony with spiritual law and order, even though they are at best but prophecies of the good things to come. We nevertheless cheerfully accord them their temporary value, even while we accept Paul's statement that human knowledge "shall vanish away." We, however, look with him for the coming of "that which is perfect," that which will satisfy the longing sense of humanity and heal both mind and body through the truth.

ANNIE M. KNOTT.

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Taking Off the Tag

THE word tag, though perhaps somewhat less elegant than the word label, is nevertheless a perfectly legitimate dictionary designation. A tag is a slip of some kind which is attached to things, and occasionally to people, in order to serve as a description or to claim ownership. We are all familiar with the game of tag played by children. One child is called "it," and straightway attempts to catch another child in order to pass on this undesirable designation.

In some cities of the United States the habit has recently arisen of collecting funds for certain causes, many of them doubtless most worthy ones, by instituting what are known as "tag days." Upon going out on the street the inhabitant or the visitor is offered one of these slips; if he accepts it, the tag is pinned to his coat and he pays for it. There is likewise a custom in many cities which consists in putting up placards on houses, announcing in very big letters the names of certain diseases. In such instances the placards have been forced upon the inmates, and they are paying the price very unwillingly.

It would seem as though the adversary, commonly known as the devil, and scientifically explained as the carnal mind, took particular pleasure in playing the game of tag with defenseless mortals and attaching to them the opprobrious epithet of "it," and in placarding the abodes of men with claims for damages to be paid in the counterfeit currency of disease. The question presents itself to the thoughtful observer, Is it absolutely necessary to submit to an evil designation of sin or sickness? Is there no legitimate and scientific way of taking off mentally what material sense has fastened on physically? Obviously the tendency to accept tamely whatever evil may have to offer must result in formidable accumulations of undesirable possessions. Fortunately, however, humanity through the teachings of Christian Science is now being shown how to refuse such iniquitous offers and to resist false claims through the spiritual understanding that whatever is evil cannot be either necessary or valid. Moreover, Christian Scientists are learning that in facing the temptations of error, politeness is out of place and a curt refusal uttered with spiritual conviction is absolutely in divine order.

James declares: "Submit yourselves therefore to God. Resist the devil, and he will flee from you." Peter advises: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith." It is faith, clarified and instructed by Truth until it becomes spiritual understanding, which alone can protect mankind from being labeled and libeled at will by the pitiless but happily powerless slanderer. Christian Science teaches that God and His idea constitute the whole of reality, and that no designation derived from an unreal source can have intelligence or power. The nature of God being absolutely good, His idea or creation must partake of that same nature; hence perfection alone can properly characterize the whole of being. No accusation founded upon the supposition that God's so-called opposite can speak the truth, can exercise discrimination, or can issue an ultimatum, need be accepted by the vigilant Scientist.

On page 113 of "Miscellaneous Writings," by Mrs. Eddy, we read this encouraging statement: "He who refuses to be influenced by any but the divine Mind, commits his way to God, and rises superior to suggestions from an evil source. Christian Science shows that there is a way of escape from the latter-day ultimatum of evil, through scientific truth; so that all are without excuse." No longer, therefore, need humanity be perplexed by the constant offers of evil. The libelous labels of ignorance or malice are not of God's procurement. They are wholly false and superfluous. They can be refused, and even though once affixed they can be later removed legally, according to divine process of law, even by that prayer of faith which is the realization of truth and which substitutes for erroneous arraignments the glorious facts of imperishable being.

WILLIAM D. MCCRACKAN.

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Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Frank Bell, a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul Streets, Back Bay, Friday evening, Oct. 27, 1916, at eight o'clock. The public is cordially invited.

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Among the Churches

Current Notes

WOODBURN, ORE.—Ground was broken this week [Aug. 7] for the erection of a Christian Science church edifice at the northeast corner of Second and Garfield Streets, opposite the Public Library. The building will be 46 by 60 feet, modern style, with a seating capacity of one hundred and fifty, and will be completed in two or three months. The cost of the structure will be nearly three thousand dollars.

As early as 1907 a small group of ladies who were earnestly studying Christian Science, met each week to read the Bible together with "Science and Health with Key to the Scriptures" by Mrs. Eddy. As others became interested it proved necessary to obtain a larger meeting place, so the G. A. R. room at the Armory was secured. There the first public service was held in May, 1912. Later the parlors of the

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Masonic Temple were rented, where Sunday morning and Wednesday evening meetings are still held. In October, 1912, the Christian Science Society was organized and a building fund started, and in March, 1915, the lot on which this church building will be erected was purchased.

The Woodburn Independent.

LANCASTER, N. H.—Alterations and repairs upon the former Unitarian Church having been completed, it was occupied for the first time as a Christian Science church edifice Sunday morning, Aug. 6. The auditorium seats nearly two hundred. The church as it stands completed represents an outlay of about thirty-eight hundred dollars, besides the original structure, which was a gift from the Unitarian society. The building was erected during 1855-56.

The Jefferson Times.

NEW BEDFORD, MASS.—Services were held yesterday [Aug. 27] at First Church of Christ, Scientist, corner of County and Mill Streets, to dedicate the structure. The edifice has been in use since May, and last week the building committee reported its work completed and all bills paid. In accordance with the custom of the denomination, exercises of dedication are not held until all debts are paid.

The Morning Mercury.

MESA, ARIZ.—The Christian Scientists have let the contract for a building suitable to the needs of this growing society on a lot 100 by 125 feet on the corner of McDonald and West First Streets. The structure will be 40 by 70 feet, and the auditorium will seat two hundred persons. The property when completed will represent an investment of about seven thousand dollars.—*Phœnix Republican.*

MOUNT PLEASANT, IOWA.—At the recent Henry County fair, the Christian Science Society placed *Sentinels*, *Journals*, and *Monitors* in the reading-room that was provided by the fair board at the grounds. All of this literature was taken away by non-Scientists.—*Correspondence.*

MARTINEZ, CAL.—Work on the Christian Science church building on Mellus Street, near Las Juntas, is progressing rapidly. The main auditorium is 30 by 40 feet, and the seating capacity will be two hundred. It is expected that the first services will be held in the church on Sunday, July 30.

Martinez Standard.

DAWSON, YUKON TERRITORY, CANADA.—Professor Hering lectured on Christian Science in Arctic Brotherhood Hall, July 23. Between three and four hundred people were present, and the lecture was a success in every way.

Correspondence.

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The Lectures

Sault Ste. Marie, Mich.

Virgil O. Strickler delivered a lecture on Christian Science at the Soo Opera House. The building was well filled when Attorney L. C. Holden introduced the speaker with the following remarks:—

We often hear it said that religion is changing all the time. I do not quite agree with such statements. I am inclined to take a broader view of it, and regard religion as fundamental and unchanging. But it is certainly true that our conceptions of religion—our theories concerning it, our theologies if you please—have very greatly changed, even in the last half-century. Personally, I am much rejoiced with the change.

In the last few years there has come among us a sect, society, or church people known as Christian Scientists. They are leading the van of progress in religious conceptions concerning God and man. The charted way of their religious ship of state seems illumined by a ray of light from heaven itself. Their growth is rapid, yet healthy. Their gentility of character and conduct, their lack of criticism of others, coupled with higher ideals and conceptions of what life really is in this world and in the next, are winning many good people to them. We see them in their every-day lives, made healthy in mind and body by methods of thinking and living as taught by their religion.—*Sault Ste. Marie Mail.*

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Lexington, Ky.

Dr. R. D. Coffman, in introducing William R. Rathvon, who lectured on Christian Science at the Woodland Park Auditorium, said:—

All thoughtful persons must agree that Mrs. Eddy was the most remarkable woman of the nineteenth century. She, the Founder of the Christian Science movement, will live through the centuries as a benefactor of the race. Her task was a hard one. While this is an age of spiritual uplift, yet those who are great by reason of their own efforts must suffer ridicule and persecution, as they did in the darker ages. In spite of the record of this wonderful woman there are those in Kentucky and elsewhere who ask the question, What has woman done to entitle her to leadership? This spiritual movement, begun in the nineteenth century, has grown with such rapid strides that today, after the first decade of the twentieth century, its rays of hope shed their healing light into every community in America.

Correspondence.

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San Rafael, Cal.

The introductory remarks by H. S. Scott, mayor of Ross, at the lecture on Christian Science by Frank Bell, were in part as follows:—

Before introducing the lecturer I wish to say to you that I am not a Christian Scientist, although I am much interested in the thought. I know of a number of instances where friends and acquaintances have been greatly helped both mentally and physically by its practice. It seems to me to be the only real religion and the most acceptable to those who think for themselves. This correct understanding has been made possible only through the wisdom and its application of the thought expressed in "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Many others have expressed in individual articles similar thought at various angles, but it was left to Mrs. Eddy to put this truth in concrete form and in such a way that all who care to do so can acquire this knowledge and help.—*Correspondence.*

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Trenton, N. J.

A lecture on Christian Science was delivered in Taylor Opera House by Charles I. Ohrenstein. Thomas B. Holmes, editor of the *State Gazette*, introduced the speaker, and his remarks follow:—

I am not a member of the Christian Science church. I am, however, much interested in that religion, have given it much serious thought, and am convinced that it is not a theory but a fact. I know men in this community who have been raised from the lowest depths of iniquity and set upon the solid ground of righteousness by the love of God as demonstrated

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in Christian Science. I have investigated claims of physical healing in this community, with the result that I have found instances of cure that to the average mind would seem to be miraculous. But as I understand it no miracles are wrought in Christian Science. The Christian Scientist has a reason for and proof of all that he accomplishes in the direction of healing, whether it be of sin or of sickness, and that reason and proof rests upon the infinite power and boundless love of God.

I know no people who more earnestly strive to rise to the standard of righteous living set by our divine Teacher, Jesus the Christ, than the Christian Scientists. I know no people who more earnestly strive to reflect the love of God in their daily life or exactly measure their attitude toward their fellow man by the golden rule than the Christian Scientists. I know no people who bear the cross with greater patience and more humility than the Christian Scientists. For these reasons I consider it a privilege and an honor to have this opportunity to introduce to you the bearer of a message of hope and healing.—*State Gazette.*

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

ARIZONA—Bisbee: William R. Rathvon, Orpheum Theater, 3 p.m., Oct. 29.
Globe: William R. Rathvon, Globe High School, 8 p.m., Nov. 2.
Phoenix: William R. Rathvon, Elks Theater, 8:15 p.m., Oct. 31.
Tucson: William R. Rathvon, The Tucson Woman's Club, West Alameda Street, 8 p.m., Oct. 30.

CALIFORNIA—Chico: Virgil O. Strickler, Armory Hall, Fifth and Main Streets, 8 p.m., Oct. 28.
Covina: Virgil O. Strickler, Covina Union High School, 8 p.m., Nov. 2.
Long Beach: Virgil O. Strickler, Auditorium on the Pier, 8 p.m., Oct. 30.
Oroville: Virgil O. Strickler, Congregational Church, 8 p.m., Oct. 27.
Redwood City: Virgil O. Strickler, Sequoia Theater, 3 p.m., Oct. 29.
San Fernando: Virgil O. Strickler, First National Bank Building, First and Maclay Avenue, 8 p.m., Nov. 3.
Venice: Virgil O. Strickler, Church Edifice, Second and Brooks Avenues, 8 p.m., Oct. 31.

CANADA—Kingston, Ontario: Willis F. Gross, Church Edifice, 95 Johnston Street, 8:15 p.m., Oct. 31.
Regina, Saskatchewan: John W. Doorly, City Hall, 8 p.m., Oct. 31.
Toronto, Ontario (Third Church): Frank Bell, Royal Alexandra Theater, 3 p.m., Oct. 29.
Winnipeg, Manitoba: John W. Doorly, Church Edifice, Nassau Street and River Avenue, 3:15 p.m., Oct. 29.

COLORADO—Denver (Second Church): Ezra W. Palmer, Church Edifice, South Grant Street and East Bayaud Avenue, 8 p.m., Oct. 30 and 31.
Greeley: Ezra W. Palmer, Sterling Theater, 3 p.m., Oct. 29.

CONNECTICUT—Norwalk: Clarence C. Eaton, Regent Theater, 8 p.m., Oct. 27.

ENGLAND—Bristol: John Sidney Braithwaite, Large Colston Hall, 8 p.m., Nov. 9.
Manchester (Second Church): John Sidney Braithwaite, Church Edifice, Clothorn Road, Wilmslow Road, Didsbury, 8 p.m., Nov. 14.
Manchester (Third Church): John Sidney Braithwaite, The Lesser Free Trade Hall, 1:20 mid-day, Nov. 15.

GEORGIA—Atlanta: Bicknell Young, Church Edifice, Peachtree and Fifteenth Streets, 8 p.m., Nov. 3.

ILLINOIS—Aurora: Prof. Hermann S. Hering, East Aurora High School Auditorium, 8 p.m., Nov. 3.
Chicago (Second Church): Edward A. Merritt, Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., Oct. 30 and 31.
Lake Forest (auspices Highland Park): Prof. Hermann S. Hering, Durand Institute, 8 p.m., Oct. 31.
Lockport: George Shaw Cook, High School Auditorium, 8 p.m., Oct. 31.

INDIANA—Frankfort: John Randall Dunn, Blinn Theater, 3 p.m., Oct. 29.
Indianapolis (First Church): Dr. Walton Hubbard, Church Edifice, 2011 North Meridian Street, 8 p.m., Nov. 2 and 3.

IOWA—Clinton: Bicknell Young, Clinton Theater, 8 p.m., Oct. 30.
Keokuk: Prof. Hermann S. Hering, Elks Hall, Elks Club Building, 8 p.m., Oct. 30.
Oskaloosa: George Shaw Cook, Church Edifice, 406 East High Avenue, 8 p.m., Nov. 3.
Sioux City (First Church): Bicknell Young, Auditorium, 3 p.m., Oct. 29.

KANSAS—Fort Scott: Charles I. Ohrenstein, Pictureland Theater, 3 p.m., Oct. 29.
Kansas City: Charles I. Ohrenstein, Masonic Temple, Seventh Street and Ann Avenue, 8 p.m., Oct. 28.
Parsons: Charles I. Ohrenstein, Elks Theater, 8 p.m., Oct. 30.
Winfield: Ezra W. Palmer, A. O. U. W. Hall, 8 p.m., Nov. 3.

KENTUCKY—Paducah: Bicknell Young, Auditorium, Three Links Building, Fifth Street and Kentucky Avenue, 3 p.m., Nov. 1.

MASSACHUSETTS—Boston (The Mother Church): Frank Bell, Church Edifice, Falmouth, Norway, and St. Paul Streets, 8 p.m., Oct. 27.
Westboro: William W. Porter, Town Hall, 8 p.m., Oct. 27.

MICHIGAN—Bangor: Willis F. Gross, Miller's Opera House, 3 p.m., Oct. 29.
Otsego: John Randall Dunn, Edsell's Opera House, 8:15 p.m., Nov. 3.

MINNESOTA—Minneapolis (Second Church): Edward A. Merritt, Church Edifice, Second Avenue South and Eleventh Street, 8 p.m., Nov. 2 and 3.

MISSOURI—St. Louis (joint lecture): Prof. Hermann S. Hering, Odeon, 3 p.m., Oct. 29.
St. Louis (First Church): Bicknell Young, Church Edifice, Kingshighway and Westminster Place, 8 p.m., Oct. 31.

MONTANA—Great Falls: John W. Doorly, Palace Theater, 8:30 p.m., Nov. 3.

NEW YORK—Flushing, Long Island: William W. Porter, Church Edifice, 93 Murray Street, 8:30 p.m., Nov. 3.
Gloversville: Paul Stark Seeley, Glove Theater, 3:30 p.m., Oct. 29.
Malone: Frank Bell, Malone Opera House, 8 p.m., Oct. 30.
Mt. Vernon: William W. Porter, Westchester Theater, 3:30 p.m., Oct. 29.
Nyack: William W. Porter, Church Edifice, 1018 Broadway, 8:15 p.m., Nov. 2.
Westfield: John Randall Dunn, Assembly Hall, Welch Block, 8 p.m., Oct. 24.
White Plains: Frank Bell, Assembly Hall, White Plains Club, 8:15 p.m., Nov. 2.

OHIO—Toledo (Second Church): Edward A. Merritt, Coliseum Theater, Ashland Avenue and West Bancroft Street, 3:30 p.m., Oct. 29.
Zanesville: George Shaw Cook, Memorial Hall, 2:30 p.m., Oct. 29.

OKLAHOMA—Bartlesville: Charles I. Ohrenstein, Grand Theater, 8 p.m., Oct. 31.
Oklahoma City: Charles I. Ohrenstein, 8 p.m., Nov. 3.
Shawnee: Charles I. Ohrenstein, Savoy Theater, 8 p.m., Nov. 2.

OREGON—Portland (Fourth Church): Bliss Knapp, First Church Edifice, Eighteenth and Everett Streets, 8 p.m., Nov. 2, and Jefferson High School Auditorium, Kerby and Emerson Streets, 8 p.m., Nov. 3.

PENNSYLVANIA—McKeesport: Clarence C. Eaton, Lyric Theater, 3 p.m., Oct. 29.

WALES—Swansea: John Sidney Braithwaite, Albert Hall, 8 p.m., Nov. 10.

WASHINGTON—Spokane (First Church): Bliss Knapp, Auditorium Theater, 3 p.m., Oct. 29.

WISCONSIN—Delavan: George Shaw Cook, Opera House, 8:15 p.m., Oct. 30.
Grand Rapids: Prof. Hermann S. Hering, Church Edifice, First Street North, 8 p.m., Nov. 2.

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Testimonies of Healing

Because of the help received from testimonies in the Christian Science periodicals I wish to add my meed of praise and thanksgiving for what this teaching has done for me, hoping that some one passing through a similar experience may also find the truth that makes free.

In the fall of 1911, the darkest hour of my life, occasioned by the sudden passing on of an idolized child, a friend who saw my need of a better understanding of God urged me to read Science and Health, but feeling strongly prejudiced, at first I refused. At that time I was and had been for several years an active worker in an orthodox church and Sunday school, and I earnestly sought the peace and comfort God had promised those that mourn. I always refused to believe God sent this sorrow upon me, and told my friends, when they would say He took my baby for some wise purpose, that I did not believe He had anything to do with it.

After some weeks of melancholy and severe headaches, which had made me even pray for the end, I decided to put aside my antagonistic thoughts and read the book offered me. I shall never forget how hungrily it was read. For days I was so absorbed in it that I seemed oblivious to my surroundings and did not realize it was helping me, until one day there came a feeling of freedom and joy such as I had never expected to know. At once the sense of loss and separation vanished. I knew that if the simple reading of that wonderful book could heal broken hearts, then the author was the messenger of God, and from that time I became an earnest seeker for more of the truth.

We have had many beautiful demonstrations which have proved the truth of Christian Science healing, but I am more grateful for a satisfying religion and for the spiritual uplift one gains by putting into practice what one understands of the truth. A severe case of inflammation of the bowels, an attack of acute lung trouble, which was overcome in six days, a stomach disorder of two years' standing, also minor ailments, and accidents to my two boys,—all were healed through Christian Science treatment alone, no material means being used.

I am very grateful for the life of our revered Leader. Time alone will reveal the great value of what she has given to the world in Christian Science.

Anna G. Herring, Monroe, La.

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In 1907 I was induced to try Christian Science for ear trouble. During the winter there were nineteen abscesses in my right ear and five different doctors urged the mastoid operation, but I could not bring myself to the point of taking an anesthetic. Finally a doctor said there was no use in delaying any longer and that he would operate at five o'clock that day. I consented, but went home, made my will, and set my house in order, for I was convinced I would never waken from the drug-induced sleep. Then I asked a friend if she would be with me during the operation. She refused, but being a Scientist recommended Christian Science treatment, as my fear of an anesthetic was so great, and gave me the name of a practitioner. I saw the practitioner three times and was healed without the operation. In the years that have since passed no return of the ear trouble has appeared.

A few years ago I awakened one morning with a very painful tooth. The dentist said there was a bad abscess under the gum, and wished to give me gas, being positive he could do nothing for me without it. I made an appointment for the following day, then called on a Christian Science practitioner, who promised to treat me at that hour. When I went to the dentist's office he again declared he would not work without the gas. I said, "Very well, just do whatever other work is needed and let this tooth go." He began to examine it and finally drilled a canal into the root above the gum, cut out the diseased bone, and drained the pus from the cavity without any anesthetic. When he saw my son later in the day he said: "What is your mother made of? She wouldn't take gas, but that tooth had to be opened. I gave her dental treatment which would have made a nervous wreck of most women, yet she never even flinched." Really I was not hurt at all; aside from being tired of sitting still so long, I felt no discomfort. This was a wonderful demonstration, for on former occasions a trip to the dentist would completely upset me for days before and after. For this and many other helps in time of need I am most grateful, and I try to bring Christian Science to bear on all my problems and trials.— Ethel Van Vliet Berthillet, Denver, Col.

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About six years ago I began the study of Christian Science, not because of poor health or business conditions, but rather because I was inquisitive to know something of its teachings. For a number of years I had been confronted with the continued invalidism of my father and had seen him waste away under medical treatment. At this time matter was the beginning and the end of things to me, but thanks be to God for the hope with which the reading of the chapter entitled Prayer, in "Science and Health with Key to the Scriptures" by Mrs. Eddy, inspired me. I accepted this great truth readily and continued to read on with avidity. As a result, a catarrhal condition in a most virulent form, from which I had suffered for years, disappeared. I had never dreamed that this could be healed, as specialists had said it was incurable in this climate and that they could only allay my suffering.

By this time I had a pretty good talking knowledge of Christian Science, and it became necessary for me to prove my words. Business conditions began to reverse themselves until I seemed confronted by insurmountable difficulties; but by absolute reliance on God and knowing that the only plan or will was the divine, my connections were so altered that my income was more than doubled. During the seeming depression of the past two years I have looked wholly to Spirit and away from matter, with the result that good has always manifested itself.

Recently a severe attack of chills and fever and bodily soreness was entirely overcome in thirty-six hours. Previous to my knowledge of Christian Science this same trouble would keep me in bed from one to two weeks and leave me almost a wreck. Doctors always diagnosed the case as malaria. Christian Science has taught me that substance, health, and peace are spiritual, and that if the one talent of spiritual understanding which we possess is not multiplied by applying it to the problems before us, even that one shall be taken from us. With meekness and humbleness I express my gratitude for this enduring light.—P. A. Wendland, Chicago, Ill.

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Christian Science is indeed to me a great deliverer. Since the birth of my last child light has been coming to me in almost overwhelming floods. The baby was born with very little pain, but when the child was a week old my strength seemed to leave me entirely and I was seemingly almost overcome with a terrible sense of fatigue. Looking to matter for support, I saw that all its laws were against me, as I was doing my own housework with some help from my husband

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and his mother. All day I labored to lift these material laws; by night I had not done so, but after reading a part of our weekly Lesson-Sermon the thought came to me strongly that God is my strength, and I decided that on the morrow I would arise and perform my duties regardless of material sense and trust in Him for strength. The next morning, even though I had slept very little through the night, I arose and began my duties, strength coming in all its fulness after the start was made.

As a family we have been wonderfully blessed with this truth since we began the study of Christian Science six years ago. I should have to write a book to tell it all; even then there would be no word great enough to express the allness of Truth. Weak eyes, stomach disorder, back trouble, nervousness, whooping-cough, financial inharmony, and other problems have been overcome by the power of Truth. Twice I have experienced instantaneous healing when the end seemed close at hand. My three children have all been born with the aid of the great Physician only. The blessing that fills my heart with gratitude is the understanding which has come of the spiritual Life, to the extent that it makes me willing to dedicate my whole existence to God.

Mrs. Merritt J. Glass, Tulsa, Okla.

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During the greater part of my life I have been subject to stomach trouble, nervousness, and sleeplessness, sometimes being in bed two or three days at a time, and never knowing what it was to feel like a healthy person. One day a friend brought me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, but I scarcely looked at it for months. There were two or three of these attacks in the mean time, and the doctor came each time. He succeeded in giving relief but did not effect a cure. Then discouragement set in and a great fear that I might lose my reason. With it all I had a very bad temper and a jealous disposition, and was in fact about as unhappy as a person could be. Finally I began to read the book and found that "man's extremity is God's opportunity." I held fast to the truth and read and prayed for nearly ten hours. That evening I ate a good supper and have never had an attack since. A skin trouble and other disorders have also been overcome.

For six years God has been my only reliance, and I am grateful to Him for all these blessings. I am also thankful to Mrs. Eddy for making this new-old truth available to mankind.—Susan G. Slifer, Hamilton, Ohio.

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After practically all material means had failed, I was instantaneously healed through Christian Science of Bright's disease, catarrh of the stomach, an ailment of the liver, and extreme nervous exhaustion. For several years I had been a semiinvalid, under the care of doctors of various schools, had lived in the open, in rest-houses, and in sanitariums, and had resorted to practically every known means to effect a cure. Despite the efforts of the physicians my condition grew worse, until I was wasted away to a mere skeleton and barely able to walk.

My physician then discovered that Bright's disease had reached an acute stage, and told my friends that I could live but a very short time. In accordance with his advice I went to the home of a friend in a town near Philadelphia, with the intention of spending my remaining days there. This friend had been successfully treated in Christian Science for locomotor ataxia, and he was very desirous that I turn to it in my extremity. More out of courtesy to my host than because of any faith in Christian Science, of which I knew but vaguely, I visited his practitioner and received treatment. After a long sleep, the first for weeks, I awoke perfectly healed; the pain had disappeared and I felt entirely rejuvenated—literally a new man. From the hour of that healing, more than five years ago, I have not been incapacitated from duty for a moment, and today enjoy better health than at any previous time. Subsequently I have been healed of defective sight, and have laid aside glasses which had been worn for many years. The tobacco habit has been overcome, and there have been innumerable other proofs of the power of Truth.

In expressing my gratitude for these manifestations of the power of divine Love, let me express my appreciation of Mrs. Eddy's mighty work in giving to the world a demonstrable religion. I am also grateful for the authorized literature, the reading-rooms, and the churches. As a student of Christian Science I am especially grateful for *The Christian Science Monitor* and the splendid work it is achieving in the elevation and purification of journalism.

J. Barton Cheyney, New York, N. Y.

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It is about fourteen years since I first heard of Christian Science. I was at that time a miserable and depressed woman, partly owing to ill health and partly to the discords in my home life. I was frequently troubled with influenza, and after each attack grew more depressed. Then I heard of Christian Science. I was not at all attracted by what I heard, but on asking for the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, just to glance at it, I quickly determined to buy a copy of my own. I did so, and from that day have never ceased to be thankful for Christian Science. There was no Christian Science service or reading-room in Birmingham in those days, and I did not know any Christian Scientist of whom to ask questions, but I read the text-book and found it calmed and comforted me, so that life did not look so dreary. Slowly but surely the healing commenced. Influenza was no longer a nightmare and I gradually forgot to be afraid of it; consequently it ceased to attack me.

About eighteen months after my first reading of Science and Health my little boy was born. Great surprise was expressed by the doctor and nurse at the natural time I had; also that the boy was so strong and healthy. During the three weeks which followed I read the text-book daily. I had suffered since childhood from pain in the right foot, and walking was always accomplished with difficulty. My father suffered from rheumatic gout and corns, and I was supposed to be like him, but soon after my little boy was born, I found myself able to walk without thinking of my foot; it was also in better shape, and whereas before it was often swollen, I could wear ordinary leather shoes and boots instead of kid ones. After I had been reading Science and Health about five years, my husband decided to study it, and that was a great joy to us both.

When my son was about four years of age, he met with an accident. I was writing a letter when I heard screams from the kitchen. I found the child in a sad state, for he had tumbled over a bucket of boiling water and was wet up to his waist. I undressed him and tried to comfort him, but he did not stop screaming, and all seemed confusion. Then I carried him in my arms and sang one of our Christian Science hymns, but he still cried, so I left him with his nurse and went upstairs, feeling that I must get away alone and pray to God. I got the text-book and read. In less than ten minutes he stopped screaming and did not cry again. I heard him calling to me, and when I went to the head of the stairs, he told me the pain was gone. I returned to my room and continued reading Science and Health for quite half an hour. When I came down-stairs I found the boy still on the sofa,

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but playing with his toys. He had his dinner and was just as well as usual except for the fact that he would not walk. All the actions of the body were quite normal. His refusal to walk showed me there was still some fear in my consciousness, and so I wrote to a practitioner to come and help me. She assured me, however, that the work was done and the boy was all right. The next day he walked and the following Sunday attended as usual the Christian Science service and stood on a chair to sing the hymns. No material means of any kind were used, as it never even occurred to me to send for a doctor or use anything, except to wrap his legs in soft linen. In three weeks the linen came off like parchment. The child did not suffer in any way after he stopped crying, and no one knew what had taken place except the practitioner, the nurse, and myself.

I am very grateful for this healing in Christian Science, which has been and is a great help to me in my daily life. I have still a great deal to overcome, but know that as I am willing for God's will to be done instead of my own, I shall progress in my understanding of the truth. My great desire is to help and comfort others as I have been helped and comforted. I am sincerely grateful to our dear Leader, Mrs. Eddy, and every day I thank God for Christian Science.

EDITH BEDDOE, Birmingham, England.

I can confirm all that my wife has stated. I was drawn to study Christian Science because I noticed the wonderful difference it had made in her life. I have since received countless blessings,—happiness, good health, success, and harmony in my daily work. Christian Science is indeed a practical religion.—F. D. BEDDOE.

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Before Christian Science came into our family, and during my young girlhood, I had a severe attack of appendicitis. The physician who attended me advised an operation, to which my parents would not give their consent. I recovered enough to attend school, but was not strong or well. Some time afterward I had a return of the same disease. My mother, who was then interested in Christian Science, called a practitioner, and treatment was given. In a short time I was healed, and there has been no return of the trouble during the nineteen years that have since passed. I am grateful to God for this healing.

My desire is to let my daily living express my thankfulness to Mrs. Eddy for being willing "to leave all for Christ" (Science and Health, p. 141), that she might bring to light again this healing truth, which is so clearly explained in her text-book, "Science and Health with Key to the Scriptures."

MABEL SMITH COLLEY, Malden, Mass.

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The true Christian Science practitioner is a friend of the Master, for he is doing as the Master commanded, that is, preaching the gospel, healing the sick, casting out devils. The realization that I was in personal contact with and had suddenly acquired the friendship of a friend of the Master, came to me with startling certainty and was the most wonderful experience of my life.

For weeks I had suffered from terrible pain at the base of the brain and could get no relief from the doctors. In my despair I was induced by a good friend to try Christian Science. Christmas day, 1913, was full of suffering, so the next day I visited a Christian Science practitioner. He asked for particulars as to my habits and I frankly told him everything, among other things that I had been addicted to the use of liquor for more than twenty-five years and felt the need of it every day, though I did not drink to excess; also that the tobacco habit was firmly fixed as a result of some thirty-five years of smoking. He quietly asked if I desired to give up these habits and on receiving an affirmative answer gave me a treatment.

I went from the practitioner's presence suffering as before, and the day following drank and smoked and endured the pain about as usual, but seemed a trifle better. The second morning I awakened from a quiet, restful sleep, healed,—healed both of the pain and of the desire for liquor. The desire for tobacco clung to me for some time, but finally left me instantly and positively. The joy of it all, and the peace, are glimpses of the promised "kingdom of God" that is "within."—FRANK N. RUST, Los Angeles, Cal.

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With a desire to render praise unto whom praise is due I write this testimony. Several years ago I was suffering from bowel trouble, which did not seem to yield to medical treatment. When in June, 1911, the doctors advised me to have an operation, I decided to try Christian Science, and help was received immediately. This caused me to begin the study of the Bible, together with "Science and Health with Key to the Scriptures" by Mrs. Eddy. Glasses had been worn for nine years, but I had not been reading long when I noticed that they were not needed, as my sight was just as good without them. Then all the old complaints, of which there were so many, left. One of them, a throat affection, was stubborn and hard to get rid of. More than twelve years before this time I had a severe attack of bronchitis, and it had left me with this trouble, which nothing seemed to relieve; but I am thankful to say that it has since yielded to the power of Truth.

I am grateful to Mrs. Eddy for showing us how to gain the victory over all error. My health is perfect and has been restored to me entirely through the study of Science and Health. The happiness which I have gained through the spiritual understanding of the Bible is the greatest blessing of them all. I feel deeply grateful for the Christian Science literature, which I read all my spare time, and my greatest desire is to live so that I may be a help to others.

AMELIE W. BRECHTEL, Bay City, Mich.

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I wish to express my gratitude for Christian Science, and for the wonderful healing it has given to me. From early childhood I had suffered from stomach, blood, and nervous disorders, which made it necessary for me to be almost constantly under a physician's care. I believed it injurious to eat various foods, and often craved those things which were denied me. In addition to these physical ailments I was much dissatisfied with the religious sects I had known. I had attended many different churches and was at the time a church-member. Added to these circumstances, the presence in my consciousness of envy, jealousy, and hate made me indeed a miserable person and in need of help.

A few years ago a Christian Scientist came to live in our home and I asked for treatment, as I had been confined to my bed for a month and was getting discouraged. In four days I was able to arise, dress, and attend an entertainment without feeling any discomfort. The following day, Sunday, I went to the Christian Science church. This healing aroused my interest in Christian Science, and I continued to study it and to take treatment for the chronic ailments which still seemed real to me. It was a number of months before entire freedom from these difficulties was experienced, but I never once faltered, nor was tempted to turn back.

Great indeed is my rejoicing that I was thus led, for in addition to the physical healing I was awakened from a false

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sense of life and happiness to a desire for spiritual growth. Companions of a worldly thought, and the ceaseless desire for gaiety and amusement, gradually left me as some understanding of true happiness and companionship was gained. In proportion to my receptivity to divine Love, the belief in envy, jealousy, and hatred has been cast out. I am daily learning to demonstrate more of the presence and power of God in all my activities. All foods are now eaten without fear of suffering, though like the one mentioned in Science and Health (p. 221), I no longer crave "the fleshpots of Egypt."

I am deeply grateful to Mrs. Eddy, the one who was pure enough to give this truth to our age, and to those who have helped me to gain an understanding of it; also for the Christian Science periodicals, which have ever proved great aids in taking the daily steps.

MARION BALCOM SMITH, Buffalo, N. Y.

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[Translated from the German]

I am most deeply grateful for the benefits received through Christian Science. A short time ago I had a beautiful proof of God's omnipotence. I awoke one morning with severe headache. I paid no attention to the trouble but quietly attended to my occupations, trying to entertain good thoughts, right thoughts only. However, the pain increased, and fever set in with attendant inability to swallow anything. My mother and I tried to overcome the error ourselves at first, but as I grew more and more miserable, we finally asked a Christian Science practitioner for help. For twelve days I seemed unable to take nourishment and could hardly talk, and there were symptoms of an abscess in the throat.

Treatment was taken up lovingly, while for my part I tried to realize the nothingness of the inharmonious condition and to affirm the truth to the best of my ability. I was filled with joy when soon afterward the trouble left me. It was completely destroyed, and I did not suffer from the slightest after effects such as weakness, but on the third day attended to my duties. Besides this healing I have had many other proofs of the power of divine Love. For these as well as for the loving guidance received at the Sunday school I am sincerely grateful, and my desire is to show my deep appreciation by applying in a practical way the things which thus far I have learned in Christian Science.

GERTRUD REINHARD, Berlin-Friedenau, Germany.

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Words cannot express my gratitude for the many blessings I have received in Christian Science. I came out to this warm and beautiful country (California) thinking that change of climate would relieve me of inflammatory rheumatism of some five or six years' standing. After living in the West for some time, I was much surprised to discover that change of climate did not benefit me in the least. Christian Science was then taken up with a willing heart. A practitioner was consulted and a week's treatment was given, but the trouble was overcome in less than that time. I have also been healed of hemorrhage, catarrh, and many other ailments. Christian Science has given me a knowledge of how to meet daily problems at home and in the business world.

My wonderful healing has been the means of bringing other members of my family into this light of Truth, with many good results. I am truly grateful.

SELMA CAROLYN BLOOM, Los Angeles, Cal.

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The heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledges and powers.—EMERSON.

From Our Exchanges

[Rev. F. Lewis Donaldson in *The Guardian*]

Man finds his true life in fellowship, and that this great principle of salvation must find its outward expression in earth, though its perfect fulfilment may not, perhaps can not, be achieved until the coming of the new heaven and the new earth in the world which is eternal.

Now it is that great principle of fellowship (by which alone the city of God can be realized) which our civilization has grievously ignored and has cruelly outraged. We have largely lost the idea of the brotherhood of man, and have been near to wrecking our ecclesiastical and our national life upon the rocks of aggressive selfishness. In the sphere of religion we have developed a crude individualism which concentrated upon the idea of individual salvation apart from Christ's body, the church, and we have imagined a salvation (which could never, in fact, exist) through a private and peculiar appropriation of the merits of our Saviour. It is doubtful whether it will ever be possible to estimate the harm which has resulted from our apostasy in religion from the teaching of Jesus Christ and his apostles, upon the unity and fellowship of mankind. In the church we have broken up that unity by our parties and sects, and the results are now before us in the impotence of the church throughout Europe before the madness of the nations.

[*The Congregationalist and Christian World*]

The "Spirit of life" in Jesus discovers the evil consequences on the health of abnormal mental conditions. These conditions betray themselves in jealousies, envyings, strife, anger, and the whole brood of ill tempers that poison the blood. Worry in particular is most frequently mentioned in the New Testament as to be avoided. The things which cause it are given in detail, one by one. Hardly an experience of mental unrest escapes mention in the Scriptures; and it is shown that all these experiences have ill effects on the physical condition.

What specific remedies does the church propose? It is admitted that they need to be skilfully applied in specific cases. "Are all prophets?" "Do all have gifts of healing?" The foremost remedies are the fruits of the Spirit—the self-imposed experiences of the life that seeks likeness to Christ. They are love, joy, peace, long-suffering, kindness, goodness, faithfulness, modesty, self-control. The voluntary exercise of these experiences tends to become habitual and involuntary, said the apostle.

[*The Universalist Leader*]

No one can doubt that the frightfulness of a world war tends to make people serious, and forces them to try to apply their religion to actual conditions. And when tried, a great deal of religion has been found wanting; it has not measured up to the need. We have been pleased to say that the war is primarily due, not to the failure of Christianity, but to the fact that so-called civilization tried to get along without Christianity and failed.

Civilization had all the letter and forms of Christianity, but lacked the real spirit; it missed the real thing. Fine church buildings, elaborate services, exquisite music, and masterly preaching, and even belief in a most perfect system of theology, were of no use apart from their connection with the actual, practical life of men. The dominant religious faiths and customs did not prevent the war, and when the war was on with its awful carnage, and soldiers were dead, and soldiers were wounded, and homes were destroyed or

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blighted, the dominant religious faiths fell short. And yet men turned to religion, as they always have done and always will do, being sure that somewhere in some kind of religion there is that which will satisfy.

[Rev. W. H. Carnegie, M.A., in *The Church Times*]

It is only by loyal, God-fearing conduct that man can gain entrance into the kingdom and maintain his place in its ordered system. No endowment or activity, intellectual or spiritual, which does not minister to conduct and express itself in conduct and in character, the outcome and register of conduct, is of any avail in this respect. It is not by what we think or feel that we shall stand or fall, but by what we do. Right feeling and right thinking are means and valuable means to a higher end; but only a means. If we treat them as ends in themselves, we miss the true meaning of life and can never hope to attain its full fruition.

[*The Christian Intelligencer*]

The victorious spirit and triumphant power are only for the man who meets and overcomes hardship. Sinews toughen and muscles harden only by resistance. And principles of moral life become firm and fast only to the man who has grit enough to overcome the natural inertia of his life, to go out and grapple with temptation, and to grip the tools of work that duty puts into his hand with the determination to hold them and guide them until the day ends. And religion will never be the great, joyous, strong, triumphant life it ought to be to a man, until he makes it cost him something in effort, and in time, and in money.

[Robert Freeman in *The Continent*]

Whatever we may spend on so-called schemes of preparedness, we are under obligation to see to it that we, a Christian people, make preparation for a time beyond that for which guns and forts prepare; to see to it that whatever else be going on in our land, the fostering of the spirit of Christ shall not be neglected. That spirit is fostered by intercourse with those who have it, and by diligent prayer on the part of those who realize its need.

[*The Christian Work*]

The real salt of the earth are the men and women of God, who care more for labor than for honor, more for doing good to others than for high place or name, more for the inner peace which unstinted service and self-sacrifice brings, than for the outward decorations which are the rewards of self-assertion. Such there have been in every generation of the Christian centuries; such there are today.

[The Bishop of Winchester in *The Record*]

The world is challenged by this awful catastrophe [the war] to decide and declare by what principles it will live; to discover what forces it can rally against all too visible bulks and masses of material force and corporate selfishness. It has been fatally but gloriously plain that principles matter; that civilization cannot move merely by its own impetus or stand by its own stability.

[*The Christian Register*]

Our pure enjoyment of the gift which a friend has bestowed on us is, in a silent, subtle way, an expression of our gratitude to him. Similarly, the enjoyment of life's blessings may be, in those who are pure in heart, an unspoken prayer of gratitude to God, the giver of every good and perfect gift.

[Rev. H. D. A. Major, B.D., in *The Christian Commonwealth*]

Truth is many sided, and how to live rightly is a very intricate matter which can only be accomplished satisfactorily by those who, by trying to live rightly, call in a living experience to correct the speculations of the theorist.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00, six or more to one address, each 75 cents.

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

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From the Editor

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

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From the Publishing Society

"Christian Science: Its Discovery and Development," a lecture by William D. McCrackan, M.A., C.S.B., has been translated into Norwegian (Kristelig Videnskap: Dens Opdagelse og Utvikling), and is published with the English version opposite the translation.

"Law and Work," one of the pamphlets recently issued by the Publishing Society, is now printed in the New York point system, and the American Braille system of type for the use of the blind. For convenience in reading, the pamphlet has been printed in two volumes, and may be purchased at the following prices: Single copy (in two parts), prepaid, $1.00; six or more copies, prepaid to one address, each, 75 cents. When ordering please specify whether the New York point or the American Braille system is desired. Arrangements have also been made to issue this pamphlet in the English Braille system, and copies will be on sale at a later date.

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From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

Vol. XIX No. 9

Boston, October 28, 1916

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Items of Interest

A method for using waste hemlock tan-bark partially to replace expensive rag stock in the manufacture of felt roofing has been developed at the Forest Products Laboratory at Madison, Wis., and is now being used commercially by cooperating mills. In these mills waste bark is replacing from 20 to 30 per cent of the rags, and the quality of the finished product is equal to that manufactured solely from rags. According to the census of 1909, over 698,000 tons of hemlock bark were produced each year in the United States. After the tannin is extracted this bark is used for fuel purposes, for which it is said to have a value of 60 cents a ton. The roofing mills of the United States have a total estimated annual production of 237,000 tons of finished roofing of all kinds. In addition to the use of the bark for roofing, papers made at the laboratory on the basis of 80 per cent of waste tan-bark have been successfully printed on a commercial twelve color wall paper printing machine, and give promise of being entirely satisfactory. Other paper of the same make-up has been made into fiber conduits by a commercial manufacturer. Other possible uses of waste bark which suggest themselves, say the forest service paper experts, are to use the bark mixed with ground wood for the production of wall board, or with sulphite screenings in the manufacture of car liners; and indications are that it may be used for sheathing paper, carpet liners, bottle wrappers, deadening felt, and the like.

The Federal Farm Loan Board has made a tour through twenty-nine of the northern and central states seeking information for its guidance in dividing the country into twelve farm loan districts and designating the sites of the twelve farm loan banks authorized under the new rural credits law. A similar trip will be taken soon through other states in the South and Southwest. It is expected that the plan of putting the banks into operation before Feb. 1, 1917, will be carried out. "In several states," according to a statement of the board, "it was called to their attention that joint land stock banks were being organized by questionable means by stock sales or promoters. Farmers are advised that there is no necessity for subscribing to the stock of any private corporation for the purpose of securing such a loan. No joint stock land banks can be organized under the Federal act except with the approval of the Federal Farm Loan Board."

The Kansas Council of Women has completed its legislative program and is now at work drafting the bills it hopes to have enacted into law by the legislature to be chosen Nov. 7. The Council of Women is made up of delegates representing the Federation, Good Citizenship League, and the district organizations of clubs. The program proposes a detention home for women of mature age sentenced to the state penitentiary; an extension of the powers of the industrial welfare commission to regulate the hours of labor and the wages of women workers; amendments to the mothers' pension law to make it compulsory for every county and extending its scope; a contest against the repeal of the motion picture censorship.

Elaborate plans to prevent the diversion into improper channels of any part of the $75,000,000 which the Federal Government is to spend in cooperation with states on good roads within the next five years have been made by the director of the office of public roads and rural engineering which will supervise the work. The Government will spend its money only in places where the traffic demand is the heaviest and not where politicians or others desire them. When the plans of a state for road building, accompanied by a request for Federal aid are received, they will be fully investigated by Government agents, and must be approved in detail before Government aid will be extended.

Multiple pouring of steel ingots has been successfully accomplished for the first time in the history of the industry in the United States, so far as is known, at the plant of the Brier Hill Steel Company at Youngstown, Ohio. By the new method more time is devoted to the pouring of each ingot than is possible by following the old process without increasing the time required to pour a given quantity of steel, and a much superior quality of material is said to be produced. Shrinkage cracks are largely eliminated. Four ingots are poured at a time, thereby allowing each a cooling period four times as long as under the one at a time pouring method.

The total provision for irrigation purposes in Siam during the current year amounts to $1,291,814. This is an initial appropriation for the "Prasak" irrigation scheme, for the estimated cost of which $4,403,000 has been sanctioned, while a more extensive system of irrigation, involving an outlay within six years of about nine million dollars, still remains under consideration.

The postal authorities of New Zealand in reply to an inquiry stated that 1823 pieces of mail carrying short postage were received from the United States, mostly from manufacturers and exporters, within a period of four weeks, and that this is an ordinary occurrence. More short-paid postage mail arrived from the United States than from all the balance of the world. Other foreign countries make similar reports.

The Congress of Bolivia authorized in 1915 the construction of the La Paz-Yungas electric railway, which will run through the fertile district of Yungas in the department of La Paz, and it is generally believed this will be the best paying line in Bolivia when finished. An expenditure of $2,400,000 was authorized.

On Aug. 22 the national legislature of Peru passed a law authorizing the wardens of the national penitentiaries of Peru to employ long term prisoners at labor outside the prison enclosures. The law specifies that the work to be done by the prisoners must be on public works of the state or on work connected with institutions of a public character.

The cultivation of lemons has been one of the important industries of Sicily from time immemorial. In 1898 it was estimated that there were 6,000,000 lemon trees in the island. There are probably twice that number now. Statistics for June, 1916, show that there were 88,797 acres planted in lemons and oranges.

The greatest Diesel engine ever built in the United States, weighing 380,000 pounds and generating 1000 horse-power, has just been completed in a shop at Auburn, N. Y., for a Portland cement company of Iola, Kan. This engine of internal combustion type is 42 feet long, 19 feet high, and 14 feet wide. The fly wheel alone weighs 25 tons and is 14 feet in diameter.

Zinc is the leading metal produced in French Indo-China. During the past five years the exportation of zinc ore from Haiphong has averaged nearly twenty-seven thousand tons a year. The customs value of this ore during this period has averaged nearly six hundred and forty thousand dollars a year.

The vessels of the Lloyd-Brazileiro Steamship Line during 1915 carried to the United States 10,928,001 pounds of rubber, 1,447,049 sacks of coffee, 12,231 sacks of cocoa, 492,730 pounds of hides and skins, 411,859 pounds of Brazil nuts, and 1,105,491 pounds of meat.

The briefs filed in the United States Supreme Court by the Reading Railroad and the Central Railroad of New Jersey in the Government's antitrust suit, denied that they monopolize the production or transportation of anthracite in the Pennsylvania fields.

Philadelphia, Pa., is spending $114,000,000 in city improvements. The plans embrace completion of the Parkway, reclamation and development of a great portion of South Philadelphia, and extension of rapid transit facilities.

The Supreme Court of the United States, which convened Oct. 9, had 701 cases on its docket. A large number of cases were put to the front on account of their urgency.

Improvements that will cost from $5,000,000 to $10,000,000 will be made by the Baltimore & Ohio Railroad at its passenger and freight terminals in Cleveland, Ohio.

Declared exports of crude oil and petroleum products from the Tampico district of Mexico to the United States in August amounted to 2,115,082 barrels.

The total quantity of grapes exported from the port of Almeria, Spain, in 1915, was 1,311,204 barrels of from forty-five to fifty pounds net.

Vassar College has been successful in raising its million dollar fund, on which its alumnae and students have been working for a year.

The final estimate by the Government of India of the jute crop, places the yield for the current season at 8,300,000 bales.

It is estimated that the yearly production of honey and wax in Germany has a value of $5,000,000 to $7,000,000.

One ton of coniferous wood waste will produce from fifteen to twenty-five gallons of 90-proof alcohol.

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Christian Science Sentinel

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

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Principle as Understood in Christian Science

ALFRED FARLOW

THE Master of Christianity declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The permanent, substantial, and harmonious state of existence for which all mankind is striving is vouchsafed by a correct understanding of divine cause and effect. Jesus declared that God is Spirit, and again, "It is the spirit that quickeneth; the flesh profiteth nothing." To know God as Spirit and to know that Spirit quickeneth, giveth life, that Spirit alone is responsible for the existence of all reality, and that the flesh, or matter, does not contribute in the smallest degree to the existence of anything, is the implied teaching of the above text. Hence Mrs. Eddy's use of the word Principle in her definition of God.

Whatever objections theologians may have made regarding the application of this term to Deity is doubtless due to a preconceived belief regarding the individuality of God as a corporeal being and not to any Scriptural definition of the creator. The word principle is from the Latin *principium*, which signifies beginning, foundation, source or origin, fundamental substance. Mrs. Eddy has not attempted to give the fulness of her understanding of God in the use of any one term, but has employed a group of synonymous terms each of which seems to describe some particular characteristic of Deity which is not generally recognized in the use of the other terms, and thus she has given not only a definite but a broad and comprehensive definition.

The term Principle as used in Christian Science names God as the beginning, the foundation, the origin, the one and only cause. This accords with the Bible, which teaches that God is "Alpha and Omega," the beginning and the end of all real existence. Nothing has a beginning except that which God creates and nothing is added to that which God creates. God has not originated something to be afterward finished by some other power. He is the only author and His creation is finished in its beginning. The understanding of God as the only cause, coupled with a correct knowledge as to the nature and essence of this cause, points to an inevitable conclusion in regard to the nature of creation which is wholly apart from sense-testimony.

The acceptance of the Scriptural definition that God is Spirit, Mind, Truth, Life, Love, constitutes an acceptance of the Christian Science proposition that the only creation is that of Spirit, Mind, Truth. When called upon to give a definition of creation we cannot judge from "appearance," that is, from material observation or physical sense-testimony. "Righteous judgment" answers the question by defining the nature of the creator, while consistently maintaining that the creation is His manifestation or reflection. Because God, Mind, is the Principle of creation, our knowledge of what He creates must begin with Him. Our answer to every question concerning the Science of being must begin with an understanding of God, since He is responsible for all creation.

If one should speak of a given man as a carpenter, immediately there would loom up in our thought visions of houses in course of construction, workmen, and so on, since we know that a carpenter builds houses. So an understanding of the nature of God should definitely and unmistakably announce to one's consciousness the nature of creation. Since God is the Principle or cause of the universe, a true understanding of Him is the foundation of the definition of creation. We are taught that God is Mind, infinite, absolutely pure, true, good, and in order to distinguish the term Mind as ascribed to Deity we capitalize the word. What does Mind do? What does Mind create? The vocation of Mind is to think, and the product of Mind is thought. Mind evolves its thought as idea. If it be accepted that the one and only cause is Mind, it will also be accepted that the thought or idea of Mind is the only creation.

God is the Principle of every scientific declaration, the Principle of all real logic. No correct answer can be made which does not involve in its premise a correct understanding of the one great cause. For example, the question, What constitutes the sustenance of man, by what means does he exist? is answered on the basis that divine Principle is the only Life, as taught in the Scriptural text, "In him we live, and move, and have our being." The question, Can we find peace and safety in the midst of adversity? is answered by considering the fact that divine Principle is the only power, as indicated in the text, "Thou preparest a table before me in the presence of mine enemies," and also, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." The question, Is it possible for mortals to find immunity from contagious disease? is answered in the Scriptural text, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty," and no evil shall befall him, "neither shall any plague come nigh" his dwelling.

The question, Are sin, sickness, and death real? is answered in the Scriptural teaching that by means of the divine "Word" was all made "that was made." God, infinite good, "saw" all "that he had made, and, behold, it was very good." Sin, sickness, and death are not a part of the very good things which God created; and since there is no other creator beside Him, they never were made; and since they never commenced to exist, they do not yet exist. In other words, they are not real, but only seem real to that quality of consciousness which is based upon fleshly testimony, of which the Master said it "profiteth nothing." If our reasoning is consistent with a correct understanding of God, the Principle of all that exists, it inevitably leads us to the conclusion that all which is opposed to good, all which is unlike God, is uncreated, unfounded; hence non-existent.

Since God is the Principle of all creation, He is also the Principle of its harmonious perpetuation and thus the Principle of health. This leads us to the question, How do we apply the understanding of this Principle in healing the sick? In Science and Health (p. 476) Mrs. Eddy declares: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view

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of man healed the sick." Here we note that God is the Principle of Christian Science healing. Its method, a process of scientific reasoning, involves first, an understanding of God as Spirit, Mind, Truth, Love, as its major premise; second, the understanding that man is the image and likeness of Mind, in keeping with the uncontroverted truism that like begets like, as its minor premise; third, the conclusion that a sinning, sick mortal is an illusion. The foregoing statement involves the whole man, and would, when clearly realized and declared, make the patient "every whit whole."

All Bible students, and perhaps we might say all religionists,—all who believe in a Supreme Being, a supreme cause,—will probably agree with us that the creator or cause is Spirit, Mind. Having reached this point of agreement regarding the one and only cause, an agreement regarding all phenomena is guaranteed. Thus we note that, consistent with the proposition that God is the Principle of all which exists, a correct understanding of Him constitutes the foundation of all true knowledge, or Science. Since there is but one cause and that cause is God, good, there is but one effect or creation; there is nothing to know except God and His manifestation, and there is no consistent conclusion concerning aught else except that which relegates it to the realm of the unreal.

Spiritual Baptism

BERTHA V. ZEREGA

When Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," he was referring to the necessary stages of conversion or regeneration which typify the salvation of mankind from worldliness, from the illusions of life and sensation in matter, to godliness, the spiritual attainment of conscious harmony, immortality, health, and love, the reign of heaven within us. In his epistle to Titus, Paul makes an interesting statement in regard to our being saved: "Not by works of righteousness which we have done, but . . . by the washing of regeneration [literally rendered, "through baptism being born again"], and renewing of the Holy Ghost." In other words, we are not saved by the egotistical method of counting our works, or taking to ourselves undue credit for results, since, as the apostle tells us elsewhere, we may bestow all our "goods to feed the poor," and give our bodies to be burned, and yet if love be lacking we shall have accomplished nothing for ourselves, our neighbor, or for God.

Purification which results from the cleansing process of repentance and wholesome self-knowledge, symbolized in the water baptism of John, precedes in individual experience the baptism of Spirit, the understanding of man's relation to God, revealed in the teachings of Jesus and explained anew in the inspired interpretation of the Scriptures which Mrs. Eddy has given to the world in Christian Science. The baptism of the Holy Ghost, or "the Spirit of truth," understood in Christian Science, becomes indeed the Comforter, because it is the scientific way out of all evil; individual consciousness is purged of corruption, the belief in fleshly origin and mortal selfhood, and puts on incorruption, the comprehension of man's preexistence as God's spiritual, incorporeal idea, created, sustained, and immortalized by Him. Baptized in the consuming fire of self-immolation, affliction, and consecration to Principle, carnal, selfish impulses are burned away, desires and affections are refined, and from "the ashes of dissolving self" (Miscellaneous Writings, p. 1) is resurrected "a new creature," born of Spirit, having "his Father's name" written in his forehead, and endowed with spiritual power to accomplish in some degree the works which Jesus did, and which testify to the ever-presence of divine Love among men.

Perhaps no incident in the life of the Master was more truly expressive of "the beauty of holiness"—humility, wisdom, and love—than was the simple act of his coming to John for baptism,—he who was being prepared to baptize "with the Holy Ghost, and with fire," and to whom John said, "I have need to be baptized of thee, and comest thou to me?" Jesus' conformity with this rite not only exemplified his cooperation with a system which the time and material condition of thought demanded, but it also signified his recognition of the great moral import which prompted the ceremony, showing his willingness to partake of whatever stood for spiritual progress in human experience; for though John's baptism was "with water," it nevertheless was symbolic of an inward purification born of genuine repentance, self-abnegation, and a changed, higher life-purpose.

To the shallow, hypocritical Sadducees and Pharisees who came to be saved by the mere act of immersion, rather than from a sincere desire to be cleansed from sin, John said: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." John specifically demanded a change in consciousness, that the "axe" of self-examination might be "laid unto the root of the trees" of false knowledge. This analytical moral requirement was the forerunner of that spiritual demand for individual mental introspection and purgation which Jesus in his ministry among men was to carry to a far more searching extent, that those who heard him might learn how to possess everlasting life, and so become one with the Father, even as he and the Father were one.

Jesus' submission to John's ceremony implied his knowledge that this water baptism represented the initial step toward individual liberation from material and creedal religious bondage, and indicated his appreciation of the inseparable bond existing thus in the inherent correlation ordained for their respective work. "Then went out to him [John] Jerusalem, and all Judæa, and all the region round about Jordan;" and with these multitudes who craved a more inspiring and consoling religion than the stereotyped dogma in which they had been reared, came Jesus the Christ, humbly, wisely, and lovingly to participate in the ceremony which symbolized the spiritual freedom of the race, and which prepared the way for their further regeneration when, baptized "with the Holy Ghost, and with fire," men should be "born again,"—awakened to the realization of their divine sonship, —and should find their lives "hid with Christ in God."

While Jesus manifested a complete willingness to cooperate with this material form of baptism, since it prefigured a higher and more spiritual type of religious worship, he evinced a thorough lack of sympathy with and disapproval of the doctrinal systems of the day, when such methods interfered with individual rights, hampered spiritual growth, and increased faith in human restrictions or laws. He denounced the narrow religious customs in regard to the Sabbath, establishing the higher statute that "it is lawful to do well on the sabbath days." When the scribes and Pharisees censured his disciples for neglecting to wash their hands before eating, an act which caused them to transgress an ancient Jewish rite, Jesus rebuked the hypocrisy of such rigid insistence on mere tradition, saying that by so doing they made "of none effect" the commandment of God. He assured these materialists that men were defiled by "the things which come out" of them, but by nothing so external and superficial as the eating of bread with "unwashen hands." To his questioning disciples he explained that "from within, out of the heart of men, proceed evil thoughts," which defile because of the unclean purposes and poisonous intents of mortal mind.

After the illuminating experience of his spiritual rebirth,

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Paul fearlessly denounced the spurious boast of the carnal mind that ecclesiastical ceremonies could be agencies toward purity and salvation, or that these material rites were endowed with power to hold men in bondage when the beliefs which had originated these forms had been renounced. He said, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." He discerned that being purely mental experiences, the only baptism was "the washing of regeneration," the only circumcision was "in putting off the body of the sins of the flesh by the circumcision of Christ." Spiritually perceiving that through the transforming power of the truth all men are united in one universal brotherhood,—the bonds of Christ,—he triumphantly declared, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Rejoice

RALPH W. SMITH

IN the thirty-seventh chapter of the first book of the Bible is the beginning of a narrative which continues to the end of Genesis. Underneath this narrative there lies a lesson which shows clearly with what loving and tender watchfulness our heavenly Father protects us and directs our footsteps, lest any child should dash his foot "against a stone."

The central figure in this story is a youth whose name was Joseph, and the story relates how he was sold into captivity to the Egyptians by brothers of his own family, because of their jealousy. The brothers first conspired to kill him, but instead sold him for twenty pieces of silver. The youth's environment in the new land and subsequent happenings are told, and if we imagine ourselves personally subjected to similar experiences, we can realize to what a great degree this boy's faith and trust in the wisdom and justice of the Supreme Ruler were tried. Only in rare cases are we tested to such an extent, yet a great many people today question the justice of our Father for far less reason than Joseph might have had.

In Mrs. Eddy's definition of the name "Joseph" in the Glossary of "Science and Health with Key to the Scriptures" (p. 589), we find the words "pure affection blessing its enemies." When Joseph's brethren came to ask help of him during famine time, did he fall into the common error of many of us today? Did he allow personality to influence his judgment? No! Doubtless he recognized man as God's likeness, and as a result his actions and reply were born of Truth and he passed correct judgment on the events of his life from a spiritual standpoint. What was his reply to the fears of his guilty brethren? He said: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life . . . and to save your lives by a great deliverance."

Could any other consciousness than that which realizes the kingdom of God on earth have framed such a reply? Truth gave Joseph eyes to see events in their true relation, and to see that "all things work together for good to them that love God." There was no thought of revenge, not a word of rebuke for the deed. Joseph was even concerned about their mental state and said to them, "Be not grieved, nor angry with yourselves." This was natural to him because he knew that God rules both heaven and earth. So after many years Joseph found that infinite Mind, infinite goodness, infinite wisdom, had directed his footsteps, and that all the seeming tribulations were not evils, but only seemed so to mortal mind. Mortal mind is never able to judge of things in the true light, and the sooner we learn to look only to divine Mind the better for us.

This manifestation of God's omnipresence occurred seventeen centuries before Christ Jesus came to show all mankind how to avail themselves of God's power. This ideal man, Jesus, showed mankind how to make the final victory over all evil, the victory over death. His life, teachings, and works clearly proved the power of Truth over error. His students understood to a greater or less extent the true relation of man to God and were able to do the works which he did and commanded them to do likewise.

One of Jesus' greatest followers in that era was a man who had never seen Jesus, but was converted because he found that good is all powerful, and that God is no respecter of persons in His bestowal of spiritual power. Twenty-seven years after the ascension of the great Teacher, Paul expressed in a few simple words an idea which would greatly benefit mankind, if they only knew how true it was. It undoubtedly expressed the conclusion which Joseph reached when he so clearly saw the manifestation of God's power and His love for His children. Paul said in his epistle to the Romans: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Think what it means to realize this all the time; to know it before tribulations assail us, so that if they do come, they have no power to make us unhappy. Tribulations will then cause us to rejoice, because we know that the outcome will be a clearer sense of Truth's power. To know this truth means that we shall be at peace always and feel the omnipresence of our all-loving Father-Mother God.

On page 276 of Science and Health Mrs. Eddy says: "The realization that all inharmony is unreal brings objects and thoughts into human view in their true light, and presents them as beautiful and immortal. Harmony in man is as real and immortal as in music." With the consciousness of this great truth, we should be able to meet the next so-called tribulation with a heart full of love and rejoicing, and in that manner we can never for an instant lose sight of our divine inheritance.

Stirring

LENA PROBST

ONE day, while studying our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, my eyes fell on the following passage (p. 540): "The muddy riverbed must be stirred in order to purify the stream." I was then led to ponder somewhat the word "stirred." In order to comprehend in a practical manner its meaning, I began to apply it to the home, and soon discovered many instances where the thrifty housewife finds it necessary to produce a stir before obtaining the harmonious results which she beholds in her mental horizon. Every housewife knows that the purified home has first undergone a stir, and she also realizes that during the process her surroundings may not present the most inviting aspect; but with her gaze resting beyond the evidence of the senses, she continues undisturbed her work of eliminating all that would tend to mar the orderliness, beauty, and harmony of the home. She also realizes that in order successfully to carry on this cleansing work the first requisite is light.

Comparing the above with the operation of Christian Sci-

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ence, or the Christ, Truth, we find a striking similarity, for here too the first requisite is light. While walking in the darkness of materiality no special stir is thought necessary, but when the light of Truth dawns upon the benighted sense it shines upon a consciousness where years of wrong thinking have produced a heavy settling, and since "Christian Science goes to the bottom of mental action" (Science and Health, p. 104), it will be seen that a stir is inevitable before the settlings can be removed. While this cleansing upheaval is taking place, the neophyte in this new world of thought, who naturally is unfamiliar with its ways and methods, may feel that he has cause for discouragement; but the apostle Paul, through his clear apprehension of how the "outward man" must perish in order to have the "inward man," the man made after God's image and likeness, appear, tells us that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

To illustrate in a measure this divine operation of the truth, I wish to relate a little incident of my childhood which has often proven helpful to me. Close by our home there was a small pool of water which was supplied by a brooklet, and as there was frequent use for the water, the pool was maintained; but in order to do so it was found necessary occasionally to remove the settlings. I remember how interesting it was to watch the resultant disturbed and muddy condition become clearer and clearer through the operation of the little stream from above. As this clear, pure water continued to flow into the pool, it simply crowded out all that was unlike itself, and this without being petitioned to do something, or outlining its task and how to perform it; in other words, it was left free to perform its task simply by following its natural course. However, some little time would usually be consumed in completing this work, as the tiny particles composing the disturbing elements in the pool seemed to offer resistance in that they would be whirled over and over before they would finally be cast out and thus destroyed.

If in our journey from sense to Soul our mental home betimes takes on the appearance of the disturbed pool, might it not be well to ponder the lesson of the little brooklet; to remember how the little stream purified the entire pool; to see that we are truly willing to open the doors of our mental home, let this ever-flowing stream from above enter and take possession, remove the sediment, and establish in place thereof the pure consciousness of Truth. In proportion as this is done the transformation that took place in the little pool will surely take place in each individual consciousness, until there remains nothing that is unlike God, good.

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Who Is Ready?

WILLIAM C. KAUFMAN

In Christian Science, God, divine Life, Truth, and Love, is understood as the basis of being, and generic man, including the universe, is recognized as the full reflection, expression, or manifestation of God. Individual man may be likened to the spiritual consciousness which realizes Truth. This glorious explanation of Truth is divine Science, the Comforter promised by the Master. The sincere seeker for truth finds Truth, but before mortals can accept the Science of being they must be ready for the new birth. Jesus revealed this to Nicodemus by saying, "Ye must be born again;" and holding to this idea we may say that divine Life must become our only existence, divine Truth our only utterance, divine Love our only love, divine Spirit our only incentive or spirit, and divine Mind our only consciousness. Nicodemus said, "How can these things be?" Mortal belief repeats this question today, and adds that we must suffer it to be so now, until the world is prepared for Christian Science.

The material world is the material, fleshly consciousness expressed. Then the question arises, Who is ready to accept divine Science? Every mortal is in a measure ready for Christian Science when he stops medicining one mortal belief for another; when material means fail to cure the sick body; when religious systems fail to comfort such as mourn, and when human love fails to satisfy. Then Christ, Truth, comes to human consciousness through divine Science, and we are taken to the mount of transfiguration, where we behold man as God's idea, incorporeal and spiritual. Here we see God face to face, and live.

Through the daily study, not the mere reading, of the Bible and of Mrs. Eddy's writings, we are enabled to dwell mentally in heaven and walk on earth, until through spiritual understanding this material thought-world fades from our consciousness like a dream.

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Mountain Lessons

HELEN L. YOUNG

As the traveler's eyes are lifted up to the great continental divide, he sees towering in all its grandeur that ridge of the Rocky Mountains on whose western slope the rain that falls runs to the quiet Pacific, while that which waters the eastern slope flows into the storm-tossed Atlantic. This dividing line is a constant reminder of the definition of understanding as given on page 505 in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. It reads, "Understanding is the line of demarcation between the real and unreal." As we gain the true understanding of God and man, we realize that our thoughts either help to swell the great ocean of mortal belief with its elements of passion, fear, pain, sin, sickness, and death, or they find their resting-place in infinite Love, with its joy, courage, wisdom, and calm strength. What a blessing it is to know that there is a divine Principle which teaches us to think righteously!

One peak of this lofty mountain divide is said to be the richest in the whole world, because of the stupendous mineral wealth taken from its depths. The ore was always there, but until recent times men had not learned how to find and utilize this wealth. So the Bible, with its treasures of wisdom and love, was always here, but until Mrs. Eddy gave us the "Key to the Scriptures" which opened them up for practical use, we did not know how to make our own the precious nuggets of comfort and healing. There is no royal road to learning, and as the miner digs and delves for the ore in the mountain, so we must perseveringly strive to gain the affluence of Spirit if we would be "rich toward God," to quote the Master's words.

Our revered Leader says, "Spiritually interpreted, rocks and mountains stand for solid and grand ideas" (Science and Health, p. 511). Not only do mountains stand for repositories of treasure, but they also furnish marvelous lessons of uplifted thought. Moses rejoices in his song because God made man to "ride on the high places of the earth, that he might eat the increase of the fields." High spiritual altitudes bring clear discernment, and this always gives an increase of all good. The ascending thought, the exalted state, begins with humility and obedience. David lifted up his thought to the hills for help. The Christ-idea is the rock that casts its shadow on the traveler in a weary land, and understanding and strength take the place of sorrow and suffering. As we climb the path our Master trod, we learn how to rejoice at every step of the way. We rise through the understanding

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of divine Truth which gave the Christ-idea the name of "Wonderful," and we cease to believe in matter, sin, disease, or death.

Jesus said, "I am the way," and it is a highway of holiness, or wholeness of mind and body, that comes to mankind through the understanding of the supremacy of Mind. It was the straight and narrow way which led our Wayshower right up into the kingdom of his Father. The Saviour of mankind often withdrew to the mountains to refresh his thought, and we who are slowly climbing the hill of divine Science have meekly to follow in his footsteps. The one whose thought is spiritualized walks forth, his feet "beautiful upon the mountains," because he brings "good tidings of great joy." The commandments and the Sermon on the Mount, with the Lord's Prayer, the beatitudes, and the golden rule, were given to men from mountain heights of spiritual vision.

As the real man and the true church are one in quality, and all go to make up the temple, it stands to reason that when one becomes a "lively" stone in this "spiritual house," his thought is elevated above mortal belief, and he rises to heights where the divine overcomes and replaces the human concept. In Isaiah's prophecy we read: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." This description of the true church of Christ shows us that it must express the comprehensive understanding of the Master, whose works were proofs of his limitless faith, and that eventually all its members must reach this God-consciousness. Paul says, in speaking of the Christ-idea, "When he ascended up on high, he led captivity captive, and gave gifts unto men."

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[Written for the *Sentinel*]

Stilling of the Tempest

WARREN CHARLES KLEIN

BRIGHT blue sky and clear-blown day,
All our fear has gone away;
Sing on in thy cheering voice,
Bid thou all the world rejoice!

Do you hear the north winds shriek;
Do you heed the stanchions' creak;
Do you see the lightning's flash;
Do you note the thunder's crash?

These are but the mortal dream;
They are naught, though much they seem
To the unenlightened sense,
Knowing not omnipotence.

God is All, and All is good,
And His guardian angels brood
Close to you and close to me
When in seeming jeopardy.

Lift up now the downcast eye,
Realize Love's presence nigh;
Hear the voice so small and still,
Guiding us through every ill.

Bright blue sky and clear-blown day,
See, the tempest dies away!
Now the song divine is sung
In the universal tongue.

Selected Articles

[Editorial in *The Christian Science Monitor*]

The evolution of the intolerance of the human mind may be traced very easily in the history of religious and civil disability throughout the world. The pagan emperors of Rome decreed their own deification, and, when they were threatened by the advancing tide of Christianity, crystallized their dogmas in a famous phrase, "*Aut Christus, aut Diana.*" Those were the dog-days of the persecution of the primitive church. It was Diana or the amphitheater for every man who questioned the authority of Diana. When at last the Bishop of Rome took the place of the Pontifex Maximus and paganism found refuge in the northern forests, an orthodox hierarchy made it just as unpleasant for the heretic as ever the pagan priests had for the early Christians. It did not seem as if there were any place on the civilized globe where a man might think as he liked about religion. The great Protestant Reformation largely swept away the terrors of the torture chambers of the Inquisition, which had substituted for the candles of Nero the stake in the market-place. Their own past experiences, however, proved in no way a deterrent to the Protestants when they came into their own. The dissenter from their views received as scant consideration as they ever had received from the Roman Catholic hierarchy. It is true that the dissenter was not burned, but he was for a time tortured, and even when public opinion became too strong for the employment of the boot or the thumb-screw, he still found himself the victim of conventicle acts, and five mile acts, and test and corporation acts.

It was from out such conditions as these that the Puritan Pilgrims took ship for America. The Puritans themselves were men of just as dour convictions as the Scottish Covenanters, and the early history of the American colonies leaves little to be desired in the way of a strictness of religious discipline. One advantage, however, America emphatically possessed. It at any rate had no church "by law established." Consequently the American sects grew up beside each other in an equality unknown in other lands, and out of this equality there emerged the public school system on a basis undreamed of in other lands.

Between the public school system of the United States and the public school system of the United Kingdom there is today a great gulf fixed. The great public schools of the United Kingdom are private schools of the closest description. To have been educated in a "public" school in England is to have become a member of a corporation which has played a tremendous part in the life of the country. To find anything corresponding to the public school system of the United States you must turn in the United Kingdom to the county council schools, which have taken the place in later days of the old national schools. But between the public school in England and the county council school there flows a stream which has never yet been bridged. There the public schools exist under the shadow of the Church of England. Many of them are the descendants of the old monastic schools, which attained a new lease of existence when the monasteries were suppressed by Henry VIII. The county council schools are a growth of modern times, evolved from the old national schools, which also were largely church schools, but which have become free from sectarianism.

Now it must be clear to everybody that the freedom of human thought lies mainly in the freedom of education. If education is to be subjected to sectarian influence, the schools will turn out men and women who are sectaries first and citizens afterward. If on the other hand public education is

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kept free from sectarianism, the schools will maintain their place in the vanguard of progress. Anything, therefore, which tends to bring the schools within the orbit of religious influence is an indirect blow at education, and therefore at civil freedom. The history of sectarianism is the greatest proof of this imaginable. In England the Church of Rome jealously guarded the school system in the early days and attached it to its religious houses. When the King, instead of the Pope, became head of the Anglican church, the schools were placed with the greatest care under the influence of the Anglican church. It has taken centuries to detach the school system, even to the extent already achieved, from any sectarian denomination, and even where this separation has been successfully brought about, certain religious influences have asserted all their energy to organize a sectarian school system under their individual ægis. The famous education bill in England, which followed the Liberal triumph of 1906, was not in the least, as many people seemed to imagine, a bill concerning education, but a bill devoted to the effort of separating county council schools from religious domination.

On the American side of the Atlantic this struggle has taken a somewhat different form. Whereas in England the effort has been to free the school from this domination, the effort in the United States has been to thrust the free school under sectarian domination. It is the existence of this effort which makes it necessary for those who value the freedom of the schools in the United States, to watch with the utmost jealousy every movement, no matter how apparently innocent, which may tend to frustrate the intention, if not the letter, of the Constitution by subjecting education to religious influences.

One, and perhaps superficially the most harmless, of these efforts is the use of the buildings of the schools for the lectures and services of religious bodies. It matters not in the least degree what the body concerned may be, the danger of precedent is precisely the same. And it follows with inexorable logic that if the school authorities consent to the use of the schools by one religious movement, they must agree to their use by all religious movements. On the face of it this may look like a desirable and equable consummation, but practice has a way of contradicting theory, and experience has shown that such an arrangement inevitably ends in sectarian disagreements and arouses passions which had better have been left dormant. Directly one religious body obtains the use of the schools, another religious body seems to feel a compulsion to manifest its energy by a similar use. Out of this there grows a certain rivalry, and as the authorities who permit the use of the schools in different localities are apt to regard the question from different points of view, there are bound to grow up discrepancies in the granting of the permission, which are in turn equally bound to lead to differences of opinion on a religious basis.

In such circumstances it would seem wiser that the religious question should not be permitted to intrude itself at all into the school question, and therefore that the use of the schools should not be permitted for any religious purposes. It has never yet been found possible by the various strata of the human mind to draw the line at exactly the same place, nor has it ever been demonstrated that the human mind ever does draw the line at exactly the right place. The use of the schools, therefore, for religious purposes which seem perfectly harmless, is almost sure to lead to the use of the schools for undesirable purposes. If a school, for instance, were let for a regular weekly religious service, all other religious bodies would find themselves barred from the use of the school upon that day, which would most probably be Sunday, and the school would not only tend to become connected in the popular mind with one particular denomination, but the fact of this tendency would be sure to spread dissatisfaction and religious animus in other directions.

Therefore the unwritten law which in the past barred the use of the schools for religious services or meetings of any sort, would seem as wise today, or even wiser, owing to the multiplication of sectarian dogmas.



[Judge Clifford P. Smith in *Musical Courier*, New York, N. Y.]

The fact that Christian Science is becoming known and accepted by intelligent persons, while it is still the object of disrespectful allusions by others who are not so well informed, was illustrated in a recent number of the *Musical Courier*. On two of its pages were portraits of well-known singers who are Christian Scientists, while on another page a contributor referred to "Christian Science or other cults and isms now running riot in our land."

A cult or an ism, when spoken of in this manner, is merely something which the speaker does not approve. To him the devotion of other people has become an offense, and he seizes an opportunity to publish his disapproval of it. Thus, the Christianity of the first century and the Reformation of the sixteenth were the cults and isms of those times; that is, to persons who vaguely disliked them.

In a survey of religious history, Christian Science may be called the Restoration,—the restoration of original Christianity with its spiritual power over evil, including disease; and it is now possible to say, as a matter of accomplished fact, that this teaching and practice has already exerted a more profound influence upon the world's religious thought than was ever produced before in the space of fifty years. This effect is due, however, not to Christian Science considered as distinct from original Christianity,—for no such separation can be made,—but to its identity with the Christianity of the gospels, as distinguished from the Christianity of the creeds. Such being the case,—and this can be ascertained by any man for himself,—Christian Science is not to be disposed of by disdainful comments, but is to be known by what it teaches and by what it contributes to the welfare of its adherents. On these points there are more than a few readers of the *Musical Courier* who can speak from experience.

[Ezra W. Palmer in *Lamar* (Col.) *News*]

Christian Scientists have no objections to intelligent discussion of Christian Science. They rightly object, however, when its teachings are misrepresented and made the subject of ridicule or malice. The teachings of Christian Science are now well known. The writings of Mrs. Eddy and the periodicals of the church are in practically every public library, so that the plea of ignorance for misrepresentation cannot be made.

If this evangelist thinks he can advance the sects he represents by misrepresenting the teachings of other denominations, he sadly mistakes the nature of Christianity. Such methods bear within themselves the seeds of their own destruction and finally react upon the persons guilty of them. "All they that take the sword shall perish with the sword," said Jesus. Invective and innuendo overreach themselves and fail to stop the onward march of truth. These weapons have not only failed to destroy the progress of Christian Science, but have on the contrary led many to investigate its teachings, and, as a result, to receive the benefits of health, happiness, and spiritual peace which accrue from its study.

Christian Science does not deny that sin exists in mortals. It recognizes that mortals sin, but it denies that God created sin or permitted it to exist. Sin is a false human belief—

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nothing more—which a right knowledge of divine law annuls and forever destroys. God no more created sickness than He did sin. Sickness is the result of fear, worry, false mental pictures, and the belief that a man is a mortal, material, physical being, with beginning and end. Christian Science repudiates this false concept of man and demonstrates that man is spiritual, made in the image and likeness of God, and therefore is not subject to fear and sickness. Jesus healed the sick through the power of Mind and he commanded his followers to do likewise. Christian Scientists are proving that through the divine law of Love it is possible not only to prevent sickness but to destroy it when it has manifested itself on the body.

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[Editorial in *The Centralia* (Wash.) *Chronicle*]

It is not a pleasant thing to make an apology, but we believe it is due to our readers to make one for our negligence in permitting the publication, in a recent issue, of certain portions of Doctor ——'s sermon, wherein he continued his attack on Christian Science. The fact that we were out of the city that day and did not have personal charge of the proofs and they were printed unobserved, is no excuse for us, nor do we relish the thought that this evangelist's publicity committee did not take our announcement in good faith that we had closed our columns to this acrimonious discussion out of which could come no possible good—and in all probability much evil—for the general advancement of the Christian cause. We seriously doubt the expediency of such religious discussions—they are not usually prompted by a broad Christian spirit which is the foundation of the fatherhood of God and the brotherhood of man.

Life is too short for us to quibble with destiny. If the tendency of the times is to commercialize religion it is contemptible, and to minimize other Christian efforts is nothing short of a return to the dark ages of fanaticism. Egotism and bigotry should find no place in any organized effort for religious advancement, and if we would but cultivate the methods of the gentle Nazarene, how much more good could be done. We came into this world on an equal footing, and the battle of life is more or less a serious affair with us all. What matters it how we worship God,—whether in an expensive church edifice of any one of the hundreds of religious denominations, or in the humble privacy of our own home,—it is all a means to an end.

It will take the accumulated energy of all religious efforts working in peace and love and harmony to combat the evils of this world, and when we see the different denominations jealous of each other's work, we must naturally conclude that the devil is working overtime in a fertile field for his own advancement. Christianity will make no material advancement in this world unless Christian workers change their methods of work. Let us be consistent Christians.

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[Charles M. Shaw in *Blackburn* (England) *Times*]

The writer in the column entitled "What the Doctor Says" associated Christian Science with faith-healing and mental healing, and described all these as variations of what he calls "the same fundamental principle . . . the influence of the mind, in physical matters, on the bodily functions." Will you kindly permit me to say, with all respect, that this is a mistake; but as it is a mistake which is easily fallen into by those who are not thoroughly acquainted with Christian Science, and as the subject is one of growing interest and importance, I shall be grateful for the opportunity of explaining the difference.

Speaking generally, mankind as a whole has yet to learn the baneful effects of the operations of what is described as the carnal or mortal mind. Now Christian Scientists well understand these operations, and persistently deny and reject them; and as they are more successful in their healing activities than the varying schools of mental healers, let it be conceded that they understand best the Principle and method of their work. And what are these?

Christian Science, both in its theory and in its practice, is based absolutely upon the Bible revelation that God is infinite Mind or Spirit, omnipotent, omnipresent, and omniscient. It establishes its conclusions, not upon the literal interpretation of the Scriptures, but upon the spiritual, proceeding along the line of deductive reasoning, sustained by demonstration. And it finds in the spiritual interpretation of the Bible, illustration, positive and negative, of its theory. The practice of Christian Science is the application of the fundamental truth just stated to every individual human problem, and in this way: if God is infinite Mind and man is His image and likeness, then man is an individual reflection of divine Mind or consciousness, and the realization of this, with all it involves, results in an individualization of infinite power, bringing peace, healing, and dominion into human experience. In orthodox phraseology this state is described as being filled "with the spirit of God." And the means by which this realization is achieved are those indicated by the following Scriptural terms: self-denial, self-crucifixion, new birth, putting off the old man.

When man rises to that spiritual elevation where he surrenders the personal sense of life, substituting for self-will the will of God, for self-interest divine Principle, for carnal sense spiritual perception, then he becomes an individual expression of divine Mind, and this Mind—not the human mind—heals all his diseases. To reach this spiritual altitude is the aim and object of every true Christian Scientist, but every sincere approach to it brings healing of some kind. The full elucidation of Christian Science is contained in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and there are many who by their patient and humble study of this book have gained an understanding of God which has effected their healing from all manner of diseases.

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[Robert S. Ross in *Troy* (N. Y.) *Times*]

In a recent address an evangelist made the following statement, referring to Christian Science: "It was known in the days of John the apostle as Gnosticism." Now Gnosticism was a heretical teaching of the second century. One of its doctrines was that the world was created by a god named Demiurge, who brought into existence two spirits called the Æons, who in turn became the parents of a large family, chief among whom was Christ Jesus.

Christian Science teaches that God, divine Mind, is creator of the universe, and that Jesus was the offspring of Mary's "self-conscious communion with God," as Mrs. Eddy tells us on page 29 of the Christian Science text-book, "Science and Health with Key to the Scriptures." There is therefore as much analogy between Christian Science and Gnosticism on this and other points as there is between Christ's Christianity and Gnosticism, and that is none at all, for Christian Science and original Christianity are one both in statement and in practice.

In his final instructions to his disciples, Jesus said that certain "signs" would follow them that understand his teachings. Among these he named the healing of the sick. In other words, Jesus said that spiritual understanding would have to be proved by demonstration. Christian Science lays emphasis on healing because Jesus laid emphasis on it.

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Editorial

"Be of good courage"

In the second epistle to Timothy it is written, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind;" and in Psalms we read, "Wait on the Lord: be of good courage, and he shall strengthen thine heart." Elsewhere in the Scriptures there is much exhortation to have courage, — to meet without dismay the futile efforts of error to establish its claim to be something.

In Mrs. Eddy's published writings there are also to be found many calls upon Christian Scientists to possess courage, and in no less than two hundred instances she uses the word fear and its derivatives to caution her readers against this enemy to mankind's peace and happiness, and to awaken them to the necessity for casting out this evil, which she so frequently couples with its twin companions, ignorance and sin. On page 10 of "Rudimental Divine Science" she writes: "Disease is a thing of thought manifested on the body; and fear is the procurator of the thought which causes sickness and suffering. Remove this fear by the true sense that God is Love,—and that Love punishes nothing but sin,—and the patient can then look up to the loving God, and know that He afflicteth not willingly the children of men, who are punished because of disobedience to His spiritual law." Also on page 373 of Science and Health our Leader says, "The fear occasioned by ignorance can be cured; but to remove the effects of fear produced by sin, you must rise above both fear and sin."

That all consistent Christian Scientists are endeavoring to cast out this demon of fear goes without saying, and if these endeavors are not always crowned with success, this is not a reason for discouragement, but rather a reason for more persistent and consecrated work to the end that fear and its attendant evils shall be absolutely abolished from human experience. That at this time Christian Scientists are not wholly free from the temptation of fear is not a matter for surprise, for many who have been healed by the power of Truth have not yet grasped the full import of Mrs. Eddy's teachings, especially those teachings which have to do with future immunity from evil. On the contrary, it would be surprising if out of the great number who have allied themselves with this movement for the salvation of mankind there were not some to whom the message of Christian Science has as yet come but partially, some who but "see through a glass, darkly," and seem unable to throw off the bondage of fear. One class of these is made up of persons who are sincere in their desires and studious in their habits, and as they have studied thoroughly the letter and imbibed the spirit of Christian Science (see Science and Health, p. 495), they ultimately will master the fears which now so easily beset them.

There is, however, another class whose mental attitude constitutes a more serious problem, both to themselves and to the Christian Science churches of which they are members. These are they who act as though they believe that having "come into Christian Science" they need do nothing further than "talk Science" with their friends, superficially read Christian Science literature, attend church services, and contribute to some extent to the financial support of the church. This they seem to believe is the entire life of a Christian Scientist, and that without further action on their part they are entitled to be free from all the worries and distresses coincident to mortal existence. Such superficial exponents of Christian Science are but ignoring the beliefs of mortal mind instead of destroying them. Like the untrained soldier, they are more of a menace than they are a help to those with whom they are allied, for when trouble comes they do not know how to protect themselves and fear is rampant.

Mrs. Eddy has admonished those who would be Christian Scientists that "the song of Christian Science is 'Work—work—work—watch and pray'" (Message for 1900, p. 2), and all who would follow in the footsteps of the master Metaphysician, Christ Jesus, must realize that this is indeed the watchword of progress in overcoming evil in all its forms —fear included. While the path may appear rough at times, and the ascent too steep for comfort, yet the goal is worth the labor, and the welcome, "Well done, good and faithful servant," is a reward beyond price. Christ Jesus said, "Be of good cheer; I have overcome the world," and our cheer and our courage will be in proportion to our overcoming,— in proportion to our understanding of the omnipotence of good.

Archibald McLellan.

The Tempter Exposed

In naming this periodical *Christian Science Sentinel*, Mrs. Eddy assures us on page 353 of "The First Church of Christ, Scientist, and Miscellany" that she intended it "to hold guard over Truth, Life, and Love." In order to further this important purpose it becomes necessary to use these pages from time to time in order to warn and to forewarn. What in a word is the summing up of all the attempts of the tempter, the adversary, the slanderer or deceiver, in regard to Christian Science? Is it not to substitute for it the term hypnotism? Is it not to induce humanity to believe a lie about the truth which makes free? The purpose of the tempter is to force upon defenseless seekers after righteousness a counterfeit will for the divine, a false self for the real man, a vagrant mesmerism for the power of pure Mind.

Jesus refuted the pretense of human will-power to be God's will when he made the superhuman declaration, "Not my will, but thine, be done." He definitely decided the controversy between the belief of mortal man power and the understanding of the Christ-power in asserting, "I can of mine own self do nothing." But Jesus had his forty days in the wilderness, when the tempter whom he unceremoniously designated as a liar argued to him in vain. This stupendous temptation of Jesus is not to be dogmatically explained, and only growth in grace can reveal its exact import; but cannot the loyal Christian Scientist already declare that what Jesus met and mastered in the wilderness was what Mrs. Eddy has unmasked in her writings as animal magnetism, at one time more generally called mesmerism and now known as hypnotism?

Every progressive Christian Scientist in learning to practise what he preaches is faced not once but constantly by the subtle reasoning which if admitted would subvert him into a hypnotist and so rob him inevitably of Christian Science. Christ and Belial cannot dwell together. Out of the darkness of evil intent there seems to be constantly fashioning itself the false suggestion of which Jesus had to complain to his contemporaries, which ascribes the works of God to "Beelzebub the prince of the devils," and which today whispers that the saving of the sinner and the healing of the sick in Christian Science is wrought by hypnotism. This deliberate deception is unmasked by the question which the Founder of Christianity proposed to his persecutors and which they were never able to answer: "How can Satan cast out Satan?"

Could there be a greater travesty on Truth than is exhibited by this attempt to place the mark of the beast upon that which God has hallowed? But this is not all, since the

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tempter's wish extends not only to a perversion of divine Science into a show of hypnotism and of the loyal Scientist into a hypnotist, but even to an attempted annulling of the saving and healing works of Christian Science through the suggestion of reversal and return. It is barely credible, yet proven by the experience of every doer of the word, that Jesus' treatment at the hands of the Pharisees is reproduced in the lives of all advancing Christians today. When the tempter comes to the practising Christian Scientist, seeking to raise Beelzebub to the judgment-seat of God and to dispossess Christ with anti-Christ, is there any point of least resistance which will admit the entrance of a subversive argument? Is it a pretended neutrality between good and evil, hence apathy and agnosticism? Is it procrastination, or the desire to stop work?

Which one of the multifarious forms of self is ready to betray the Scientist into the hands of the relentless foe? When the error is found, then let repentance close the gap and Truth will save the day. For, behold, there is in reality but one Mind whose will is law, whose nature is exhaustless good. This is the Mind of the real man, the Mind of Christ; and there is no other. In God's realm of reality there is no will but His, and nothing which "worketh abomination, or maketh a lie." There is not enough ingenuity in the most self-assertive occultism to create a real counterfeit or to deceive humanity into believing evil of that which God has made and Christ has authorized.

WILLIAM D. MCCRACKAN.

Authorship

FIRST and last the world has a good deal to say about authorship. That the use of the word author is not confined to one who has written a book, is made clear if we study some of the dictionary definitions of the term; for instance, "The beginner or first mover of anything; hence the efficient cause of a thing; an originator." This is of course very comprehensive, and rightly so, and in Christian Science thought is at once lifted to the divine Author of man's being, the first and only cause of all that is real. Apart from Christian Science, however, we sometimes hear a mortal spoken of as the author of another's existence, but students of Christian Science learn to be very discriminating in dealing with such vital questions, and so they fully accept the statements of their text-book to the effect that God is the only cause and creator, or to use the apostle's words, "the beginning and the end, the first and the last."

There are of course a great many who are ready to admit that God is the author of all created things, but to them this means that He is directly or indirectly responsible for sin, disease, and death, hence their author, although the Bible tells us that all which God created is like Himself, good. On one occasion two young students of Christian Science were talking in the presence of an elderly lady respecting a case of healing which was being brought out under this treatment. This lady, who knew about the case, asked some questions, and as the ailment had been diagnosed by physicians as an incurable disease, she ventured to say that she thought it was wrong for any one to attempt to heal such an awful illness, as she was sure no one could do this except the one who had caused it.

One of the Scientists smilingly responded at this point, "You mean the devil, do you not?" which brought forth from the other lady the sharp rejoinder, "No, indeed; I mean God." This was of course a sobering thought to the Christian Scientists, because they had learned that such a belief not only dishonors God, but is in direct opposition to the teachings of Christ Jesus. They therefore ventured to remind their friend that, according to John, Jesus came to "destroy the works of the devil," and that he healed all manner of disease. It goes without saying that this lady, although a Bible student and a sincere Christian, had never thought of this; but the logic of Christian Science is inexorable, and the beauty of its arguments is that they always honor God and Christ Jesus and exalt the true idea of man as His image and likeness.

In referring again to this question of authorship, there is a beautiful passage in the twelfth chapter of Hebrews, where we are encouraged to "lay aside every weight, and the sin which doth so easily beset us," all the while "looking unto Jesus the author and finisher of our faith." Now before we came to Christian Science we were taught to think lovingly and reverently of Jesus, sometimes to believe that he was one of the persons of the Godhead; but if we had thought about the authorship of disease and death, we should probably have said that Jesus as the Son of the Father must likewise be responsible for them. Paul's inspiring statement, however, gives us quite a different view of the situation, and Christian Scientists joyfully acknowledge that Christ Jesus is indeed the author, the "originator," of the faith in God and the all-power of good of which they have gained such clear views through Mrs. Eddy's teachings.

We come to see that while there are many authors of disease theories, there can be no author of disease, for disease is not a reality on which any veritable hypothesis can be based. It is at most a negative condition based upon a false supposition, and its tendency from first to last is self-destructive. When we turn away from this to the teaching of Christ Jesus as understood in Christian Science, we at once lay hold upon divine Principle, and thus we have a sure anchor for our faith, one which holds in any storm of mortal experience, and this means that we have accepted his unequivocal assurance of life eternal.

ANNIE M. KNOTT.

Among the Churches

Current Notes

CLEVELAND, OHIO.—Plans have been filed in the building department for the two hundred thousand dollar edifice of Second Church of Christ, Scientist, to be constructed on Euclid Avenue and East Seventy-seventh Street. The auditorium, which will be 110 feet square, will seat about sixteen hundred persons, and a gallery in the rear will have a seating capacity of about three hundred.—*Cleveland Plain-Dealer.*

BURLINGAME, CAL.—To keep pace with the growth and progress of Christian Science in this city, it has become necessary for First Church of Christ, Scientist, to provide a more central place of worship. With this purpose in view a lot with 100 feet frontage has been purchased on Oak Grove Avenue, facing Acacia Drive, and plans are being prepared for an appropriate edifice.—*The Burlingame Advance.*

CHICAGO, ILL.—The corner-stone for the edifice of Eleventh Church of Christ, Scientist, of Chicago, which is being erected on the northwest corner of Logan Boulevard and Mozart Street, was laid at six o'clock Thursday morning, July 6.—*North-West News.*

NEILLSVILLE, WIS.—Work began last week [July 3] on the church which is to be erected by the Christian Science Society on the lot recently purchased. The building will be 55 by 47 feet.—*Republican and Press.*

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SYRACUSE, N. Y.—Preparatory to building on its new lot on Forman Park, First Church of Christ, Scientist, is looking about for a place where it can hold its services, the congregation having entirely outgrown the capacity of the present church at 704 East Fayette Street. This structure was completed in 1904 with a seating capacity of four hundred, which was far in excess of the needs of the congregation at that time. A few months ago a lot was purchased on Forman Park and East Genesee Street with a frontage of 130 feet, and building will be started in a short time.

Syracuse Herald.

UNIVERSITY OF CALIFORNIA, BERKELEY, CAL.—The distribution committee of the Christian Science Society has been actively at work for the past two college years. From August, 1915, to May, 1916, we distributed to the college students and faculty members 250 *Sentinels* and 1520 *Monitors.* We have had many expressions of thanks and appreciation from those receiving the periodicals.

Correspondence.

WAUKEGAN, ILL.—Plans have been completed and accepted, and the contract let, by First Church of Christ, Scientist, for the remodeling and enlarging of their church building at 329 West Street. The present structure was purchased some years ago and remodeled. The new building will have a seating capacity of about two hundred.—*The Sun.*

DAYTON, OHIO.—The two Christian Science churches of Dayton maintained a booth at the Montgomery County fair the first week in September. The following literature was distributed: 2068 *Sentinels*, 57 *Journals*, 3 *Heralds*, 2032 *Monitors*, 639 pamphlets.—*Correspondence.*

ALLIANCE, OHIO.—The Christian Science church, South Union Avenue, near Market Street, was formally opened yesterday [July 16]. The building, which was formerly a residence, has been remodeled and repainted, and is very attractive.—*Alliance Review.*

DAYTONA, FLA.—The corner-stone of First Church of Christ, Scientist, was laid Monday [July 10], the new edifice being in process of construction at the corner of Live Oak and Palmetto Avenues.—*Daytona Gazette-News.*

PARIS, ILL.—Simple but very beautiful and impressive ceremonies were held Monday afternoon [July 10], when the corner-stone of the Christian Science church on East Court Street was laid.—*Paris Beacon.*

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The Lectures

New York, N. Y.

The remarks of Mrs. Sarah W. Taylor in introducing John W. Doorly at a lecture on Christian Science given in the edifice of Second Church of Christ, Scientist, were as follows:—

The gospel of St. Luke in recording the last interview between Jesus and his disciples, an intimate, sacred interview just before their final parting, concludes with this statement: "Then opened he their understanding, that they might understand the scriptures." The same statement might be made in relation to Christian Science and the service it is today performing for its disciples. Christian Science is opening their understanding that they may understand the spiritual import of the Scriptures. It is enabling them to lay hold on the Bible promises and make them effective in the healing of sorrow and sickness and sin. It is teaching them how to reflect the unerring intelligence of divine Mind in solving whatever problems may confront them, whether the problems are of world magnitude or relate to the minutiæ of the daily round and common task.

Christian Science is teaching its followers to understand the promise of Isaiah, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." In the midst of world conflict and confusion Christian Scientists are grateful to rest in this promise. Christian Science is also making its adherents more alert to the command of the Master, who bade his followers go into all the world to preach the gospel and heal the sick.

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Lynchburg, Va.

Prof. Hermann S. Hering delivered a lecture on Christian Science at the City Auditorium. The introduction by Attorney Don P. Halsey of the Lynchburg bar was as follows:—

I am not a Christian Scientist, but no one can fail to recognize the fact that Christian Science is here as a vivid and vital element in our country's affairs, a force which has gathered to its standards many of the ablest and most intelligent minds of this generation and which, whatever may be our predilections or confirmed convictions, is entitled to our respectful attention.—*Correspondence.*

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Akron, Ohio

The address of Prof. O. E. Olin of the University of Akron, in introducing Bliss Knapp, who lectured on Christian Science, was in part as follows:—

I am glad to stand before you tonight, if only for the purpose of presenting to you the lecturer of the evening, but I hope I may be pardoned if before that I give you a word of my own thought in regard to your work.

This beautiful building and this great audience are but one more witness to the truth that men are coming more and more to a proper valuation of the things of life. Sir William Hamilton said years ago: "There is nothing great in the world but man, and nothing great in man but mind." The struggle to prove that statement has been going on through a great many centuries and is still going on. Over against the mind and soul of man we value our material achievements. We put our stupendous wealth and our great lines of commerce, our wonderful industrial activities, upon this side, and we can hardly see but that we should claim these as the greatest things of our civilization. It is hard for us to see through them, and beyond them, to the mind and soul and spiritual life that is beyond. It is difficult for us to see that we cling to the old, but I suppose one reason for that is that we feel at home with the old. That sense of familiarity with the things we have been used to is a reasonable thing.

As a teacher of philosophy I do not believe that men can ever be satisfied until they have fought their way through all these things and thought out some order or system that shall be as a foundation to their lives. This theory may not be the right one, yet it may satisfy us in the days of sunshine; but as I said, when these stern realities face us nothing short of the infinite itself will do to rest the soul, and you and I and all those who pass through that experience can say with David, "My heart and my flesh crieth out for the living God,"—nothing short of that.

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You have based your work on that proposition; you have based your work upon God. God is All, as you say and I say, and we take the Good Book from the first "In the beginning, God" to the last chapter of Revelation,—God in the morning; God in the splendor of noon; God in the sunset; and God in the midnight stars. You have dedicated your powers to the proposition that God is All; that He means all of His children to be happy, healthy, and prosperous. You have done that in the face of a world of sickness and suffering, sorrow and sin; you have resolved that proposition into a demonstration. As was said by Jesus, "We speak that we do know," so do you speak straight to the heart hunger of men and women of all the races of the world.

Correspondence.

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Berkeley, Cal.

Ezra W. Palmer lectured on Christian Science for Third Church of Christ, Scientist, at Twentieth Century Club House. He was introduced by John R. Brownell, who said in part:—

Never in the world's history has there been greater need for clear thinking and for right thinking than there is at the present time. The Scriptures say of man that "as he thinketh in his heart, so is he," and Christian Science, as expounded by Mrs. Eddy, gives definite rules whereby the right thinking man is enabled to obtain in some measure the fruits of the Spirit through understanding and demonstrating the perfect law of Love. The day of open and frequently expressed skepticism of the efficacy and healing power of Christian Science seems past, for too many proofs are being offered by the thousands who are benefited, and in many cases freed from the bondage of great suffering, both mental and physical, to leave any room for argument among fair-minded people.—*Correspondence.*

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Lectures to be Delivered

ALABAMA—Birmingham (First Church): Bicknell Young, Lyric Theater, 1800 Third Avenue, 3:30 p.m., Nov. 5.
Montgomery: Bicknell Young, Church Edifice, 16 High Street, 8 p.m., Nov. 6.
CALIFORNIA—Coalinga: Virgil O. Strickler, Liberty Theater, 3 p.m., Nov. 5.
Covina: Virgil O. Strickler, Women's Club House (note change), 8 p.m., Nov. 2.
El Segundo: Virgil O. Strickler, El Segundo Theater Building, 7:45 p.m., Nov. 6.
Glendale: William R. Rathvon, Church Edifice, Second and Maryland Streets, 8 p.m., Nov. 9.
Los Angeles (Fifth Church): William R. Rathvon, Hollywood Woman's Club House, 3 p.m., Nov. 5, and 8 p.m., Nov. 6.
Los Angeles, Gardena (Eighth Church): William R. Rathvon, Woman's Club House, Orchard Avenue, 8 p.m., Nov. 10.
Ontario: Charles I. Ohrenstein, Chaffee Union Auditorium, 8 p.m., Nov. 9.
San Diego (Second Church): Virgil O. Strickler, First Church Edifice, Second and Laurel Streets, 8 p.m., Nov. 7.
Santa Maria: William R. Rathvon, Princess Theater, 8:15 p.m., Nov. 7.
CANADA—Winnipeg, Manitoba: John W. Doorly, Walker Theater (note change), 3:15 p.m., Oct. 29.
COLORADO—Loveland: Clarence C. Eaton, Majestic Theater, 2:30 p.m., Nov. 5.
Victor: Prof. Hermann S. Hering, Church Edifice, 117 South Fourth Street, 8 p.m., Nov. 6.
CONNECTICUT—Bridgeport: Frank Bell, Lyric Theater, 3 p.m., Nov. 5.
ENGLAND—Bolton, Lancashire: John Sidney Braithwaite, Grand Theater, Churchgate, 3 p.m., Nov. 12.
Bradford, Yorkshire: John Sidney Braithwaite, Mechanics' Institute, 7 p.m., Nov. 16.
ILLINOIS—Chicago (Sixth Church): Edward A. Merritt, Church Edifice, 11321 Prairie Avenue, 8 p.m., Nov. 6.
Chicago (Fifteenth Church): Edward A. Merritt, Masonic Temple of Austin, 2:30 and 4:30 p.m., Nov. 5.
DeKalb: John Randall Dunn, Church Edifice, Third and Oak Streets, 3 p.m., Nov. 5.
INDIANA—Seymour: Dr. Walton Hubbard, Majestic Theater, 3 p.m., Nov. 5.
IOWA—Burlington: Prof. Hermann S. Hering, Grand Opera House, 8 p.m., Nov. 9.
IRELAND—Belfast: John Sidney Braithwaite, Ulster Hall, 8 p.m., Nov. 21.
Dublin: John Sidney Braithwaite, The Abbey Theater, 8 p.m., Nov. 20.
KANSAS—Burlington: Ezra W. Palmer, Newk's Theater, 8 p.m., Nov. 6.
Chanute: George Shaw Cook, Hetrick Theater, 8:15 p.m., Nov. 6.
Emporia: Ezra W. Palmer, Church Edifice, Ninth Avenue and Commercial Street, 3 p.m., Nov. 5.
Larned: George Shaw Cook, Opera House, 8:30 p.m., Nov. 9.
Lawrence: George Shaw Cook, Varsity Theater, 8 p.m., Nov. 5.
Neodesha: John Randall Dunn, Church Edifice, Fifth and Indiana Avenue, 8 p.m., Nov. 9.
Wichita: Charles I. Ohrenstein, Church Edifice, 828 North Lawrence Avenue, 8 p.m., Nov. 6.
KENTUCKY—Lexington (Second Church): Bicknell Young, Auditorium, 8 p.m., Nov. 2.
LOUISIANA—New Orleans: Bicknell Young, Athenaeum, Clio and St. Charles Avenue, 8 p.m., Nov. 9; Church Edifice, Nashville Avenue and Garfield Street, 8 p.m., Nov. 10.
MISSISSIPPI—Meridian: Bicknell Young, New City Hall, 8 p.m., Nov. 7.
MISSOURI—St. Joseph (Second Church): Ezra W. Palmer, Lyceum Theater, 8 p.m., Nov. 9.
Webb City: Clarence C. Eaton, High School Auditorium, Joplin and Washington Streets, Friday evening, Nov. 3.
MONTANA—Butte: John W. Doorly, High School Auditorium, Idaho and Park Streets, 8 p.m., Nov. 4.
NEBRASKA—Lincoln (Society of University of Nebraska): Prof. Hermann S. Hering, Temple Theater, 3 p.m., Nov. 5.
NEW YORK—New York (First Church): Paul Stark Seeley, Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Nov. 10.
OHIO—Cincinnati (First Church): Edward A. Merritt, Music Hall, 8:15 p.m., Nov. 10.
Cleveland (Fifth Church): William W. Porter, Church Edifice, Franklin Avenue and West Fifty-eighth Street, 8 p.m., Nov. 7 and 9.
Lakewood: William W. Porter, Church Edifice, Detroit Avenue at Arthur Avenue, 8 p.m., Nov. 6.
OKLAHOMA—Oklahoma City: Charles I. Ohrenstein, Auditorium, 8 p.m., Nov. 3.
OREGON—Monmouth: Bliss Knapp, Odd Fellows Hall, 2 p.m., Nov. 5.
Portland (Second Church): John W. Doorly, Church Edifice, East Sixth Street and Holladay Avenue, 8 p.m., Nov. 9 and 10.
Portland (Fourth Church): Bliss Knapp, First Church Edifice, Eighteenth and Everett Streets, 8 p.m., Nov. 2, and Second Church Edifice, East Sixth Street and Holladay Avenue (note change), 8 p.m., Nov. 3.
PENNSYLVANIA—Philadelphia (Second Church): William W. Porter, Orpheum Theater, Chelten Avenue, west of Germantown Avenue, Germantown, 3:30 p.m., Nov. 5.
Reading: Willis F. Gross, Orpheum Theater, 3:30 p.m., Nov. 5.
TEXAS—Amarillo: Charles I. Ohrenstein, Mission Theater, 3:30 p.m., Nov. 5.
WASHINGTON—Everett: Bliss Knapp, Everett Theater, 8:15 p.m., Oct. 30.
Seattle (First Church): John W. Doorly, Moore Theater, 8 p.m., Nov. 6.
Walla Walla: John W. Doorly, Whitman College Chapel, 8:15 p.m., Nov. 7.
WISCONSIN—Beloit: John Randall Dunn, Wilson Theater, 8:15 p.m., Oct. 31.
Sheboygan: Dr. Walton Hubbard, Opera House, 8 p.m., Nov. 9.

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Testimonies of Healing

Words are inadequate to express my gratitude to God for the many blessings I have received through the reading of Science and Health. I came into Christian Science nearly eight years ago. While away on a visit I had a severe attack of throat trouble. A few days before I had been reading some testimonies in a copy of the *Sentinel* found in the home where I was visiting, though the people were not Scientists. These all seemed very beautiful to me, although I knew nothing of Christian Science; in fact it was the first time I had heard of it. When this attack came on, my aunt, whom I was visiting, wished me to consult a doctor, but I said I would rather try a Christian Science practitioner if there was one in town. She did not altogether like this, but finally gave her consent. At that time my throat was almost closed from the swelling, and I was so weak from loss of sleep and food that I could hardly walk to the practitioner's office, a distance of about four blocks. I had been using material remedies for several days, but to no avail.

After the first treatment the practitioner said she would give me absent treatment, and all I needed to do was to call her when I was healed. I was much stronger after the first treatment, which was given in the morning, and when I awoke the next morning I was completely healed. It all seemed so impossible to me that I ran to the looking-glass to see if the blisters in my throat were gone, and to my surprise my throat was in perfect condition. Words can never tell how happy I was for this beautiful demonstration. I could hardly wait to see the practitioner again to learn more of this beautiful truth that makes us free. I secured a copy of Science and Health and went home to read.

At that time I had worn glasses for eight years, and the oculist said they would always have to be worn or my eyesight would be lost entirely. I had read testimonies by people who had been healed through reading Science and Health, and I intended to give it a fair test, so took my glasses off and began to read by lamplight, something I had not done for several years, and I have continued to read without glasses ever since.

I am truly thankful for this blessed truth and am trying to prove my thankfulness to Mrs. Eddy, our dear Leader, by putting into practice all I learn each day.

GRACE D. WOOD, Delia, Kan.

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Seventeen years ago, while living in my native state, Maine, I became ill with anemia and extreme nervousness, which medicine did not seem to relieve even in the slightest degree. After several months of this condition a friend called my attention to the healing power of Christian Science, and under the influence of his great faith I went with him to the home of a practitioner. The change that came to me was nothing short of marvelous. In less than twenty-four hours all desire for tobacco left me, although it had been used for many years, and my general health improved so rapidly that it caused frequent comment and wonderment in my family. In a few weeks my weight increased and I was physically well.

At the same time there was experienced a great uplift morally and spiritually, although I did not at all understand what was the influence that had wrought such radical changes. I procured the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and tried to understand its teaching; but it was practically a sealed book to me, and after a short time I made no more effort, thinking I had no need for Christian Science anyway, as I was perfectly well, and no doubt by following the generally accepted laws of health would remain so. Alas for the day that I listened to the voice of the tempter! My health continued good for several years, but gradually I drifted back to the old ways, even learning to smoke again, and ill health returned.

Ten years later, while I was living in Brooklyn, serious illness came, and again the doctors were not able to cure me, although many were tried, including several specialists. In the autumn of 1907, upon medical advice, I went back to Maine with the assurance that I could not live in the city. Then my case was taken up by our former family physician, a personal friend, who gave me the closest and kindliest attention, calling in consultation one of the best known physicians of the state; but after months of strict diet and constant use of a variety of medicines my condition became so serious that those about me despaired of my recovery.

One day in the following April, being firmly convinced that medicine could not help me, I suddenly resolved to go back to Christian Science. The following day I called upon the practitioner who had done so much for me ten years before, and immediately began to gain,—slowly to be sure, but perceptibly,—and the study of Christian Science was taken up in earnest. In a few months the healing was complete and I returned to my work in the city. Since that time I have enjoyed a good degree of health, and every discordant condition has been overcome without the use of medicine in any form. I am as grateful to God, the giver of all good gifts, as one can be who has seemingly stood "in the shadow" and is restored again to health and activity; but I am even more grateful for the fact that the whole trend and outlook of my life has been changed. In place of ambition, wilfulness, and strenuous self-seeking, there has come a deep sense of calm, of peace and tranquillity, of happiness and wholeness, that was entirely lacking under the old conditions.

My heart is filled with thanksgiving to Mrs. Eddy, whose pure and exalted thought enabled her to bring again into human experience the understanding of the healing power of divine Love. My most earnest desire is daily to manifest my gratitude by deeper consecration to the cause of Christian Science.—ALBERT F. GILMORE, Brooklyn, N. Y.

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My healing in Christian Science occurred nine years ago. For fourteen years I had been ill with serious internal trouble and nervous breakdown, spending most of my time lying down or in bed, and in much pain. Two severe operations had been performed, and I had spent over two and a half years in clinics, besides trying water cures, electricity, and massage. During this time about forty doctors were consulted. Through the loving and patient care of a practitioner Christian Science was then made clear to me, and in three months I was cured of chronic enteritis. Gradually all the serious internal troubles, as well as other physical ailments, completely disappeared, and depression, which had made life a misery, was soon replaced by an ever-increasing joy.

When starting treatment I left off glasses after having worn them for eight years. An operation also had been performed in the hope of improving the sight and easing the pain, but it was unsuccessful. Now, however, I can read small print without glasses and my sight compares favorably with that of the average person. Formerly I was obliged to live abroad in a mild climate, and even then many weeks every winter were spent in bed with throat trouble and severe colds, in addition to all the other troubles. The last nine years I have lived in London, and have been in good health, leading the happy life of a busy Christian Science practitioner, active branch church member, and Sunday school teacher.

I am very thankful for the great privilege of active service

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in our glorious cause, and grateful for membership with The Mother Church, also to Mrs. Eddy for bringing to suffering and sinning humanity Christian Science, that practical understanding of the healing Christ which leads us straight to God, divine Principle, Love.

NELLIE HOWARD-KEELING, London, England.

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Words are inadequate fully to express the joy that one feels for the hope and promise which Christian Science gives, and which never fails. Through the correct understanding of the Principle of Christian Science I have been healed physically, mentally, and morally, and have also been blessed in many other ways. It seems to me, however, that the greatest blessing is the spiritual uplift, which has resulted in an increased understanding of what life really is. This has awakened in me a higher regard for my fellow men; has taught me to be more thoughtful and considerate toward my neighbor; and, last but not least, has revealed the possibility of loving my enemies, a thing which I had thought was positively ridiculous, and that one who professed to do so was manifesting the worst form of weakness.

When attacked by sprains, poisonings, headaches, colds, burns, and the like, I have found that Christian Science treatments have never failed to heal. Other discordant conditions, which neither medicine nor any other supposed healing agency has ever been able to touch, are gradually disappearing. Some of these are impatience, anger, fear, anxiety, discontent, and the habit of criticizing, in which discouragement played no small part. In the place of these is coming a clearer sense of confidence, freedom, patience, kindness, fearlessness, and gratitude, together with a steadily increasing desire for the things of Spirit.

I wish to call particular attention to the healing of self-consciousness. Only those who have had this millstone on their necks can fully appreciate my thankfulness to be rid of such a disease. It destroyed all pleasure in company, tormented me when among strangers, interfered with my progress in the business world, and figuratively speaking tied me hand and foot. But when Christian Science loosed the chains which bound me, my heart cried out with joy, for I was free. Following this renewing of the mind, came a feeling of protection, of security in God's allness, a protection that guards one in every walk of life in proportion to his willingness to look to God and declare, "Not my will, but thine, be done."

These are some of the fruits from the tree of life with which I have been blessed, and they will bless any one who earnestly endeavors to gain some understanding of God and of man's relation to Him, as taught in this Science of Christianity. My whole desire is to know more of this healing and saving power, that I may better serve my brother, and do other works to the glory of God.

ARTHUR R. MUTTON, Waterloo, Iowa.

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Six years ago I was in a wretched physical condition, having had almost every law of *materia medica* laid upon me, and was told that the only hope of prolonging my life was a surgical operation, to which I submitted, only to find myself worse than before. For two years thereafter I grew steadily worse, until the physicians declared my condition incurable. At this time a nurse who was in attendance, and who had seen the power of Truth proved in her own family, recommended Christian Science. At first I declined to listen to her, considering my condition too serious to be reached by anything outside of medicine or surgery, but when my extremity was reached, I concluded to try Christian Science, though with no faith in its power to help me. My healing was slow, but I am grateful that I have thus learned to know what held me in bondage, and have been able gradually to give up the old way of thinking and to understand God as never before.

I am more thankful to God than words can express for having given to our dear Leader, Mrs. Eddy, the insight into this glorious truth. I am grateful for Mrs. Eddy's unselfishness, for her perseverance in what she knew to be the truth, and for her precious gift to this age. I am grateful also for the privilege of attending Christian Science services, for the literature, and to the dear friends who have so lovingly helped me by thought, word, and deed. My desire is so to live that I may be worthy of the name of Christian Scientist.

JEANNETTE E. BOEHM, Atlantic City, N. J.

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On Feb. 14, 1915, I slipped on some ice in the garden and fell. When I got up my right arm was powerless, the bone between the elbow and shoulder pressing against my side in such a way as to prevent my hand from falling to its proper position by about five inches. The bone was broken and the shoulder dislocated. Intense pain prevented me from helping myself, so I applied for Christian Science treatment, which was given at once. The arm was not bandaged or supported in any way. Ten days later my hand was in its proper position, the bone had knitted, and there was no soreness to the touch. A short time after that the shoulder-bones slipped into place. On the first of March I returned to my work, which was running a drill-press in a machine shop, and daily realized an increase of strength and freedom in the use of my arm. This healing has been a cause of wonder among my acquaintances, some holding the thought of advanced age against me, as I was in my seventy-fifth year at the time.

I write this testimony with a feeling of deepest gratitude to God for His loving-kindness toward me, and to Mrs. Eddy, who so nobly worked to bring this teaching to the world for the benefit of humanity. This healing is only one of the many blessings received through Christian Science for which I am thankful.—S. A. BRAIN, Brainerd, Minn.

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In grateful appreciation of the truth that has been the only physician for myself and my family of six children for over twelve years, I desire to offer the following testimony. A few years ago my twelve year old son, while away with some friends, met with a serious accident, striking with such force against a tree trunk, when in an improvised swing ten feet above the ground, that he was stunned and fell, the chin and mouth sustaining the injury. He had no recollection of the fall until after being taken to the hospital tent. When he learned that a doctor was expected momentarily, he begged his sister to have him taken home, so a neighbor and boy friend brought him home. The hospital nurse had cleansed the wound, applied a strip of adhesive plaster extending from one cheek to the other, and supplied a roll of cotton to support the under lip, but she insisted that we must have a physician take several stitches to close the wound, as the under lip was cut across and laid open the entire width of the front teeth. The teeth had also made two incisions entirely through, and the roof of the mouth was badly bruised. She expressed her opinion that without doubt the boy would be disfigured for life. The fear of this pronouncement was so great that the lad said to me, "O mother, I had better have been killed."

The certainty of the all-power and ever-presence of divine Love in time of need so filled my consciousness that there was

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no fear and no hesitation or doubt. The lad partook of a glass of milk and rested well all night. The next morning being Sunday I asked if I should teach my class in Sunday school or stay with him, and as he said he would be all right, I went. On my return there was a slight manifestation of fever and pain, but it was overcome instantly, and this was the only instance of suffering. There was no inflammation, no discoloration or swelling, and there is no disfigurement, as the lips joined perfectly. He did not lose a meal. There was no question or doubt on the part of the boy, but an unquestioning trust, obedience, and cooperation. Tuesday evening he went to a meeting.

The tooth that was broken off came out this spring and had to be replaced by a crown tooth having a pin set in the root. Our dentist, a Christian Scientist, thought we had a wonderful demonstration in repairing the tooth. He felt it was not possible to do the work as I insisted it should be done, so used medicine to kill the nerve, but it caused trouble at once—a swelling that reached almost to the eye. This difficulty was overcome immediately and the work was then completed as desired. The tooth had been broken off and was splintered below the gum, but it had stayed in place some three years, that is, ever since the accident. The dentist expressed the thought that we had had a marvelous demonstration, as the lacerated lip had joined without leaving any blemish or imperfection, and there is only a slight ridge in the roof of the mouth, showing that the gum had been considerably damaged.

This was a wonderful experience for the lad and for myself. I am more grateful than words can express for this great truth and for the countless blessings that have attended my progress in Christian Science. I am most thankful for the simplicity of the Word, that the children may come unto Him understanding and rejoicing. I was a church-member for fifteen years before taking up Christian Science, and was in bondage to medical beliefs to such an extent that there was nothing but long drawn out sickness, with no rest therefrom day or night. During the twelve years that Truth has been our only dependence wonderful indeed has been the contrast.

I feel great joy in the truth, and likewise have an ever-present sense of gratitude for the Bible and for Science and Health and the Christian Science literature, as well as for the privilege we have of carrying this great message of freedom to others that they may attain liberty and peace.

HAIDEE WOODS, Lincoln, Neb.

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[Translated from the German]

When I took leave of my friends in Germany a few years ago, shortly before coming to America, they said to me, "Mind you do not join the faith-curists," meaning the Christian Scientists, and I laughingly replied: "Why no, why should I? I never go to church anyway and am never sick." Had I known at that time how happy and contented I should be precisely through becoming acquainted with Christian Science, my answer would have been less positive. I cannot tell how grateful and happy I am for this "pearl of great price" which I found soon afterward.

Whereas I was a restless, nervous, dissatisfied, bitter, and unhappy woman, Christian Science made me just the reverse, and for this words fail to express my gratitude. I have experienced physical healing through my own understanding of Christian Science in cases of headache, pain in the throat and back, toothache, colds, inflammations, swellings, nervousness, stomach trouble, and rheumatism. I have been healed of a weak foot and have found help in many other instances. I am ever so grateful for the wonderful protection experienced by maintaining the right mental attitude as taught in Christian Science.

The best part is of course the spiritual uplift and illumination, with consequent regeneration of one's mentality. Constant study, faithful application, and earnest work are, however, required in order to progress along these lines. I am most deeply appreciative of the comfort which I received when the war broke out. Through my knowledge of the truth I have remained calm and joyous. I cannot help feeling that if all who call themselves Christian Scientists would maintain the right attitude of thought with regard to the events now taking place, war would not be possible again, but instead there would be one great brotherhood united in love.

I am grateful for many experiences which without Christian Science might have proved disastrous, for instance the turning over of a carriage in which I was seated with two children. In two cases of fire I have had the opportunity of testing divine Love's ever-present help. With the assistance of a Christian Science practitioner my seeming need of work and of an income has been met twice. When I came to her the second time, she said, "If we want to turn round the corner yonder, we must first take the steps necessary to reach it." I then saw that my lack of selflessness and humility was what kept me from taking such steps, and when I realized that divine Love is boundless, infinite, that its sources of supply are inexhaustible, it became clear to me that our sensible needs must and will be met, if we but seek His kingdom first. I also began to understand that God is our life, and as He is unchangeable, eternal, His image and likeness must needs reflect these qualities. I am very grateful for the bountiful sense which has come to me through Christian Science, and I would not exchange places with any one.

It has been and is my privilege to be of assistance to others, and I have witnessed wonderful results, such as the healing of many ills, including paralysis, the drug habit, an apoplectic stroke, and so on. That I am thankful for our church services, literature, lectures, the class instruction, as well as for all the good which I am receiving and expect to receive, hardly needs special mention. I know that if we patiently wait on God, trust not to time nor rely on persons for a change of conditions, divine Love will open the way at the right time and in the manner that will best promote us.

MARGARETE KOTZENBERG, Chicago, Ill.

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Through the reading of a testimony in a copy of the *Sentinel* which was mailed to me by a friend about five years ago, I was induced to try Christian Science as a cure for a painful and, according to the doctors, dangerous stomach and bowel disorder. I was healed in one month's treatment, and a severe nervous trouble was overcome at the same time. The study of Christian Science has been kept up ever since, with most happy results. For about two years after beginning this study I had to use glasses to read ordinary newspaper print; then one day I picked up a paper and started to read without my glasses and was much surprised to find that I could read better without them than with them. For two years I have not put them on, and can now read small Bible print with ease; in fact, I believe my sight is just as good as it was in boyhood, though I am to material sense quite old.

Since I have been studying Science a number of small accidents, such as cuts and bruises, have been overcome with no other help than the power of divine Love. A bar of steel hit me on the left foot, breaking one of the small bones of the instep. The pain for a moment was severe, but as soon as I was able to collect my thoughts enough to declare the truth

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the pain ceased, and I was able to continue my duties the rest of the day. That evening the pain returned with even greater severity, but it was again overcome, so that I could go to sleep, and the next morning the foot was so far recovered that I put on my shoe and walked to work without even limping. It has never given me any further trouble. Considering the severity of the blow and the resulting injury, the healing seems to me nothing less than marvelous.

In an accident on an elevator my right leg was broken between the ankle and the knee, and the surgeon who set the leg said he would open it up and fasten the bones together with small plates of steel; but he finally decided to give it a chance to heal without doing that. It healed, but very slowly, and five months passed before I could go back to work. The slow healing was doubtless due to the fact that all this time I was influenced by those about me, who feared that the injury would never heal and that I would finally lose the leg.

To go back a little: the shock of the fall and injury did not make me unconscious, and as soon as I realized that the leg was badly injured I began to repeat the "scientific statement of being" (Science and Health, p. 468), but could only get as far as, "for God is All-in-all." Again and again I tried, but could get no farther, and finally gave up the attempt and just held to the thought of God's allness, with the result that in a few minutes there came to me a feeling of peace and happiness, and all sense of fear vanished. The hours immediately following the accident were the happiest of my life. No anesthetic was taken during the operation of setting the limb and very little pain was felt. An hour and a half after the accident occurred I sat up in my cot and ate a hearty meal.

I am grateful to say that my healing has been permanent and entirely satisfactory. Many other problems have been overcome through the understanding of the power of divine Love to heal troubles of whatever nature. As time goes on my faith in and love for the truth as taught in Christian Science only grows stronger and deeper, for which I am sincerely grateful. I am thankful to God for these proofs of His care, and grateful to our revered Leader, Mrs. Eddy, who next to Christ Jesus has been our guide in the narrow way that leads to eternal life.

GEORGE TUGWELL, Evansville, Ind.

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I desire to express my gratitude in some slight degree for what Christian Science has done for me. About two years ago my little girl was taken ill with acute lung trouble. She had a high fever and every breath caused her great pain. A relative asked me to try Christian Science, so I called up a practitioner, and within an hour the baby was asleep. Several hours later the pain awakened her, but another treatment was given and she slept well all night. The next day she was playing as usual.

Christian Science has overcome many minor ailments in our home, not the least of which was croup, and I know absolutely that Truth is an ever-present help in trouble. My father was cured of serious organic trouble, and my mother and brothers have been helped in many instances. When my husband fell and seriously injured his elbow, with the aid of Christian Science the pain was overcome, and within a week the arm was well and sound again.

I could tell of other healings, but these are enough to show that I have great cause for gratitude. I am earnestly trying each day to be more grateful, and to have that Mind "which was also in Christ Jesus."

MRS. GEORGE OLMSTED, Los Angeles, Cal.

From Our Exchanges

[Rev. Edward Payson Drew, D.D., in *The Advance*]

Do you doubt the progress of civilization during the past nineteen hundred years? The position of honor given to the world's toilers; the reverential regard for honorable womanhood; the compassionate love for little children so prevalent today throughout the world; the growing condemnation of the wars of conquest; the magnificent modern crusades against the threefold curse of intemperance, immorality, and poverty; the growing passion of all the civilized world to lift up humanity to new standards of enlightenment, morality, democracy, purity in politics, international brotherhood, and universal peace—what can possibly be our interpretation of these signs of our times save this: under the leadership and inspiration of Christ the world's civilization is surely progressing; falteringly, stumblingly, suffering severe and appalling relapse, nevertheless progressing toward the standards and ideals of that Christ. Far, far away still those standards gleam. No nation has advanced far toward the goal; but the civilization of the world is striving forward. The Master himself said it must come slowly even as the seed grows: "first the blade, then the ear, after that the full corn in the ear." We see not yet much more than the blade, but thank God for the blade!

[*The Christian Register*]

The lesson of the budding and blossoming rod of Aaron is this: that our prosaic, unlovely lives may blossom, if we will, into beauty and poetry. No matter what our occupation, we may carry into it, and into our hours of leisure, the soul of a poet; as long as our heart beats, it may beat in unison with that underlying rhythm of mountain, and sea, and human life, which men call beauty, and which throbs from the will and heart of God.

This is true of us all, as we look upon the pomp and pathos of the world; and of none is it truer than of the preacher of the gospel, the pastor, the shepherd of souls; for he seeks to look upon his people on their diviner side, and to see them as they stand related to eternity; and to hold them, in his affections and in his prayers, not as trivial, captious, contentious, prosaic creatures of earth, but as spirits in prison, longing for freedom, groping for the open door of their deliverance. This is the saving poetry of the preacher's profession; this power of perception is his anointing for his sacred office.

[*The Christian Intelligencer*]

It is one of the vanities of human nature to speculate on what we would do if in other circumstances,—if we were rich, or learned, or in some way peculiarly gifted and royally endowed,—while the good we might do, that we have the opportunity and ability to do, is left undone. Much of our usefulness depends on a proper selection of work and a wise use of the talents possessed.

[*Northwestern Christian Advocate*]

We are changed from glory to glory. No sooner is one glory reached than it loses its color in the overwhelming glow of the new glory just beyond reach. No one has the right to be contented with present-day experiences; indeed, it is a spiritual impossibility to stop and admire and still possess the object of our admiration. "And I, if I be lifted up . . . will draw all men unto me," says Christ. This attracting force is constantly felt in all healthy souls; and though we possess one object of our longing, we cannot long gratify our affection in it, for something better beckons us on. This creates what is called a "divine restlessness," which in no

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measure antagonizes the spirit of Christ when he said, "Peace I leave with you." It is only by this discontent, this restlessness completely possessing us, that we are able to climb higher and higher through this life into the next.

[Herbert Ford in *The Standard*]

The Christian church in every age has had its besetting heresy. Sometimes the tendency to err has been of a philosophical nature, and at other times it has been of a more practical turn. First it was Gnosticism, later it was asceticism, and just before the Reformation it was avarice. In the present age there are ample indications of another grave deflection from the truth which, if not arrested soon, will render the Christian church impotent in this age of efficiency. This does not refer to theological questionings, to departure from old moorings. Disconcerting as the present tendencies in theology may be, it is the profound conviction of the writer that they have their roots deep down in the love of truth, and that sincere, though often misguided, truth-seeking has been the guiding star of the movement. Surely nothing but good can in the end come of a movement having such a noble origin, regardless of how much zigzagging may attend the process.

But the present-day heresy of the church has its roots in a less worthy attribute of mind than the love of truth, namely, human selfishness. In many cases there are mitigating circumstances that incline us to use a softer term. The selfishness often takes the form of a desire to shield self and family from "the slings and arrows of outrageous fortune;" and of course in such cases judgment should be tempered with a large share of mercy. In other instances, the offense is less excusable. The heresy referred to in this article is deference to the dollar.

[*Western Christian Advocate*]

Christ gives rest by furnishing the spirit and power to bear burdens. He does not promise a rest of inaction, neither that the thorns shall be converted into flowers, nor that the trials shall be removed midst signs of blessed relief. Our blessed Lord and Redeemer gives rest of mind and soul. It is manifest by inward peace, inward contentment, inward satisfaction. He declared his rest comes to believers by learning of him, not of their fellow men. With them rest depended upon meekness and lowliness of heart. Men are restless, discontented, and rebellious because they are suspicious of God, full of inward discord, are dissatisfied with their earthly lot, and envy the lot of those who take their ease. For all these meekness is the cure.

[Rev. Charles F. Aked in *The Congregationalist and Christian World*]

I have learned that the peacemaker must be a peaceable person; that if in his own heart there is not the peace of God which passeth understanding by the maker of war, he cannot silence the roar of guns and the shriek of shrapnel. I have learned that a good movement must be steeped in prayer and saturated with devotion, that the peace propaganda must be baptized into Christ. You cannot buy peace. A multimillionaire cannot buy peace. He cannot with all his wealth buy the "fruit of the Spirit." With us the Spirit was not present, and peace, its fruit, was not to be looked for. The gospel of peace is an integral and indestructible part of the gospel of Christ.

[*The Continent*]

Jesus was very careful to say that the men who companied with him and learned through him to know the Father, were already living an eternal life in this world. He literally offered his disciples both worlds at a time.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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



From the Publishing Society

"Christian Science: Its Discovery and Development," by William D. McCrackan, M.A., C.S.B., has been translated into Norwegian (Kristelig Videnskap: Dens Opdagelse og Utvikling), and is published with the English version opposite the translation.

"Law and Work," one of the pamphlets recently issued by the Publishing Society, is now printed in the New York point system, and the American Braille system of type for the use of the blind. For convenience in reading, the pamphlet has been printed in two volumes, and may be purchased at the following prices: Single copy (in two parts), prepaid, $1.00; six or more copies, prepaid to one address, each 75 cents. When ordering please specify whether the New York point or the American Braille system is desired. Arrangements have also been made to issue this pamphlet in the English Braille system, and copies will be on sale at a later date.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

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The Christian Science Journal

Published Monthly

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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

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Der Herold der Christian Science

Published Monthly

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

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

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Items of Interest

California on election day will have an opportunity of adopting the single tax. An amendment to the state constitution has been proposed which provides as follows:—

Public revenues, state, county, municipal, and district, shall be raised by the taxation of land values exclusive of improvements, and no tax or charge for revenue shall be imposed on any labor product, occupation, business, or person; but this shall not prevent the assessment of incomes and inheritances to provide funds for old-age pensions, mothers' endowments, and workingmen's disemployment and disability insurance.

Land holdings shall be equally assessed, according to their value for use or occupancy, without regard to any work of man thereon; this value shall be determined in municipalities and wherever else practicable, by the "Somers system", or other means of exact computation from central locations. The intent of this provision is to take for public use the rental and site values of land, and to reduce landholding to those only who live on or make productive use of it.

Rapid increase in total expenditures for roads and bridges, growth of building and maintenance activities under state supervision, and a sharp decrease in the proportion of contributions in the form of statute labor, mark the development of highway work in the United States during the past twelve years. These facts are brought out by statistics for the calendar year 1915, recently compiled by the office of public roads and rural engineering of the United States Department of Agriculture.

The total length of public roads in the United States outside the limits of incorporated towns and cities was about 2,452,000 miles on Jan. 1, 1916. Of this 11.3 per cent was improved with some form of surfacing. The mileage of surfaced roads has been increasing at the rate of about 16,000 miles a year. The increase in expenditures for road and bridge work in the United States has been from approximately $80,030,030 per year in 1904, to about $282,000,000 in 1915.

The Union Government's intention to undertake the Hartebeestpoort irrigation scheme in the Transvaal is one of the most ambitious of the irrigation projects yet proposed by that Government. The site of the proposed dam is in the Magaliesberg Range, about twenty miles west of Pretoria, the object being to construct a high dam for the conservation of the waters of the Crocodile and Magalies Rivers for the irrigation of land below and for other purposes. According to the original plans, the dam is designed to store 5,099,380,000 cubic feet, of which nearly 92 per cent will be the gross available contents above the level of the outlet-sill. The whole scheme is estimated to cost in the neighborhood of $3,528,000, of which about six hundred thousand dollars is for the purchase of land. It is thought the dam will take about four years to build.

Only a few miles from Buenos Aires one comes upon the pampa. This sweep of level plain covers roughly 2,000,000 square miles, making a range of territory nine times the size of England and double the extent of Mexico. There are unbroken ranges of 2000 miles of absolutely flat land, across which the traveler may pass for hundreds of miles and hardly see a town worthy of the name. The owners of the big farms live in Buenos Aires or Europe, and the vast unoccupied pampa still awaits needed immigration from other lands to become productive. As a rule the old families of wealth live together in their large palatial homes, keeping much to themselves. They carry along the traditions of their clan, but are not especially interested in the reform of Argentine life or in the extensive opening up of new fields of service and opportunity.

The construction and ownership by the Government of grain elevators in Russia is now a settled policy of the country. The whole question has been placed in the hands of the State Bank, which sublets and finances the construction and directs the subsequent operation of the elevators. According to the building program submitted by the State Bank, which was officially approved in July, 1915, it is proposed to construct seventy-seven grain elevators, with a total capacity of 40,000,000 bushels. Meanwhile the State Bank is putting up elevators only of the larger type, with a capacity of 600,000 bushels, in the important grain growing centers, at points where the need of them is pressing.

The New Zealand authorities, both local and national, are carefully studying the subject of good roads, realizing that this is the best way to open up the interior of the dominion. The roads of the country, in the main, are not in very good condition. There are some good stone roads about the large centers, but few of them extend out more than twenty-five or thirty miles. Their up-keep has been found expensive, especially in the northern part of the country, since the rainfall is heavy, and washouts are numerous because the stone used is soft and grinds up and decays rapidly.

After being discussed during three quarters of a century, the proposition to drain the Zuider Zee has finally reached the form of a bill introduced into the Second Chamber of the Netherlands Parliament on Sept. 9. The bill provides for a dam across the upper part of the Zuider Zee for a total length of about nineteen miles. A lake of 882,000 acres in area would be formed, of which, it is understood, about five hundred thousand acres would be drained, leaving the remainder as a lake in the midst of the redeemed arable land. It is estimated that the full execution of the project will require fifteen years and will cost $44,220,000, of which two thirds would be for the dam and auxiliary works and one third for the draining.

As the result of satisfactory studies which have been made at the United States Forest Products Laboratory on methods of handling wood chips suitable for paper pulp, it is announced that Wisconsin paper companies are now negotiating with the railroads for shipment to their factories of experimental trainloads of chips of western woods adapted to paper making. In Wisconsin alone, it is stated, there is an annual market for over three hundred thousand cords of pulp wood.

Actual construction work on Mississippi's centennial exposition, which is to be opened at Gulfport next year, has begun. The state intends to celebrate the one hundredth anniversary of Mississippi's statehood, and about one million dollars will be expended on the exposition. The buildings will be of a permanent character, and at the close of the exposition the grounds and equipment will be maintained for the accommodation of midwinter fairs and other attractions.

A project for the irrigation of the Adana Plain (the Cilicia of antiquity) at a cost of £4,000,000 and requiring eight to ten years for completion, has been undertaken by the Ottoman Government. This project contemplates the regulation of the three rivers which water the plain, and will open up to agriculture 494,200 acres of land, much of which is at present arid, and also increase manifold the Turkish production of cotton, sugar-cane, lemons, oranges, and olives.

Surveys made by the extension department of the State Agricultural College show an alarming increase in tenant farming in Kansas, since the bumper crops of recent years. The tenants now farm 40 per cent of the farms in the state. The cause for the rapid increase is placed on the big crops of recent years. The landowners have made enough from their farms to retire, but do not wish to sell their land because of the steadily mounting value of farm land. The owners divide up their holdings and lease the tracts to tenants.

More than twenty oil companies have obtained from the Bureau of Mines licenses for the use of the Rittman process of gasoline manufacture, and four or five of them are making active tests of the process in its commercial application. Most optimistic reports come from some of these plants, and there is every assurance, officials say, that the process is entirely a commercial success.

Railroad extensions in China are proposed involving an expenditure of an amount estimated at $60,000,000. The projects are entirely commercial and private. Fifteen hundred miles are to be constructed through the richest sections of China, and possibly an equal amount later.

This year the shipment of potatoes from Aroostook County, Maine, will probably amount to 18,000,000 bushels, and for this great quantity the farmers will receive not less than $12,000,000.

The number of ships passing through the Panama Canal in sea going or commercial service in August was 142, while the tolls earned amounted to $417,080.

Two new companies for the manufacture of steel plates for ships and other ship-building requirements have recently been formed in Norway.

Spain possesses over two thousand miles of seacoast with one hundred ports.

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Christian Science Sentinel

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

Vol. XIX November 4, 1916 No. 10

Kindness

REV. JAMES J. ROME

In the tenth chapter of Luke we are told that when the lawyer who was willing to justify himself asked of Jesus, "Who is my neighbor?" he received a reply in the form of a story or parable in which was related the experience of the man who fell among thieves and was left wounded by the wayside. The priest and the Levite, we read, came along that way but passed by on the other side. No doubt they would have many ways of justifying their action. They might contend that they did not know who the man was or how he had got into his strange distressing situation, and that no doubt he was responsible for it in some way. Then they had their own feelings, position, and reputation to consider; there might be danger of causing themselves some trouble or unpleasant experience by meddling in something which was none of their business. They acted on the safe side of self-protection. When the Samaritan came along, however, he forgot to take into consideration his own interests. He saw a fellow being in distress needing the help which he was able to give, and the chief thing that seemed to occupy his attention was how he could give the most help in the best way. The unselfish feeling here displayed is one of the best examples of true kindness that could be found.

The word kindness we find is from the same derivation as that of kin or kindred,—being of the same race, kind, or family,—so that kindness in its truest and largest sense is the recognition of the brotherhood of man. The true brotherhood can be comprehended, however, only as we understand through Christian Science the unity of man with God, and the consequent close relationship of individuals to one another. The only thing that can interfere with this unity is a wrong or mistaken sense, which must necessarily take the form of unkindness in some way or other. In "Miscellaneous Writings" (p. 18) Mrs. Eddy writes, "Only by admitting evil as a reality, and entering into a state of evil thoughts, can we in belief separate one man's interests from those of the whole human family, or thus attempt to separate Life from God." Unkind thoughts are always selfish thoughts, which poison the mentality entertaining them and create discord among brethren, unless antidoted by thoughts of Truth and Love.

It is important that we consider the unity of interests among mankind. We are all very closely linked together. The welfare of one cannot be injured without affecting the interests of another, nor can one be benefited without all sharing the blessing. "None of us liveth to himself, and no man dieth to himself," says the apostle. The first to repudiate any responsibility for his brother's welfare was Cain, the first murderer on record in the Bible. But after all it was not because Cain had failed to be his brother's keeper, but because he had failed to be his own keeper that the mischief had occurred. Had he kept his own thoughts under control of kindness, he never could have committed such a breach of brotherhood.

If we could but realize that one man's history and experience is very similar to that of every other man, we might have more consideration for one another. One man's history indeed gives in miniature the history of the world. The joys and sorrows, defeats and triumphs, of different individuals are much the same, and what help and comfort we hope for from others we should be ready to give. St. Paul says, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." On the basis of kindness rests all harmony and good will.

True kindness, however, requires the exercise of much wisdom. There may be too great an effort made in trying to be kind, and, as is sometimes the case, the only result is an interference with the freedom of another's action. First of all the motive should be examined. What seems to be kindness may not always be based on unselfishness. One's interest in another's personal welfare; his desire to have another's life molded according to his pattern, readiness to advise and direct him in his affairs, and fear that he may make a mistake,—these may be but ways of harassing and hindering instead of helping, and may even be without a spark of kindness. In fact, kindness is not manifested in the conscious effort to be kind; it is rather the simple, natural reflection of a condition of consciousness, the spontaneous expression of a heart obedient to the divine impulse.

Just here indeed is the question which decides the genuineness of the desire to help. If it is prompted by the human sense, then there is danger of officiousness and interference. This sense of personal direction is critical, severe, merciless, and under the cloak of kindness seeks to dominate and control the consciousness and interests of others, and would class all that disagrees with it under the denomination of error. It is human will-power usurping the place that belongs to divine wisdom. True kindness is the expression of divine Love. It is manifested when self-will is dethroned and meekness and humility are permitted to rule. It is displayed in gentleness, charity, consideration, tenderness, forbearance, compassion.

Mrs. Eddy says of our great Master, "Out of the amplitude of his pure affection, he defined Love" (Science and Health, p. 54). From his life we may all learn to express unselfish love in thought, word, and deed. We all have innumerable opportunities to reach out a helping hand to our brother. A smile here, a word there, a glance of approbation, an expression of appreciation or encouragement,—all go to make the loads lighter and the way brighter both for others and ourselves. The apostle James writes, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

On the other hand, kindness often requires the performance of duties which seem difficult and unpleasant. Helping another may necessitate the exposing of a fault; nevertheless we cannot afford to condone bad tendencies, distasteful habits, or evil indulgences in any way through a false sense of kindness. The Galilean Teacher did not hesitate to designate evil traits by their proper names. Hypocrisy and deceit he rebuked in the most scathing terms, but he wounded to heal. A true friend will speak of a failing or weakness to the one who has it, not to another, and then only for the purpose

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of helping him to overcome it. If such a one is not ready to listen, then the good purpose can wait. If the attempt is made in the true spirit of kindness, however, it is never wasted or lacking in results. But, as Mrs. Eddy writes in Science and Health (p. 571), "it requires the spirit of our blessed Master to tell a man his faults, and so risk human displeasure for the sake of doing right and benefiting our race."

Kindness is also impartial, like the Principle of good which it reflects, of which Jesus said, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." The desire to do a special favor for a particular friend may be prompted by the somewhat selfish pleasure of seeing the enjoyment it may give. Kindness gives out good without regard to how it is received or whether the recipient is worthy or unworthy. There is no condition or circumstance which will justify unkindness in any one. Sternness, even severity, may be required to meet wrong, but never unkindness. The presence of unkind thoughts or feelings indicates the need of self-correction, for they are always prompted by personal considerations. They are based on selfishness and can never reflect or express good. True kindness has no foes and no favorites. It is ever ready to give to all the helping hand, the cheery smile, the word of warning in danger or temptation, and the expression of appreciation and praise for work well done.

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The True Metaphysical Student

MARTHA SUTTON-THOMPSON

To grasp the real import of Christian Science, to gain some sense of its infinite scope, to realize its infallibility and render unquestioning obedience thereto, one must perceive it to be a revelation from God, hence unalterable eternal truth. To believe in the inspiration of the Bible and of "Science and Health with Key to the Scriptures" by Mrs. Eddy, is a step in the right direction, but to discern intelligently these writings as revelations from divine Mind to the human mind calls for scientific understanding.

This understanding marks the true metaphysical student. To his apprehension all fundamentals of divine logic—such as the fact, substance, self-existence, supreme government and perfection of infinite Mind, and of man as Mind's idea—become self-evident. Self-evident truth alone is the rock of scientific reasoning against which "the gates of hell shall not prevail." With this basic insight and the sincere desire and purpose to find his real identity in being, no student can lose his way, no matter if he at times may seem to fail or fall. Whatever is not yet understood is given pause, with the assurance that obedience to what is already comprehended will unfold the further interpretation.

That the demands of divine Science are not fully met by Christian Scientists at their present stage of disentanglement neither discourages nor distresses the student, for he has learned that humanity cannot leap but must walk and analyze every step taken, that there must be a growing out of simultaneously with a growing into; therefore he does not shirk the demands of mental anatomy, of that dissection of thought so indispensable in distinguishing between the real and the unreal. In this scientific examination the uncovering and destruction of evil is as the unrolling of nothingness, and the appearing of good the establishing of somethingness,—even of eternal ideas, of spiritual activity, law and its operation and the resultant harmony. The turning of the lens of Truth upon himself makes the student more charitable and compassionate toward others, since it exposes mortal man's nothingness, though it reveals the real man as immortal, the son of God.

Such a student understands that the rules laid down in Science and Health for demonstrating the truth came with the recognition of Principle and are inspired and unalterable. Thus he never falls under the illusion that he has discovered any different rules or methods for exposing and destroying the false claims of sin, disease, and death. Furthermore, he recognizes the Discoverer and Founder of Christian Science as the true and only possible Leader of Christian Scientists. This impels him loyally and gladly to support and participate in all the ways and means established by that Leader for the promulgation of the inestimable truths she has given to the world. To oppose or disregard such institutions as the church, teaching, healing, lecturing, and the like would to his apprehension resolve itself into final opposition to divine Principle.

By virtue of the dissecting activity of scientific understanding the conscientious student inevitably comes face to face with every evil belief within his own mortal sense. He has battles with the stubbornness of self-will, self-justification, self-love, and hosts of other phases of self. In these struggles he may at times seem to suffer defeat, but persistence in right endeavor finally wins and increased courage and power lift him to wider possibilities. The seemingly great miracle, impartial and universal Love, he ponders deeply. His text-book teaches him that in proportion as he reflects Love does he become a genuine healer and fitted to work out for himself the problems of life.

Such a one realizes that love is not in word or in mere emotion, but must be of such an enduring fiber that evil can neither break nor bend it to its will. True love is a consciousness which rejoices in good only; it is an outflowing flood of sunlight gently opening buds into blossoms, melting frozen channels into living streams, inspiring innate goodness to activity, and wounding the obdurate, hardened heart to repentance and humility; it knows no selfishness, rivalry, envy, jealousy, hatred, malice, or revenge, but returns good for evil and blesses friends and enemies alike. Under the search-light of self-examination the student may fail to discover in his own heart enough of this regenerative quality; but he is not in despair, for he knows that in Christian Science there is a way whereby he can attain to the desired haven. His progress in this line of light may be slow or fast, but "progress is the law of God," as we read on page 233 of Science and Health, and this law is certain in its operation. After much striving and many defeats he learns the uselessness of mere petition or resolve, or of any attempt to make himself full of affection. In fact, such efforts bring no answer to his longing desire; but desire and endeavor are effectual prayers, and he is at length rewarded by the appearing of the divine highway wherein the wayfaring man cannot err. He learns that to love and to be loved one must reflect divine Love to others.

This simple yet profound rule is so evidently correct that the student wonders he did not perceive it at the beginning of his quest. Obeying the rule opens to his adoring vision another apparent mystery, that of loving his enemy. Now he finds that not only to know the nothingness of enmity but to do the so-called enemy any real good afforded by opportunity, vanquishes his own aversion and resentment and instils that compassionate affection which Jesus felt for those who maligned and stoned him. Such love does not cover iniquity, but uncovers to destroy; does not excuse guilt, but awakens the guilty to repentance and reformation. Its only purpose is to enlighten, protect, and save. He therefore schools himself not to speak of the faults of others except to further such purpose. Neither does he betray the confidences

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of those who may come to him for help, but shields them from the personal condemnation and abuse of others who may be thoughtless or malicious.

And so the true Christian Scientist journeys on, rejoicing that he is not going down hill. Obedience to correct practice and to the by-laws of The Mother Church increases his light, love, humility, and potency. He is a real friend to Scientists and to non-Scientists alike, and the world becomes the object of his solicitude. He is no boaster, but his works testify that they "are wrought in God."

Our Daily Newspaper

BURTON H. WADE

ISAIAH'S prophetic words, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people," are of profound significance at the present time, as is the reason which supports the call to action, namely, "that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

That *The Christian Science Monitor* represents a spiritual idea is not perhaps always recognized, even by professed Christian Scientists; and yet this is the viewpoint we must get if we are to help it to "preach the gospel to every creature." Among all the activities of the Christian Science movement there is perhaps no channel for the dissemination of the truth through which greater good to mankind at large can be accomplished than this clean daily newspaper. That it is a manifestation of Truth's activity means little or nothing to the world, for the world measures all things by material standards, and the success of a newspaper, according to such standards, is the material outcome of dollars and cents as computed in circulation or contracts for advertising space. The Christian Scientist, however, measuring all things by the standard of perfection, is looking for a higher ideal than the material, and therefore sees in the *Monitor* an ideal in Mind seeking expression.

If it were possible to describe this daily newspaper in a word-picture which would be adequate in fixing its beauty and perfection in the thought of those who read it, whether in the workshop, the office, or the home, then we might hope to convey something of Mrs. Eddy's conception of its importance to the world. Her prophetic vision must have seen the perfect *Monitor* going out over the world like Malachi's figure of the "Sun of righteousness . . . with healing in his wings."

Mrs. Eddy was an idealist of the highest type, and she believed in putting her idealism into practical use. Thus the *Monitor* became the natural result and manifestation of true idealism. On page 14 of Science and Health she writes, "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth." As this truth is revealed to us, even in a small degree, and the material fetters which bind human sense are loosened, we discern the spiritual significance of Jesus' teachings and exchange our human concepts for spiritual ideas. Thus we can exchange our material concept of the *Monitor* as an ordinary daily newspaper for the right idea, the spiritual *Monitor*.

From the ordinary viewpoint *The Christian Science Monitor* is a material means of gathering the world's news and presenting it in concrete, readable form. Its advertising columns are filled with news of the shop, the factory, and the mine, showing the activities of almost every human endeavor and advertising articles for sale covering every individual need. Spiritually regarded, this newspaper sends forth a demand for perfection, and nothing less will satisfy those who are striving to obey the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The *Monitor* will therefore grow in perception of the needs of mankind, and become more and more a channel for the healing message to the world, in proportion as Christian Scientists exchange their material concepts of a daily newspaper for the spiritual understanding of it as a divine idea.

As our Leader has said, "The object of the *Monitor* is to injure no man, but to bless all mankind" (Miscellany, p. 353); therefore its universal nature may be readily seen and understood. The entire fabric of its organization and endeavor is based on Principle; hence it stands for the right at all times and in all places, never temporizing with error in any form. It supports the good and brings out the best in individuals and places. It cannot be used for personal ends or personal gain. Like the Christ-idea, it blesses all who come under its influence, but it must be read and its character studied in order that its real intent may be taken into consciousness and its worth realized.

A limited conception of the *Monitor* as a daily newspaper might argue for a mere local journal with a name typical of home or country, but we have already a sufficient supply of these. To localize the paper and call it after the name of some person or place would at once nullify its mission and overshadow its power as the champion of a great world movement. It stands for true Christianity in human affairs, for all that is good and pure and true. Its power and scope is truly universal and inexhaustible. It is fast breaking down the barriers of prejudice, and is scaling the walls of intolerance and opposition erected by material theology and medicine. Wherever it lessens evil, whether at home or abroad, it makes the healing work of Christian Scientists just so much easier.

The question, Do Christian Scientists appreciate what they have in the *Monitor*? ought always to be answered in the affirmative. All should be alive to their great opportunity and privilege, and thus the circulation and influence of this newspaper would be measurably increased. It is even possible that if Christian Scientists everywhere had obeyed Mrs. Eddy's behest to "subscribe for and read our daily newspaper" (Miscellany, p. 353), the slumbering consciousness of the world would have been awakened to such an extent that it might have been healed of its evils without the present chemicalization denominated as war.

Much has, however, been accomplished through the influence of the *Monitor* in awakening the public conscience to the need of better laws, better government, and a higher standard of citizenship, but there is very much more yet to be done if we are to "proclaim liberty to the captives, and the opening of the prison to them that are bound." The crying need of suffering humanity was never more pronounced than at the present moment. Those grateful ones who themselves have been liberated through the ministry of Christian Science, and who have consecrated themselves to the service of humanity, must rise to a higher appreciation and understanding of that powerful advocate of truth and justice, *The Christian Science Monitor*.

It is of little consequence if we subscribe for this paper and do not read it, but unity of action, the reflected operation of the one Mind, will certainly accelerate the Christian Science movement. When Christian Scientists read this daily newspaper from Mrs. Eddy's point of view and recognize the universal healing that is carried forth from its pages, there will come a greater awakening, also an acknowledgment of the healing efficacy of Christian Science, and we shall be

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nearer the accomplishment of all our right desires, the destruction of all that is unlike God, good. We can then echo the sublime strain of the prophet: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Overcoming Laziness

ISABEL HILLIER

One of the most valuable lessons that Christian Science teaches us is the distinction between the guiding voice of divine Principle and the whispers of personal sense. The first time this was brought sharply home to the writer was in the early days of our branch church, when the thought of having a Sunday school was first presented. The idea seemed excellent and I was quite in full accord with it until the friend who had been speaking of it went on to say that the board thought of asking me to be a teacher. This seemed to make the whole undertaking quite different and I said at once that it was out of the question. She however advised me to think it over, as the board meeting would be held a few days later.

For the next few days I was in a mental turmoil. Personal sense argued that it was not honest to undertake work which one was incapable of performing, that it was unfair to the children, and so on. I seemed to see myself sitting there while the children waited expectantly and I sat dumb before them; or worse still, I saw myself beginning and then not being able to go on. The night before the meeting I was firmly determined to refuse the position, but the next morning I found myself still arguing and feeling dissatisfied. I retired to my room and prayed earnestly that I might be guided to a right decision and not be influenced by personal inclination. The psalmist's petition, "O Lord, . . . lead me in a plain path," was my prayer, and immediately the answer came, "Freely ye have received, freely give." After this there could be no hesitation, and I was filled with a sense of thankfulness that there was any work I could do to show my sincere gratitude for all I had received in Christian Science. There was just one moment of fear when I took my place the first Sunday, but the help of divine Mind was at hand: "It shall be given you in that same hour what ye shall speak." Since then there has never been any difficulty, for the treasures of Truth are inexhaustible and the Sunday school work is not, in the final sense, in the hands of persons, but is governed by the divine Mind.

After careful self-analysis one finds that mortal mind is essentially lazy. Even an apparently active person is often fast asleep on certain points; and in addition to fear of taking office there is the holding back from giving testimonies. Error is never so subtle as when it masquerades as goodness and honesty, and to do this it gives pretty names and artistic drapery to some of the most deadening conditions of thought. For instance, an individual will say, "I shall give a testimony when the right time comes; but one must not force things and it should be a spontaneous outpouring of gratitude which impels one to stand up." The one thus influenced settles down comfortably, while others are voicing truth. Some excuse themselves with our Leader's admonition, given on page 485 of Science and Health, "Emerge gently from matter into Spirit." Quite so; by all means let us "emerge gently," for the kingdom of heaven cannot be taken by violence, but we should be quite sure that we are emerging. Over against the sense of reluctance, let us set the command found in the epistle of James, "Resist the devil, and he will flee from you;" and again, Mrs. Eddy's words, "Rise in the strength of Spirit to resist all that is unlike good" (Science and Health, p. 393), proving that there are times when we must wake up, throw off all sense of lethargy, and take the initiative.

Let us carefully analyze our motives for not giving testimony. The most frequent excuse is timidity or "nervousness," but one should remember that when he refrains from giving a testimony for this reason, he is admitting that his sense of error is greater than his gratitude. When we are really grateful this will sweep away all our fear. Another reason given for keeping silent is that one cannot speak well; but there may be people present whom the simplest testimony would help,—and they are not going to take any notice of imperfect construction or of possible grammatical mistakes. They only want to know that the speaker was healed, and it matters not how he tells it. We must remember that it is the Christ-idea which voices truth and the truth-seeker who is listening. After all, if there is any criticism it is only mortal mind criticizing itself.

Another reason given for silence is that one has nothing definite to say; but if one has nothing else to be thankful for, there is the fact that Science and Health has illumined the teachings of Jesus. It is almost impossible to conceive of any one having studied Christian Science for ever so short a time without having something for which to be thankful, and it matters not how small or insignificant may seem the problem one has had to solve, we know that back of the smallest detail in our daily lives there is the great truth that we stand forever in the presence of divine Love and Life. In the proportion that we grasp this knowledge and utilize it we are freed from all fear and rise above all mental laziness and inertia to true activity.

Seeking the Light

NELLIE GARDNER MASON

Upon one occasion, while exploring a partially darkened cellar, I observed a quantity of potatoes which had sprouted, and my attention became focused on a long sprout which had entered a fissure in the cellar wall. On investigation I perceived that it had pushed its way through the narrow aperture to the light outside, and on the tip were little leaflets unfolded. I could not help but be impressed by this evidence of the tremendous vitality of all that expresses life, and its tendency to dislike darkness and pursue light. Thus human sense is drawn by divine Mind to seek for and to find a loophole of escape. In the case of the potato vine, as soon as the encompassing walls were left behind and air and sunshine reached, the pale leaflets started,—an indication that no manifestation of life can be suppressed by so-called false environment.

Since I became interested in Christian Science, this incident has been vividly recalled, and the lesson conveyed has become a valuable and significant one. The seemingly inert tuber, reflecting life, could not be satisfied with an unnatural position and surroundings, or remain inactive. Movement must be manifested, and the new growth crept day by day along a difficult path to the fissure in the cellar wall. Without fear or hesitation it entered the tunnel in the hard stone and crept on through a winding passage, seeking the light of day.

Material beliefs can sometimes be used to point a valuable lesson. Therefore it may be said that mortal man leaves the prison of erroneous belief by a process similar to the one described above. His environment is not satisfactory, and he finds no real rest while at home in the senses. The dawn comes when a new life, a purified desire, is born, and mortal

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man starts to grow away from his limited and darkened sense of things. He seeks, consciously or unconsciously, the light of life in God. His journey from sense to Soul may seem to be hindered by obstructions which he must pass over or through in demonstrating their unreality, and the apparently solid wall which confronts him is the belief of life and intelligence in matter. But divine Love always furnishes an opening through which he may pass; it is the way of Truth, pointed out to this age by Mrs. Eddy in the text-book of Christian Science, "Science and Health with Key to the Scriptures."

Human sense enters this way in quest of healing from sin or sickness. As progress continues, relief will be realized with subsequent seasons of rejoicing; there may also seem to be seasons of doubt and fear, because of the apparent closeness and solidity of the walls of material belief and the narrowness of the path, until spiritual understanding is gained. But when the seeker of the light learns to wait patiently on God, he cannot go back; he must press on, and so he continues his journey. Discerning the light of Truth more clearly, he forges ahead with confidence, and when he emerges into the beauty and infinitude of the spiritual universe, he immediately blossoms into praise, gratitude, love, and joy, for he has reached the Father's house,—the spiritual realm of all good.

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Good Literature

JESSE L. SANDERS

For eight years the writer was employed in one of the United States post-offices as carrier and clerk. His duties as carrier consisted in delivering letters and papers to the homes of patrons, and as clerk it was part of his duties to sort the mail on a table and place it in boxes for the different carriers. About twelve thousand people received their mail through that office and it was possible to notice more or less accurately what the community as a whole was receiving for its reading. There were newspapers of all kinds, containing as usual descriptions of disease and crime; there were also almanacs and advertisements of medicines, sometimes from six to twelve sacks of them at a time, the last named naturally containing detailed descriptions of various diseases. All this was going into the homes of suffering humanity to be read, and sometimes even read aloud in the hearing of little children. Sometimes a look at this great mass of literature would make the heart grow faint.

Fortunately, however, it was also sometimes my privilege to be working when the sack containing the *Sentinels* would come in, and I would always open it with eagerness to see if any new names were added to the list of subscribers. Small as the little bundle would be (usually from twenty to twenty-five copies), it seemed that it was all there was in the way of reading matter to offset the great mass of other literature. Sometimes a number of pieces of literature would come through from our state publication committee and some copies would be mailed to addresses where it was felt they would be welcomed. On these occasions there was always silent rejoicing on my part.

Since leaving the Government service I have been engaged in a work which takes me into three or four hundred homes each week, and chiefly of the very people who were recipients of the mass of literature first described. Almost every hour I have been forced to see some traces of its evil effects. All the periodicals issued by The Christian Science Publishing Society are silent messengers of health, joy, and peace sent into many homes, and their beneficent influence should be extended into many more, for truly humanity hungers for good literature.

Selected Articles

[Judge Clifford P. Smith in *Springfield* (Mass.) *Republican*]

The address in which Christian Science was said to be a failure, reported by a correspondent, refuted itself. If Christian Science were a failure it would not arouse opposition; sectarian opposition is significant proof of its success. Moreover, the persons who have studied Christian Science and put it into daily practice are the persons who know whether it is a success or a failure. And these persons, with few or no exceptions, are satisfied with it. For one who has approached this teaching only as an opponent, to get up in a public place and call it a failure is fatuous.

In this instance the speaker added that Christian Science is based on Hinduism and that it makes God a mere abstraction. Every one who has read the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in an unbiased manner, knows that it is based on the Hebrew and Christian Scripture and that it is related, by history and content, only to Judaism and original Christianity. To Christian Scientists this religion does not teach that God is an abstraction. If it gives this impression to opponents, they would better study its teachings more intelligently. To Christian Scientists the terms which their religion uses to define God are concrete, vital, deific. Moreover, they are provable in daily experience.

Furthermore, Christian Science does not rely alone on words to define the nature of Deity. Thus in Mrs. Eddy's Message to The Mother Church for 1901, she said (p. 1): "As Christian Scientists you seek to define God to your own consciousness by feeling and applying the nature and practical possibilities of divine Love: to gain the absolute and supreme certainty that Christianity is now what Christ Jesus taught and demonstrated—health, holiness, immortality."

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[Charles W. J. Tennant in *Norfolk* (England) *Chronicle and Post*]

A correspondent says, "Christian Science is false to both the word Christian and the word science, because of its private meaning put upon words in common use." Let us examine this statement.

I find the definition of a Christian, in Webster's New International dictionary, to be, "one who believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by him." Now there is no "private meaning" in this, and it is exactly what Christian Scientists believe. The Bible lays down, in language which cannot be mistaken, the way by which a Christian shall be known for all time: "By their fruits ye shall know them." "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." It is a mere matter of history that for two hundred and twenty-five years after the ascension the early Christians raised the dead as well as healed the sick through their spiritual understanding of truth; that Elijah and Elisha, some eight hundred and ninety-five years before Jesus' time, raised the dead and healed the sick, multiplied oil and meal, and made iron to swim.

Does our critic not see from this that there is a divine Principle sustaining, maintaining, and containing the universe, and that those who are spiritually minded, or who have the Mind "which was also in Christ Jesus," can understand it and prove it by demonstration? The law of God which was

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brought into operation by the spiritual understanding of Elijah, was precisely the same law which enabled Jesus, the disciples, and the early Christians to perform similar works. It is the same spiritual law which Mrs. Eddy discovered, and has explained so clearly in her book, "Science and Health with Key to the Scriptures."

Again, I find the definition of science as follows: "Knowledge classified and made available in work, life, or the search for truth." This again is no "private meaning" of the word, and it is the meaning accepted by Christian Scientists. In short, Christian Science means Christian knowledge. There is nothing mysterious about it. Christian Science teaches, in conformity with the Bible, that "God is no respecter of persons." He is "the same yesterday, and today, and forever," and will do for every one in the twentieth century what He has done for those in the past, provided they gain the Mind of Christ.

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[Henry Van Arsdale in *Riverside* (Cal.) *Press*]

In an account of a lecture before the teachers' institute held at Riverside the doctor stated to his audience that Christian Science is a good psychology, and that he made this statement because of his observation that the practice of Christian Science eliminates fear. There are many definitions of psychology, but if the doctor uses the word in its higher sense,—that is, in the sense of ontology or the science of true being,—then Christian Scientists would agree with him. Christian Science does not eliminate fear through any process of a dominating human mind, but through an apprehension of the fact that because God is Love and God is ever present, therefore Love is ever present. The apostle John elaborates this point in his first epistle, concluding with the positive statement, "There is no fear in love; but perfect love casteth out fear." It is an understanding of this which enables a Christian Scientist to eliminate fear.

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[William E. Krupp in *Post-Chronicle*, Morgantown, W. Va.]

The report of an address by the dean of the school of medicine of our state university misstates the facts regarding Christian Science and its Founder, Mary Baker Eddy. In the first place let it be understood that neither Christian Science nor Christian Scientists have any quarrel with the medical profession; most of us in our earlier years have had occasion to be grateful for the gentleness and kindness of the family physician and to appreciate his devotion to duty.

Indeed, as Christian Scientists we honor and respect all good and true men and women who have unselfishly labored in the cause of humanity, who have sought to relieve the distresses of the world in whatever form manifested and by whatever means or methods. This does not mean that we agree with them in their views and methods, but it does mean that we recognize and appreciate their earnest endeavors and sincerity of purpose,—certainly traits which Christian Scientists seek to cultivate, and which are not to be condemned. We therefore take no issue with the doctor as to the honor which should be accorded those of his profession whom he mentions, nor the amount of praise to which they may be entitled.

We may be pardoned, however, in submitting that the doctor might well have confined his comparisons to those of his profession. Particularly may we question the propriety of his effort to bring into comparison and contrast the Leader of a religious movement that within her lifetime encircled the globe, and that numbers among its adherents thousands upon thousands of earnest, sincere, and intelligent men and women. Mrs. Eddy's one great offense to theology and medicine has been that she inaugurated a religious awakening which has restored to religion the "lost element of healing" (Manual, p. 17) taught and practised by the Master, and has been the means of lifting sick and sinning humanity from a state of misery and suffering from which the present-day schools of theology and medicine offered no hope of relief except through death. Well might she ask with the Master, "For which of those works do ye stone me?"

Yes, Mrs. Eddy did pray for wisdom, and—what seems incomprehensible to the schools of theology and medicine—her prayers were answered, with the result that she was instantly restored to health, although the attending physicians had declared that nothing could save her from the fatal effects of an injury with which she had met but three days before. To the consternation and amazement of all she arose from her bed—healed. Here was the proof she had sought, the consummation of her years of research and experiments in medicine, and her study of the words and works of the Master. Thereupon she devoted herself exclusively to the study of the Scriptures, gained the spiritual understanding of the teachings of the Master, and proved her understanding of the truth of his teachings by healing all manner of sickness and of sin. The results of her labors she gave to the world in the form of a book, "Science and Health with Key to the Scriptures," which has proven to be the gift of the age to sinning, suffering humanity. Through a study and comprehension of its teachings men and women are everywhere proving its truth, with the "signs" of regeneration and healing which the great Teacher declared would follow the understanding of him, when he said, "He that believeth on me, the works that I do shall he do also."

Mrs. Eddy sought not to monopolize her discovery, nor did she exact and extort exorbitant fees for the healing of those who were without a hope in the world. No priestly class or profession can claim the exclusive possession of her discovery, but she gave it to all humanity, and in such form that all may obtain and possess it. And what if she did have the book copyrighted? This is the common practice of authors, and should she not be entitled to the fruits of her labors? What if she did leave an estate of two million dollars? The fact remains, which the doctor did not state, that after providing generously for relatives and close personal friends, and recognizing and applying the basic law of the brotherhood of man, she left her estate in trust and devoted it to the cause of humanity.

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[John L. Rendall in *The Gate City*, Keokuk, Iowa]

Our critic's original claim is, as I understand it, that Christian Science in its teachings and practice, and because of its healing work, is contrary to fundamental Christianity, and in support of his contention he has presented various selections from Science and Health, and other selections from the Bible, which in his opinion are contrary one to the other.

He is of course entitled to his opinion. This, however, does not disturb the convictions held by hundreds of Christian people who are the beneficiaries of Christian Science, that its teachings are in exact accord with the Bible. If our critic could see Christian Science without the bias of his preconceived theological ideas, he might be better able to glean from its teachings some measure of the good which has come into the experience of individual Christian Scientists, and he would thus be freed from judging unrighteous judgment.

The assumption that the dictum of scholastic theology as to what constitutes "fundamental Christianity" must be accepted without question, was better suited to the dark ages than to the present time. Today people are demanding and

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expecting practical proofs rather than professions, and this is one of the reasons that Christian Science is finding such ready acceptance.

Now as to "fundamentals," either Jesus taught and practised Christian healing, or he did not. Either his disciples followed his example, or they did not. Either the early Christians in like manner practised Christian healing as fundamental to Christianity, or they did not. If Jesus and his disciples and the early Christians did this (and it is abundantly proved that they did), then Christian healing must be an essential part of the Christian religion as it was understood by them, and no amount of sophistry can change this fact.

To state that the time has passed when this proof of God's loving care is necessary, is simply to beg the question and to mislead thought. The time is not passed, and there is the same necessity and the same opportunity today as in Jesus' time to prove that God's loving care is just as much for the benefit of the sick man as it is for the sinner. Moreover, Christian healing is now being practised, and with success, by Christian Scientists all over the globe. They are proving the verity of the statement: "Jesus Christ the same yesterday, and today, and forever," and are also proving the fact that God is without variableness or "shadow of turning."

If it be true that God is without variableness or "shadow of turning," then what He has established and created stands forever, and His methods at one time must be His methods throughout eternity. We have abundant authority in the Scripture for believing that God is the healer of the sick. Perhaps the first instance mentioned is to be found in Genesis, wherein we read: "And God healed Abimelech, and his wife, and his maidservants." In Exodus we read: "And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." In II Kings we have the instance where Elisha healed the child of the Shunammite, and in the fifth chapter the instance of the healing of Naaman the Syrian.

Let us remember as we proceed that God is without variableness or "shadow of turning." Again, we have the counsel in Psalms, "Bless the Lord, . . . who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies," and the declaration, "He sent his word, and healed them, and delivered them from their destructions." In Matt. x. 1, 8, we have the instance where Jesus sent out his apostles to heal; also in Mark iii. 13-15, vi. 7, 13, Luke ix. 1, 2, 6, and x. 9, 17. In Mark xvi. 18, we read where Jesus gave this word to all believers: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Let us at this time remember that these are Jesus' words. They are Jesus' promises to all them that believe throughout all time.

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[Robert S. Ross in *Rochester* (N. Y.) *Union and Advertiser*]

Neither the clergyman whose remarks were referred to in a recent issue, nor any other person, can truthfully say that Christian Science is a "gigantic delusion that has deceived many," unless it is an error to acknowledge that God, good, is the one and only power. That which God creates is forever; it cannot be destroyed. If God were the creator of evil (and popular opinion believes that He is), then evil would be eternal, and all efforts to destroy or overcome it would be useless.

Christian Science declares that God, divine Love, never made evil. All that God made is spiritual and good, and He made all. Therefore matter and evil have no reality; they are the projections of false belief referred to by Paul as "carnal mind," and by Mrs. Eddy in Science and Health as "mortal mind" (p. 591). The understanding of this lets in the light of Truth, deprives evil of its seeming power, and opens the way whereby mortals may confidently and successfully resist both sin and sickness. If our critic and those who heard his sermon would study Science and Health, they would find nothing in it that conflicts in the least with the teachings of Christ Jesus, for Christian Science and Christ's Christianity are one.

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[Thomas F. Watson in *Petaluma* (Cal.) *Argus*]

A clergyman in an address on "Spiritual Healing" took for his subject, "Does Christian Science Meet All Demands?" His remark that it was evident "God had given medicines to the world for the good of mankind" is not corroborated by Scripture, nor have we any record that Jesus or his disciples used medicines in healing the sick or recommended them to others. When the disciples brought to Jesus the case they had failed to heal, he did not suggest a material remedy or medicine, but rather rebuked their lack of faith, implying that more faith or spiritual understanding was necessary in order to heal the case. The Master said, "I am the way, the truth, and the life," and again he said, "Follow me." Peter healed the man who was lame from his birth, and this without medicine, but rather "in the name of Jesus Christ of Nazareth," which means "in the faith of his promise, in obedience to his command" (The Popular and Critical Bible Encyclopædia).

In Acts we read of Paul's healing from the viper's sting, also the healing of the father of Publius, and of many others through prayer. In his epistle to the Philippians Paul said: "Those things, which ye have both learned, and received, and heard, and seen in me, do." According to history the early Christians for nearly three centuries healed the sick and raised the dead through prayer, in fulfilment of the command of Christ Jesus.

To say that Christian Science "refutes and denies fundamental statements of the Bible," is a great mistake, for Christian Science, as its name indicates, is the Science of Christianity, and is based on the teaching of the Bible. Jesus' great commission to the twelve, as given in the tenth chapter of Matthew, is rightly considered as fundamental Christian doctrine. In this chapter Jesus bade his disciples preach the gospel and heal the sick, and this is what Christian Science is doing.

Christian Science is the voice of God to this age, leading mankind to return to primitive Christianity. Through its ministrations the sick are healed, the sinner is reformed, the sorrowing are comforted; and the Master said, "By their fruits ye shall know them." On page 347 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Is it error which is restoring an essential element of Christianity, —namely, apostolic, divine healing? No; it is the Science of Christianity which is restoring it, and is the light shining in darkness, which the darkness comprehends not." Christian Science undoubtedly meets all demands, for the demand of this age is for a demonstrable religion, one of works rather than words, of practice rather than mere profession, for, as Mrs. Eddy has said in Science and Health (p. 241), "The error of the ages is preaching without practice."

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We act as if we were alone in the world, fighting a solitary battle against an invisible foe; as a matter of fact there is no unseen foe and our only battle is with ourselves.

HAMILTON WRIGHT MABIE.

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Editorial

Speaking Plainly

Some who come to Christian Science seem to think that in accepting its teachings they will thereby be placed upon a sort of Aladdin's carpet which will carry them into the kingdom of heaven without effort on their part. Such a conclusion is not in accord with the teachings of Christ Jesus, nor is it borne out by the experience of Mrs. Eddy. Those who know the story of her years of trial and endeavor recognize it was out of her own experience that our Leader wrote of Jesus of Nazareth, "He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility;" and again, "The God-inspired walk calmly on though it be with bleeding footprints, and in the hereafter they will reap what they now sow" (Science and Health, pp. 18, 41).

To those who have carefully studied our Master's sayings, it is quite apparent that he did not hold out a promise of a royal road to those who should merely accept his teachings. On the contrary he coupled his promises with conditions which must be fulfilled by his followers before they could claim the promise; in other words, they must earn the coveted "Well done." An instance of this is given in the eighth chapter of John's gospel, where it is written that he said to those Jews which believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." According to this saying his disciples were to continue in the word of the Master—to follow his precepts and example; thus only could they know the truth which would make them free.

Jesus understood that in reality man in the image and likeness of God, divine Mind, knows the truth and is free; but it was to the human sense that he was appealing, and he spoke relatively because it was necessary for him to speak within the limits of human comprehension in order to be understood, and because it was necessary for each one of his hearers to work out his own salvation. So too in Mrs. Eddy's sayings the condition and the promise are coupled just as Jesus coupled them. For instance, on page 144 of Science and Health she writes, "When the Science of being is universally understood, every man will be his own physician, and Truth will be the universal panacea." This is not a bare promise; the condition is present and it is to be fulfilled before the promise becomes operative. Our Leader knew when she wrote these words that in reality "the Science of being is universally understood," and that Truth is indeed "the universal panacea," but she also knew that this is as yet only partially apparent to the human consciousness. Therefore, since she was endeavoring to lead this consciousness out of itself into the realization of absolute Truth, it was as necessary for her to speak in the language of this consciousness as it was for Jesus to "suffer it to be so now" in order that all righteousness might be fulfilled.

Not only is it necessary for Christian Scientists to know that there is need for them to work out their own salvation, but they must adapt their explanations of Christian Science to the comprehension of their hearers if they would be successful in their ministrations to a world that is hungering for a better understanding of God and of man's relation to Him than it has generally grasped—an understanding which will win for them fulfilment of our Master's promises. Christ Jesus purposely spoke in parables which were not understood by those who were antagonistic to him, yet to those willing to receive his teachings his language left no possibility of misunderstanding. In this as in the fundamentals of Christianity Mrs. Eddy was his willing disciple. Both spoke to human consciousness, and both spoke in terms which were understandable by those who were ready to hear.

Would it not be well for all Christian Scientists to take a lesson from this manner of speech, and to see that they too in presenting the claims of Christian Science are wise enough not to talk over the heads of those who have come to hear and hope to understand. It is not necessary to be cryptic in order to be scientific, nor platitudinous in order to be profound. We say this because it sometimes happens at the Wednesday evening meetings, and in conversation, that Christian Scientists in their efforts to appear absolutely scientific become so indefinite and mysterious in their statements that their hearers become bewildered, and the good which their testimony was intended to do is very largely lost. To this false sense Mrs. Eddy gives the needed rebuke in the article "Inconsistency" on page 235 of Miscellany.

Archibald McLellan.

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"What seest thou?"

In studying the Old Testament Scriptures we find that on many occasions the truth was presented in a symbolic way to the prophets. Thus came the word to Jeremiah, also to Amos, and again to Zechariah, and on each occasion the prophet was asked, "What seest thou?" This question is of special significance to Christian Scientists because it calls for a clear discrimination between the evidence of material sense and the manifestations of reality discerned by spiritual sense. Zechariah saw Truth's idea symbolized by a golden candlestick, and again as a "flying roll" entering the homes of men to destroy error. On page 360 of Science and Health Mrs. Eddy says: "Dear reader, which mind-picture or externalized thought shall be real to you,—the material or the spiritual? Both you cannot have."

In thinking upon this we cannot do better than study earnestly the demonstrations of Christ Jesus when he was confronted by the evidence of sin and sickness, of storm and tempest, and even of death itself. When he was approaching the city of Nain with some of his disciples, they met a funeral procession carrying a widow's only son to the place of burial, and if any one of those in the cortège had been asked by the Master, "What seest thou?" he would undoubtedly have answered, "A dead man on his way to the grave." As we read the record, however, in the light of Christian Science, we can see that the Master never for a moment accepted any such evidence, for he stepped up to the bier and addressed the young man as we might address any one whom we knew and who was expressing perfect health. He simply said, "Young man, I say unto thee, Arise;" and when the young man obeyed this command, Jesus restored him to the erstwhile sorrowing mother.

Again, we are told of a storm on the sea of Galilee, when even those who had been accustomed to the perils of the deep from their earliest days cried out in terror, "Save us: we perish." Here again the great Teacher challenged their acceptance of material evidence, and asked, "Why are ye fearful, O ye of little faith?" If this question were asked of many professed Christians today in like circumstances, they would most likely be filled with indignation at its apparent disregard of their human danger; but in this case, too, the question comes down through the ages, "What seest thou?" When Jesus answered it for the troubled disciples, and when they accepted his spiritual interpretation of the condition before them, as he demonstrated man's God-

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given dominion, we are told that there was a great calm. The same would prevail today in every storm of human sense if we always knew enough to listen to the question of divine Truth and steadfastly refuse to accept any other answer than that given to Zechariah, namely, "This is the word of the Lord . . . Not by might, nor by power, but by my spirit, saith the Lord of hosts."

We read that on the morning of Jesus' resurrection his sorrowful followers came to the tomb for the purpose of bestowing the last honors upon the body of their beloved Teacher. They came expecting to see a dead body, but instead they beheld a vision of angels, who said to them, "He is not here: for he is risen, as he said." We are also told that as Mary looked into the tomb, almost blinded by her tears, she saw two angels sitting in the place "where the body of Jesus had lain," and they said to her, "Woman, why weepest thou?" Then, as she turned away from the tomb, she saw Jesus himself; but because she was not looking for the living Lord, she did not know him. He however asked her the same question to which she had just listened, "Woman, why weepest thou?" and then there was given to her that revelation of man's relation to God which, had it been understood in the intervening centuries, should have opened the tomb for every one of his professed followers, for he proved to Mary that death has no dominion over man, and he also assured her that his Father was our Father and his God our God. Mary then went forth as she was bidden to tell those who would listen that she had "seen the Lord."

ANNIE M. KNOTT.

Joyful Unfolding

THE student of Christian Science soon reaches the comforting assurance that he is not expected to create right conditions, but rather to see them unfold. This assurance is apt to bring great relief. Perhaps there may have been a temptation to ferret out evil, or to admit a sense of responsibility concerning the wilfully wayward. Then Christian Science, piercing the gloom, showed the way of joyful unfolding through the realization of Truth. Daylight dawns and shadows flee away.

Under the definition of "Day" in the Glossary of Science and Health, Mrs. Eddy writes: "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there'" (p. 584). In John's revelation of the kingdom of heaven there was no material light, and there was no need of material sun or moon, since God's presence supplied the only necessary light and excluded darkness and night. In human experience, however, there seem to be nights as well as days, twilights as well as dawns, which means that there are times of greater or less spiritual enlightenment and even moments of deep darkness for mankind. Every practical Christian Scientist, willing to be evangelized by the demands of God, recognizes these gloomy experiences as transitory and as capable of being turned to spiritual profit. The question invariably presents itself in these hours of temptation and test, when the grain is being separated from the chaff upon the hard floor of tribulation, whether the occasion is to be made one of mere plodding effort or of joyful unfolding. Shall the trial by fire in which the wood, hay, and stubble are burned and the gold is refined, be regarded as a calamity or recognized as a means of purification and of growth?

The delicate ferns and the spreading bracken unfold their fronds in springtime within the shadow of the forest. They do not fear to grow by unfoldment. The spiritually-minded must permit their God-given abilities to unfold and develop under the tender protection of Science, rejoicing the while that they are witnessing the real creation, the revelation to human apprehension of that which has always been. In that wonderful chapter entitled Genesis, in the Christian Science text-book, the meaning of which dawns upon the comprehension of the astonished student as nothing short of a divine revelation, we read: "There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected" (p. 502).

What a prospect then for the Scientist mindful of this interpretation and of the promises it infolds which are ready for instant unfoldment! Through good and evil report, mid storms and aggressive attacks, surrounded by friends or foes, watching at night or welcoming the rising sun,—at all times and in all ways the Christian Scientist may hold himself ready to see reality spread its priceless treasures before him. At every moment of his career he may realize that creation is not the act of making something out of nothing, but rather of unfolding that which already is. The belief in matter, space, time, physical sense, in the desires of the flesh, in personality, error, fear, hate, and death, having been steadily brushed aside by the hand of revealing Truth, there will eventually remain only the transcending beauties and eternal qualities of real being.

In proportion as human understanding is receptive of this revelation, does the spiritual activity of true creation go on apace. Human character unfolds like the forest fern at the touch of Love's benediction; positive truth sweeps away negative error, and the moments of seeming darkness grow less frequent and of shorter duration as the gleams of revelation become more regular and their rays draw closer together in order to create the final effulgence of perfect understanding. Then shall not this growing time be purged of foolish repining, useless speculation, and self-pity, and become to us more and more a season of joyful unfolding?

WILLIAM D. MCCRACKAN.

Letters from the Soldiers

WE are glad to publish the following excerpts selected from a large number of letters of appreciation received by the literature distribution committee of First Church of Christ, Scientist, Berlin, Germany, from soldiers at the front who have been supplied with Christian Science literature furnished to this committee by the Trustees under Mrs. Eddy's Will.

"For quite a while I have felt the desire to inform the esteemed committee of the following with regard to their splendid plan of distribution.

"Our soldiers, myself included, were stationed until July 18 in one place, which made it possible for me to distribute the literature sent and to exchange the various books after they had been read. These publications found ready acceptance and after a while were being exchanged among the men in the spirit of comradeship, and every one of the soldiers spoke in high terms of praise with regard to their contents. They all asked whether they might keep them, and I told them that they were a token of love for all those who found them worthy of their interest."

"Having received the pamphlets and the *Herold* which you so kindly sent me, I wish to convey to you the expression of my sincere appreciation. I enjoy ever so much reading this literature and find it excellent. When the Christian religion is understood in the light of Christian Science, one's eyes are

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opened to its blessed nature. I would be very glad indeed to receive other pamphlets."

"Please accept our very best thanks for the copies of the *Herold* and for the pamphlets. Several of my brother soldiers have borrowed these publications from me, and the hardships through God's help have seemed much lighter and have been stood far better than in the case of the other comrades. I hope that you will continue to assist and help us in becoming started in the only true way, as pointed out by Mrs. Eddy."

"I have just received the parcel containing the *Herold* and other valuable literature which you so kindly sent me, and I am very happy that my wish has been realized.

"These publications, in connection with your text-book, 'Science and Health with Key to the Scriptures,' are of inestimable value. I thank you with all my heart for the kindness you have shown me. May God bestow His grace upon me that I may progress in the way of truth regardless of all opposition which I may encounter. My endeavor shall be to overcome evil with good. I may add that during my military service thus far I have experienced God's love anew every day. I feel His fatherly love, and know that He is mercifully nigh and stretching out His hand for my guidance.

"I am in good health and doing well, and my superiors' attitude is one of kindness toward me. For this I thank God and give Him alone the glory."

"The literature sent on the 20th inst. has been received. Please accept sincere thanks. I shall distribute the copies after having read them. From your kind letter I infer that you have sent them in order that I may familiarize myself with the teachings to which you subscribe. May I tell you to my own as well as to the joy of others that I understand the Principle and apply it in the overcoming of inharmonious conditions. I apprehend the magnitude of divine Love, and have had the privilege of experiencing wonderful leadings which my comrades with their material vision and hearing are not aware of."

"I have read your pamphlet 'Peace on Earth' with much interest, and my comrades also have commented on it very favorably. I therefore would herewith request more such literature, if possible, and would be very grateful should you be able to comply with this wish."

"The copies of the pamphlet 'Peace on Earth' which were sent to my company have been distributed and will pass from hand to hand. The men have been glad to receive the reading-matter and feel grateful for it."

"The squadron wishes to express its thanks to the literature distribution committee for the pamphlets received. The men enjoy reading them. The squadron would greatly appreciate further literature, if such may be expected."

"The reading of your pamphlet 'Man's Unity with God' has brought me so much joy that I have recommended it to all my comrades behind the trenches."

"The precious pamphlet 'Man's Unity with God' has reached me through the company and has greatly interested me. I also gave it to other comrades to read, for such literature is bound to benefit any one in these times of storm and stress."

"Thanks very much for your kindness in sending the pamphlets. I have distributed the duplicate copies among my comrades, and they have found willing acceptance. These booklets are my constant companions and my dearest reading."

Accompanying these expressions of gratitude was a letter from the committee as follows:—

"In connection with the above expressions of thanks we would like to add a personal experience told by a fellow Scientist at a Wednesday evening meeting. Her story ran as follows. While she was at the railroad station one day occupied with supplying the soldiers passing through with food and drink, a lady began distributing religious literature. One of the soldiers glancing at it said: 'Of what use will these be to us. This is what you ought to distribute!' And so saying he drew a booklet from his pocket,—it was a copy of 'Peace on Earth,'—and then proceeded to tell those around him how it had come into his hands. After a battle he lay on the ground forsaken and wounded, and almost in despair, when his eyes fell on some white paper near by. With some effort he reached for it, and held 'Peace on Earth' in his hands. He began reading and had forgotten all about his surroundings, when he heard voices. It was an ambulance corps which, as they said, had again been looking 'entirely by chance' over this isolated part of the battle-field. Thus he was saved, and since then had been carrying this pamphlet with him. 'It contains what we soldiers all need,' was his remark, and he finished by saying, 'This is what you ought to distribute.'"



Among the Churches

Current Notes

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

Reading-rooms: Berkeley Building (suite 306-307), 420 Boylston Street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

San Bernardino, Cal.—Contracts for the erection of the handsome new edifice of First Church of Christ, Scientist, on the west side of E Street, between Seventh and Eighth Streets, will be signed the first of this week [Aug. 28], and before the end of the week it is expected that actual work will be under way on the site of the structure. The total cost of the edifice, including the furnishings, will be about twenty-five thousand dollars. The main auditorium will provide opera chairs for three hundred and fifty people. A balcony above the foyer will seat one hundred more, while the Sunday school room will seat two hundred and fifty-five. The latter can be thrown into the main auditorium if needed, giving a total normal seating capacity of over seven hundred people. The general dimensions of the building will give a frontage of about 75 feet with a depth of 70 feet.

Something more than a year ago steps were taken looking to the erection of a church home. Previous to that time the lot frontage on E Street had been doubled in order that a suitable site might be available when it should finally be determined to build.—*San Bernardino Sun.*

Brooklyn, N. Y.—The trustees of Third Church of Christ, Scientist, of Flatbush, closed negotiations today [Sept. 1] for the purchase of a plot of ground 162 by 200

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feet, on the east side of Kenmore Place, one hundred and twenty-five feet north of Albemarle Road, as a site for a church and Sunday school hall. The cost of the land and the new building will involve an expenditure of over one hundred and thirty thousand dollars. For the past year the present quarters have been overtaxed by the growing congregation, which now numbers three hundred. The plan of the trustees is to begin work early in the fall on a Sunday school hall to be erected at the rear of the plot. This will be part of the permanent church structure, and will have a seating capacity of seven hundred. It will be used for the services until the church is completed.—*Brooklyn Eagle.*

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The Lectures

Santa Rosa, Cal.

George Shaw Cook's lecture at the Columbia Theater demonstrated the power of Christian Science to draw and hold an audience. The streets on all sides of the theater were filled with automobiles in which the audience had gone to attend the lecture. Inside the theater was one vast sea of faces uplifted to catch the words of the earnest speaker. Every seat was filled. Since the beginning of the series of lectures in Santa Rosa on Christian Science the local members have been compelled each time to seek a hall with increased seating capacity. Each hall in turn has proven inadequate to hold the crowds which desire to hear the lecturer. Columbia Theater, the largest auditorium in this city, was filled to capacity last evening.

In a manner which was convincing the speaker explained some of the teachings of Christian Science, and he impressed his audience deeply. Many who were present had come from idle curiosity, but they had secured a better conception of the views of Christian Scientists when the speaker had concluded. There is something which commands the attention and likewise the respect of the people in this new science, and more and more are the people of this city and nation taking up its study. Particularly are the audiences which attend these lectures of the thinking classes, and to hold their attention the speaker must have something to offer which will interest and convince. No one can doubt the interest of the people when they consider the vast outpouring whenever these lectures are announced.

Christian Scientists do not oppose any other religious belief, nor do they ridicule any of the other beliefs. One of the striking things about the audience was the large number of men who attended. There is much food for thought in the attendance at this lecture, and it demonstrates that Christian Science is growing, and growing rapidly.

Editorial in Santa Rosa Republican.

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Denver, Col.

John Randall Dunn lectured twice on "Christian Science: The Supreme Discovery of the Age," in the edifice of First Church of Christ, Scientist, in this city. William R. Rathvon in introducing Mr. Dunn the first evening said:—

During the past year more than a million and a half of thinking people have gathered as we have tonight to hear something about Christian Science from the lecture platform. The good these lectures have done is to be seen in the many instances of physical healing that have followed, in the regeneration of character and the better understanding of God they have imparted. They truly have been healing the multitudes.

By far the greatest of all discourses on the Science of Christianity was given nearly twenty centuries ago by the great Physician of his time and the master Metaphysician of all time, Jesus the Christ. It is best known as the Sermon on the Mount, given in the open air on a hillside in the uplands of Galilee. There Jesus, himself a craftsman, talked familiarly to a little gathering of fishermen, peasants, workers, and wayfarers, who were grouped around him. His simple sentences, heard only by those rugged men but spoken to all humanity, have in the long centuries between stood unrivalled in the purity of their spiritual ideals and practical morality; but their value to the individual, as Jesus then pointed out, lies in their being applied, not merely approved or admired.

In this regard Christian Science endeavors to adhere closely to the Master's teaching. It demands of its followers that they be doers, not hearers only. But before we can do, we must know, and before we can know, we must hear; and to this end we have assembled tonight. We have come to hear something of Christian Science, that we may do something with it.

At the second lecture Mr. Dunn was introduced by Mrs. Frances Mack Mann, who said:—

Christian Science appeals to thinkers. It touches the heart and proves the fact that there is a God, and that "he is a rewarder of them that diligently seek him." Its purpose is immense,—even the healing of all sickness and the destruction of all sin. No higher type of divine Love can be presented to humanity than that of apostolic Christianity, the foundation of which was right thinking and right acting. Christian Science is the reestablishment of this foundation of the early church. Once again Jesus' declaration, "By their fruits ye shall know them," is the test for genuine Christianity.—*The Rocky Mountain News.*

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

ARIZONA—Glendale: Virgil O. Strickler, Glendale High School Auditorium, 8:15 p.m., Nov. 11.
Mesa: Virgil O. Strickler, Majestic Theater, 3 p.m., Nov. 12.
ARKANSAS—Eureka Springs: Prof. Hermann S. Hering, Church Edifice, Mountain Street, 8 p.m., Nov. 14.
CALIFORNIA—Alameda: Charles I. Ohrenstein, Unitarian Church, Grand Street, near Santa Clara Avenue, 8 p.m., Nov. 13.
Bakersfield: Charles I. Ohrenstein, Scribner's Opera House, Chester Avenue, near Nineteenth Street, 8 p.m., Nov. 16.
Berkeley (First Church): John W. Doorly, High School Auditorium, 8 p.m., Nov. 14.
Brawley: Virgil O. Strickler, High School Auditorium, 8 p.m., Nov. 9.
Huntington Park: William R. Rathvon, The Woman's Improvement Club, 222 South Pacific Boulevard, 8 p.m., Nov. 17.
Los Angeles (Third Church): William R. Rathvon, New Lyceum Theater, 2033 East First Street, 8 p.m., Nov. 11, and Church Edifice, 734 South Hope Street, 8 p.m., Nov. 14.
Los Angeles (Fourth Church): William R. Rathvon, Highland Park Ebell Club House, 131 East Avenue 57, 8 p.m., Nov. 12 and 13.
Petaluma: Charles I. Ohrenstein, Hill Opera House, 8:15 p.m., Nov. 14.
San Diego (First Church): William R. Rathvon, Church Edifice, Second and Laurel Streets, 8 p.m., Nov. 16.
San Francisco (Second Church): Charles I. Ohrenstein, Dreamland Rink, 3 p.m., Nov. 12.
San Jose: John W. Doorly, Victory Theater, 8 p.m., Nov. 13.
San Mateo: John W. Doorly, Masonic Temple, Ellsworth and Tilton Streets, 8 p.m., Nov. 17.
CANADA—Medicine Hat, Alberta: Clarence C. Eaton, I. O. O. F. Hall, 8:30 p.m., Nov. 12.

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COLORADO—Colorado Springs: John Randall Dunn, Burns Theater, 3:30 p.m., Nov. 12.
Pueblo: John Randall Dunn, Grand Opera House, 8 p.m., Nov. 13.
CONNECTICUT—Meriden: Frank Bell, Church Edifice, Liberty and Norwood Streets, 8 p.m., Nov. 14.
ENGLAND—Newcastle-on-Tyne, Northumberland: John Sidney Braithwaite, Grand Assembly Rooms, Barras Bridge, 7 p.m., Dec. 5.
Rochdale, Lancashire: John Sidney Braithwaite, Royal Hippodrome, 3 p.m., Nov. 26.
GEORGIA—Columbus: Bicknell Young, Chase Conservatory of Music, 8 p.m., Nov. 4.
ILLINOIS—Chicago (Third Church): Ezra W. Palmer, Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., Nov. 16 and 17.
Chicago (Eighth Church): Bicknell Young, Church Edifice, Michigan Boulevard and Forty-fourth Street, 8 p.m., Nov. 16 and 17.
IOWA—Dubuque: Dr. Walton Hubbard, Church Edifice, Ninth and Bluff Streets, 8 p.m., Nov. 13.
Mason City: Dr. Walton Hubbard, Cecil Theater, 3:30 p.m., Nov. 12.
KANSAS—Coffeyville: Prof. Hermann S. Hering, Jefferson Theater, 8:30 p.m., Nov. 17.
Salina: John Randall Dunn, New Theater, 8 p.m., Nov. 10.
Topeka: Prof. Hermann S. Hering, Grand Opera House, 3 p.m., Nov. 12.
LOUISIANA—Lake Charles: Bicknell Young, Iris Theater, 8 p.m., Nov. 11.
Monroe: Bicknell Young, Church Edifice, 307 North Second Street, 8 p.m., Nov. 13.
Shreveport: Bicknell Young, City Hall, 3:30 p.m., Nov. 12.
MAINE—Portland: Paul Stark Seeley, Keith Theater, Congress and Preble Streets, 3 p.m., Nov. 12.
MASSACHUSETTS—Winthrop: Willis F. Gross, Winthrop Theater, Winthrop Center, 3:30 p.m., Nov. 12.
MINNESOTA—Red Wing: Dr. Walton Hubbard, The Sheldon Memorial Auditorium, 8:15 p.m., Nov. 14.
MISSISSIPPI—Vicksburg: Bicknell Young, Vicksburg Public Library, 8 p.m., Nov. 14.
MISSOURI—Joplin: Prof. Hermann S. Hering, New Joplin Theater, 8:15 p.m., Nov. 13.
NEW JERSEY—Princeton: Paul Stark Seeley, Thomson Hall, Stockton Street, 3:15 p.m., Nov. 5.
NEW MEXICO—Albuquerque: Bliss Knapp, High School Auditorium, 8 p.m., Nov. 11.
NEW YORK—New York (Second Church): Ezra W. Palmer, Church Edifice, Central Park West and Sixty-eighth Street, 3:30 p.m., Nov. 12.
Poughkeepsie: Paul Stark Seeley, Masonic Lecture Hall, 32 Canon Street, 8 p.m., Nov. 14.
OHIO—Akron: Edward A. Merritt, Church Edifice, Fir Street and Buchtel Avenue, 3 p.m., Nov. 12, and 8 p.m., Nov. 13.
Lima: Edward A. Merritt, Faurot Opera House, 8 p.m., Nov. 17.
Marion: Ezra W. Palmer, Elks Hall, 8 p.m., Nov. 14.
Newark: Edward A. Merritt, Taylor Hall, Y. M. C. A. Building, 8 p. m., Nov. 14.
OKLAHOMA—Miami: Prof. Hermann S. Hering, Church Edifice, Second and Olive Streets, 8 p.m., Nov. 16.
OREGON—La Grande: Clarence C. Eaton, Zuber Hall, 8 p.m., Nov. 16.
PENNSYLVANIA—Harrisburg: Frank Bell, Orpheum Theater, 3:30 p.m., Nov. 12.
Monongahela: William W. Porter, Regent Theater, 3 p.m., Nov. 12.
SCOTLAND—Edinburgh: John Sidney Braithwaite, Synod Hall, 3 p.m., Nov. 25.
TEXAS—Corpus Christi: Bliss Knapp, High School Auditorium, 8 p.m., Nov. 14.
Galveston: Bliss Knapp, Grand Opera House, 8 p.m., Nov. 16.
Lampasas: Virgil O. Strickler, Witcher Opera House, 8 p.m., Nov. 17.
San Antonio: Virgil O. Strickler, Beethoven Hall, 8 p.m., Nov. 16.
Temple: George Shaw Cook, Temple Opera House, 3 p.m., Nov. 12.
WASHINGTON—Colfax: Clarence C. Eaton, Church Edifice, Main Street, 8 p.m., Nov. 14.

Testimonies of Healing

I must give my testimony on the side of Truth, as my healing has been wonderful to myself and to all those who know me. For two years I had suffered from Bright's disease, with dropsy, and was said to be in the very last stage of the disease. I had been given up to die, my time being limited to one hour at the longest. Every material remedy, from all kinds of medicine to electric and vapor baths, also chiropractic treatments, had been tried. Five different doctors had endeavored in vain to restore my health. Finally, in despair I took up Christian Science as my last and only hope. While my condition improved under Science treatment, yet the healing was slow, and about eleven months passed before it came. It is now a year and a half since I was so wonderfully liberated, and my health is perfect. Never in my life have I enjoyed such health as I now have.

To mortal sense the way was long, and at times it seemed as if everything was lost; yet holding fast to the good that I did know, and simply standing when I could do no more, helped to bring the dawn of light. The slow healing has proved to be a great blessing to me, for all the time I was growing and building on the Rock. I now know that divine Love protects and cares for me. I love this wonderful Christianity; it brings us what nothing else can,—such joy and happiness and peace of mind. It takes away worry and hatred, and enables us to love those who misuse us, to overcome all evil with good.—MRS. WILLIS GOLLMAR, Baraboo, Wis.

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It has been made plain to me that divine Love ever waits to bless. One day, when I was opening a drawer that stuck tight, my thumb was injured. In an hour's time I could not use it to do anything and thought it would be necessary to call a Christian Science practitioner and possibly a surgeon, as it seemed as though the bone might be out of place. Then I recalled a testimony given at the Wednesday evening meeting about fractured ribs being healed by Christian Science treatment alone. Knowing that I could do whatever it was my duty to do without harm to myself, I went about my work; but as it seemed impossible to use the hand, I began to read Science and Health with the intention of continuing till help was received—all night if necessary.

Not more than a page had been read when I came to this sentence: "If you sprain the muscles or wound the flesh, your remedy is at hand" (Science and Health, p. 385). I closed the book and went to my room, applying the remedy as well as I could. I knew at once that something had been done and told the rest of the family so, asking what it meant that such unthought of things could take place. My husband said it meant that God's word is "quick, and powerful, and sharper than any twoedged sword." The first thing in the morning I read from Science and Health, then went about my duties as a housekeeper, to my great surprise doing everything but put up the windows. By noon of the next day I was perfectly free.

I have been interested in Christian Science for seven years. From time to time I have had the help of experienced practitioners, have read a good deal from the *Sentinel* and the *Journal*, and have attended the Sunday services. These are some of the helps that have brought me face to face with God's healing Word. As spiritual power is revealed to me through the study of Christian Science, my respect and love for Mrs. Eddy deepens. My greatest desire is that others may know the wonderful healing power of Christian Science.

LIZZIE WALLIS WARREN, West Auburn, Mass.

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On New Year's night, in 1913, my wife and I were talking about a man we knew well, who had been for years a confirmed drunkard, losing home, friends, and a fortune, but who in desperation, having been told to quit drinking or resign his position, turned to Christian Science for help in his hour of need and was healed. When we realized that Christian Science had really effected a cure, we could not help but rejoice, not only for the man's sake, but for our own, as it gave to us a man who was capable and willing to work, and work hard, for the success of my business.

Rejoicing over the happy outcome of his case, my wife asked me why I did not try Christian Science for the tobacco habit. My reply was: "It would be as easy to eliminate the darkness and have perpetual daylight as to stop me from using tobacco. I would not ask Christian Science to do the impossible." To this my wife replied that if Christian Science could heal our manager of the drink habit, it could heal me of the tobacco habit.

After pondering over the matter for a few moments I decided to do as my wife wished. As it happened to be Wednesday evening I left my cigar in my store while I went to the Christian Science church and asked for the healing. As I belonged to another church I had not much faith in the efficacy of Science, and after asking for treatment I went back to the store and began to smoke. I forgot all about having asked for help to quit using the weed, until noon of the next day, when I said to my wife that I believed I could go back to the store without a cigar. She looked up at me and asked why I did not try it. As a realization of what was happening to me passed through my mind, I said I would, at the same time filling my pocket with cigars to be used if the craving again manifested itself. But, thank God, from then until now, three years later, no desire for tobacco has tempted me. Some may say I could have quit just as easily without Christian Science treatment; but this is not so, for every known means had been faithfully and earnestly tried and every effort possible made before I turned to Christian Science.

A short time after this my wife said that our daughter must have one of two things,—a pair of new spectacles or a course of treatment in Christian Science. This daughter had worn glasses for several years, and if we could help her to do without them it would be better for all, so I said we would try Christian Science. We did so, and in a very short time our daughter told us she could see much better without the glasses than she ever could before, either with or without them. This healing took place soon after my own, and today she does not use the glasses, nor has she since that time. Many cases of as remarkable a nature have come to my notice since my healing, but I am leaving them for the beneficiaries themselves to tell. Suffice it to say that while the above-mentioned are among the best we have received in our family, we have had many more, for all of which we are deeply grateful.

A few months after the tobacco habit was overcome, I was seized with severe illness and believed myself in a very bad way. My wife asked if I wanted a doctor, but I said no. As I kept getting worse, however, we asked for help from a Christian Science practitioner, who sent word that I should read Science and Health. Upon receipt of this message I declared myself too sick to read. The next day my wife again asked for treatment, and again came back the message that I should read Science and Health, and again my answer was the same. All this time my condition was getting worse, and finally in desperation I arose to walk the floor. A copy of Science and Health was lying on a dresser, and in passing I reached out and took it up. I opened the book, and in less than fifteen minutes after beginning to read I dressed myself and went down to my store. Within twenty-four hours I was as well as ever.

Observing the relief I experienced through the study of Science and Health, my wife and daughter took to reading it, and both of them have had splendid results; indeed, we are all very thankful for the wonderful benefits we have derived through it and from it. I hope this testimony may benefit some other as I have been helped.—J. H. Harford, Port Huron, Mich.

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The study of "Science and Health with Key to the Scriptures" by Mrs. Eddy has proved a great blessing to me. On looking back I realize how I have been lifted from the bondage of mortal sense to the freedom of Truth and Love. In August, 1912, Christian Science first came to my attention, but having been brought up in another faith, I could not then see that it was right. It was not until March, 1914, that I began to study the text-book.

One day I read in the chapter entitled Fruitage a testimony which told of severe eye trouble being overcome, and which concluded by saying that if Christian Science had done this for one, it would surely do it for all. Glasses which had been worn for nine years were immediately laid aside and have not been needed since. My eyes had been treated by specialists, who said I would never be able to leave off wearing glasses, also that they should have been worn from infancy, as a defect in my eyes and granulated lids were hereditary. An annual throat trouble, known to medical practice as abscess, was overcome with the help of a practitioner in five days. For two days I could not speak a word and had to write down what I wanted to say, but the condition disappeared suddenly, leaving me quite well and very happy. Under a physician's care the throat would have been lanced, and without doubt I would have been confined indoors for three weeks.

Words cannot express my gratitude for what Christian Science has done and is doing for me daily. I consider it a great privilege to send this testimony and trust it will be the means of relieving others from similar bondage. I also wish to express my gratitude for our literature and to those who prepare the Lesson-Sermons, likewise to the Christian Scientists who have so kindly helped me. My great desire is to learn more of this truth and let the light shine so as to help others.

Millie Rutherford, Geelong North, Victoria, Australia.

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On account of a structural defect of the eyes, for which glasses had been worn about twenty years, a friend advised me to attend Christian Science services. The following Sunday, Oct. 12, 1913, I went to a Christian Science service for the first time, and noticed that very few of those present wore glasses. Upon my return home I removed the glasses and read for a short time in Mrs. Eddy's book, "Science and Health with Key to the Scriptures," and have not used them since that day. About the first of January, 1915, the left eye became inflamed, and a growth appeared on the eyeball, obscuring the vision so that I was nearly blind for a few days, and the pain at times was intense. On Jan. 20 a Christian Science practitioner was asked to treat me, and in about three days improvement was manifest. After two weeks the trouble was so nearly gone that treatment was discontinued. Complete healing followed, and the vision is now perfect. I have also been healed of a form of appendicitis which had afflicted me for many years.

Words feebly express my gratitude for these wonderful demonstrations of divine healing. My earnest desire is for

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a better understanding of God and of Christian Science. I am thankful to the kind friends who so generously helped me while reaching out for the truth; may God bless them abundantly.—Albert Tinkcom, Franklinville, N. Y.

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With a heart full of gratitude I give this testimony. For weeks that made of themselves months I was conscious of the nerves in feet, arms, and chiefly in the hands. I awakened at night to find one or the other of my hands so numb that had I not possessed an understanding of Christian Science I should have dreaded the hours of darkness. After one unusually strenuous night there was a little patch of gray in my hair which was not there the day before. It seemed to me that if the entire condition was not overcome it would end in entire helplessness. Finally I sought aid of a loyal Scientist, and after four treatments was again able to take up the work alone. Now I can say, Thanks be to God, who giveth us the victory through Christian Science. I am now entirely free from this condition and in a normally healthy state.

Minnie C. Alexander, St. Louis, Mo.

✧

Recently I have had cause to rejoice anew for all the good that has come to me through Christian Science. I have known of this teaching for a good many years, for when I was seventeen I was healed by absent treatment in less than two weeks of lung trouble of a quickly developing nature. At that time I took up the study of Science in an indifferent sort of way, and this continued for a number of years.

During this period I was healed of a throat affection, a seriously injured spine, rheumatism, and other ills, but it was not until a deep sorrow came to me several years ago, that I became an earnest student of this healing truth. At that time I learned that Love is ever present and there is no separation, and with this knowledge also came a deep desire to know more of spiritual things. Since then, through the work of a faithful practitioner I have been healed of asthma, from which I had suffered periodically since childhood, and a member of my family has been healed of the drink habit in one treatment.

For all these healings I am grateful, but it is for the healing of faults in disposition, such as envy, criticism, resentment, and for the great spiritual regeneration, that I am most grateful. My heart goes out in thankfulness to God, the giver of all good, and in gratitude to Mrs. Eddy, His faithful messenger to this age.

Antoinette W. Girard, Los Angeles, Cal.

✧

From a frail and sickly child I grew to womanhood a slave to medicine. Stomach trouble with its host of accompanying ills made life almost unbearable. Doctor after doctor was consulted and the treatment prescribed given faithful trial. In each instance if improvement was experienced it was not permanent. In the course of time, as conditions grew alarming, I found myself an inmate of a sanatorium, where I spent some wretched days. The doctors had diagnosed my case as distended stomach, abnormal condition of the kidney, and intestinal indigestion; in fact, the doctors at the sanatorium said they were glad to find two good organs in my body, the lungs.

Each time the head physician came to my bedside he would narrate some instance of Christian Science healing. This, however, made no impression upon me, until one day something I read greatly interested me. I immediately began to throw away my medicine. When my husband came the following Sunday I begged him to take me away, as I wanted Christian Science treatment. He agreed most reluctantly, however, and called the head doctor, to whom he made known his intentions of removing me from the sanatorium as a result of my entreaty. I then asked this physician to tell me frankly what he thought of my case, and he said in reply that if they could keep me there a year they might make some impression upon me; but when he said it I felt that he was aware that I would not have lived that long under medical treatment. When he bade me good-by he said that he believed they could do anything that any earthly power could do, but what they could not do they left to Christian Science.

My healing in Christian Science was almost instantaneous. Although I took fifteen treatments the practitioner afterward told my mother he felt convinced that I was healed with the first one. I regret to state that my footsteps have diverged widely from the straight and narrow path of Truth since my healing. Through experience, however, I have learned that "every supposed pleasure in sin will furnish more than its equivalent of pain, until belief in material life and sin is destroyed" (Science and Health, p. 6), and now I am endeavoring to follow in the pathway that leads to the realization of Immanuel, "God with us." I am indeed thankful to God, and deeply grateful to the one who so distinctly blazed anew the trail leading from bondage to the glorious liberty of the sons of God.

Mrs. F. W. Plummer, Addison, Maine.

✧

[Translated from the German]

I herewith offer this testimony for the encouragement of other seekers after truth. About four years ago the way to Christian Science was pointed out to me through a copy of the *Herold* which was given to my dear wife by an acquaintance. After attending the Wednesday evening meetings and Sunday services regularly, and reading the aforementioned periodical and later the text-book, "Science and Health with Key to the Scriptures," in German, the desire was awakened to get a better understanding of this teaching. Such an understanding came to me very soon, and as a result I stopped smoking and became a different man, being no longer quarrelsome, argumentative, and cantankerous. The understanding of the Principle of Christian Science dawned upon me. I saw what it means to love God and one's fellow beings, and began to act accordingly.

Before I knew of Christian Science I was depressed mentally, had lost interest in everything, and my work seemed to have become distasteful to me. While in this condition I applied to a Christian Science practitioner and asked for treatment. This lady explained to me that there was no reason for discouragement and that I should rely solely on God. She took up treatment for me in Christian Science and led me to where I again found enjoyment in the performance of my duties. Whereas heretofore I had believed that I was the one who should bring about a turn in order that I might attain to a better position, it became clear to me that I had been thinking and acting in the wrong way. I gradually saw that God was my source of supply and that there was a right place for me. From then on my work became enjoyable. I would go to the office bearing good thoughts in mind,—thoughts of Truth,—and I soon found that everything went better than formerly. For years I had been afflicted with an eruption on the face, a condition which yielded only after a change with regard to my thoughts and actions; then I was freed from it. Now I know that God is my sole helper, no matter what the trouble.

A short time ago an abscess formed on my right arm. It seemed to affect the whole forearm as well as the hand, both

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of which appeared to be swollen, but this trouble disappeared with a few treatments in Christian Science. Despite the swollen condition I was able to be on duty and to attend to my work, which included much writing, as the understanding prevailed that God gave me strength for these duties.

I can truthfully say that since coming to Christian Science I have become a different man, a man who attends to his work with a sense of freedom and joy. I am most deeply grateful to God for these proofs of His love and goodness, and thankful to our revered Leader, Mrs. Eddy. My endeavor shall be to assimilate more and more of the nature of divine Truth.—FRANZ WINKLER, Berlin, Germany.

I gratefully testify to the power of Truth. Waking up one morning I felt a severe pain on the left side of the neck, and during the day it became apparent that I had been bitten by a poisonous insect. We tried our best to meet the trouble through our knowledge of Christian Science, but as we did not seem to succeed, there being too much fear in my consciousness, I decided to ask a Christian Science practitioner for help. It was given, and I am happy to be able to state that with three treatments the trouble which had caused so much pain was healed. For this as well as for many other proofs of the power of divine Love I am very grateful. I am thankful also to that noble woman who was pure enough to bring anew the truth to us.—FRAU M. WINKLER.

✧

I became interested in Christian Science through learning something of its teachings in my work as a musician in one of the Christian Science churches of this city. I had been a semiinvalid for several years, from the time I was a young girl. The cause was supposed to be sleeplessness. I obtained Christian Science help, but although the practitioner worked earnestly for me, the healing was slow. Later, however, there came a change in my desire; from having the thought of health uppermost in my thought there came a stronger desire to know more about God as taught in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Then came peace and a sense of our Father's loving-kindness, and subsequently complete restoration to health.

I am indeed grateful for having proved God's healing power, also for the spiritual understanding which I am gaining, and with which I am enabled to help my fellow man.

SIDONIE K. MARX, Chicago, Ill.

✧

About ten years ago Christian Science was brought to my notice by a friend who had been healed of an abnormal growth in a very short time and by absent treatment. This seemed to me wonderful; but although at that time in great need of help, I was not quite ready to try Christian Science for myself. A few weeks later, however, suffering from nervous depression, great sorrow, and discouragement, as well as many physical ills, I turned to it for the healing alone, and was healed of many ailments from which I had suffered and for which I had been treated by doctors for many years. With my healing came the lifting of a great sense of fear, doubt, and confusion.

I am most thankful to God, who is Love, and grateful to our revered Leader, Mrs. Eddy, who has revealed to us in her text-book, "Science and Health with Key to the Scriptures," an omnipresent and omnipotent God, good. My desire is to reflect something of this good that has come to me, and in that way to help others. A better understanding is being gained through the study of our Lesson-Sermon each day, also a greater love for the Bible.

MINNIE PALMER, New York, N. Y.

From Our Exchanges

[Western Christian Advocate]

No one seems to doubt it except those who deny that perfect moral standards are practicable in ordinary human relationships, *e.g.*, in business, in politics, in civic affairs, and in the settlement of international disputes. Men are often heard to say, "The ethics of Jesus are not suited to a world like this; they are too ideal; the Sermon on the Mount cannot be taken literally; its demands are so exalted as to be utterly impracticable."

In no realm except that of morals do men argue thus regarding ideals. The artist takes as his model and incentive the highest possible standard of perfection. He is well aware that any concession to a lower ideal would mean accepted inferiority, not to say artistic suicide. The musician, in like manner, is content with nothing less than the absolute. He is eager to put himself under the inspiration of the noblest master and the highest masterpieces. The astronomer deals with infinitesimals. He cannot vary by a fraction of a second the orbit of a planet or the computation of an eclipse.

Even in the lower realm of mechanics the maker of a machine seeks absolute perfection in the adjustment and play of its parts. Let the moralist who is skeptical of the workability of an ideal visit a machine-shop or factory and study the turning of an ordinary lathe, the construction of an engine, or the delicate adjustments of a diminutive watch. Possessed of any worthy degree of intelligence or mortal sensitiveness he would be made ashamed of his attempts at ethical concession or accommodation. He would be compelled to acknowledge that the common mechanic in the low realm of machinery is infinitely truer to an ideal than he in the immeasurably higher realm of soul and spirit. Nothing short of an ideal is ever practical. Any temporary expedient is only a postponement of ultimate failure.

[The Advance]

We think of Jesus as meek and lowly; but he was also stern and emphatic and mightily self-assertive. We love to think of the love of God; but that love has two poles, and its negative pole is an eternal disapproval of wrong doing. In the olden time there had been those who said, "The Lord will not do good, neither will he do evil." There are still many who believe that God is passive in the moral conflicts of the world. But a prophet of old promised that when the Lord came suddenly to His temple, He should be like a refiner's fire, and that the wicked could not abide the day of His coming.

Condemnation of evil is inseparably joined to approval of the good. A God who abides amid the shadows, permitting the earth to go its way of good or evil unrestrained, does not satisfy the ethical demands of the soul. "Let God arise, let his enemies be scattered," cried the psalmist in a time of moral confusion. And a prophet promised those who loved the Lord, but who were sadly confessing to themselves that it seemed vain to serve the Lord, that the Lord would come, and enable them to look back and see that God discerned between the righteous and the ungodly.

Jesus came not to condemn the world, but to save the world. Yet in the process of that salvation it became necessary to exhibit that stern disapprobation of sin which is only the other name for the abiding love of God.

[The Christian Intelligencer]

"The sin which doth so easily beset us" is unbelief. The prizes of this world are tangible. They are held before us and dangle before our eyes with charming sounds. The

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rewards of faith are spiritual and invisible. Their full measure awaits the final end of the race. We are beguiled often by the near and the material. We forget how transient and perishable the gaudy treasures of this world are. We are tempted to give up our faith, to adopt the creed of the crass materialist: "Eat, drink, for tomorrow we die." But we must remember the "cloud of witnesses." We must ever keep "looking unto Jesus." We must keep the bright reward in view. So doing, we shall "run with patience the race that is set before us." We shall be true to Christ at all costs and serve his cause, and finally receive the crown.

[*The Watchman-Examiner*]

In a discriminating estimate of the value of the forces which seem to be engaged for the advancement of the kingdom of Christ, it is constantly necessary to distinguish sharply between love for a church, enthusiasm for a method, and championship of a cause, and loyalty to Christ. The one infallible touchstone is love for those who differ. The man who is harsh and hateful to those who are not working on his lines, betrays the fact that he is in love with his own ideas and methods rather than loyal to Christ. Real loyalty to Christ admits of differences of opinion, but does not admit of absence of love. There are too many people who are strong denominationalists and ardent theologians, who do not make the impression that they are good Christians.

[*The Universalist Leader*]

We do not mean to hide Christ, of course, but that is what many of us are doing. We have so many notions about Christ that we miss knowing him. It has often seemed that if we of the church would let the Master appear in the world as he was, and is, all men would easily believe on him. There is never one to find fault with Jesus, but nearly all find fault with some one's conception of him! And when some one tries to organize his notions into an institution, there is apt to be revolt of those who have formed a different personal concept. A great deal of the doctrine and ritual of the church but serve to mask the person of the one they would reveal.

[*The Congregationalist and Christian World*]

The confidence and assurance that the church has a message for individuals, as well as for the classes and the masses, makes the atmosphere in which men look and turn to God. For men today, as always, have hungry souls for Him. The lethargy of the churches lends itself to the self-excusing of the God-forgetful man. How can we expect men to value the experience of a return to God and a self-denying service of Christ, when the church is careless of its testimony and indifferent to the need and hunger of men about it?

[Rev. Henry W. Frost in *The Sunday School Times*]

There can be little doubt of the fact that if the church at large were more fully in communion with Christ, he would choose more frequently to reveal himself in miraculous power. We are forced to conclude, therefore, that there is needed in the church confession of sin because of unaccepted and unutilized privileges, and a new seeking after the will and ways of the Holy Ghost.

[*The Dallas* (Texas) *News*]

Character is thought manifested in conduct. Mastery of thought gives mastery of action. Man's greatest friends or enemies are those of his own mental household. It is up to him to decide whether they shall be angels or devils. "As he thinketh in his heart, so is he."

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

As the advertising pages of the *Journal* and *Herold* go to press the 20th of the month, to insure publication in a desired number requests for changes in a church or practitioner's card should reach the Publishing Society at least six weeks previous to the actual date of issue.

"Law and Work," one of the pamphlets recently issued by the Publishing Society, is now printed in the New York point system, and the American Braille system of type for the use of the blind. For convenience in reading, the pamphlet has been printed in two volumes, and may be purchased at the following prices: Single copy (in two parts), prepaid, $1.00; six or more copies, prepaid to one address, each 75 cents. When ordering please specify whether the New York point or the American Braille system is desired. Arrangements have also been made to issue this pamphlet in the English Braille system, and copies will be on sale at a later date.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

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The Christian Science Journal

Published Monthly

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

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

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Published January, April, July, and October

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Published Monthly

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 11

Boston, November 11, 1916

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST. PAUL STREETS BOSTON, MASS. U.S.A.

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Christian Science Sentinel

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Items of Interest

The largest dam in Europe has just been completed near Barcelona, Spain. It is built across the chasm through which the Noguera Pallaresa River flowed. Abutting on almost perpendicular cliffs, the dam is constructed of concrete, and measures 330 feet in height and 700 feet in length. The thickness is 230 feet at the base, gradually decreasing to 14 feet at the top. The valley above the dam was bought from the various landholders at a cost of nearly one million dollars, and now filled with water forms an artificial lake fifteen and one half miles long and three and three fourths miles wide. The water that now passes through the power house yields an electric current of 20,000 horse-power. Later it will be increased to 40,000 horse-power. The water is carried by a system of canals into an arid district, where it irrigates a surface of nearly one hundred square miles.

The new administration of Panama is thinking seriously of giving one side of the single tax plan a trial. There are immense holdings of land throughout the republic that are neither producing incomes nor paying taxes to amount to anything. Nearly every revolution in former days produced a crop of generals to be rewarded with land grants, since there was nothing else to give them. Then outsiders began to acquire large estates when the canal promoted speculative purchases. Holdings of from twenty to one hundred thousand acres are fairly common. There is a tract near Panama City of some fifty thousand acres owned by absentee landlords that does not, it is claimed, earn $500 a year, and practically pays no taxes. The total amount of land owned in Panama of this sort mounts up to several million acres.

Queensland, Australia, a very large state in area, has three distinct ports of entry—Townesville, Rockhampton, and Brisbane. Sydney serves for New South Wales, Melbourne for Victoria, Adelaide for South Australia, and Perth for West Australia. South Australia, although not nearly so large as the states of West Australia and Queensland, is some 50 per cent larger than Texas. Its population, corrected to the year 1914, is 441,690, or about one tenth the population of Texas. Only 2 per cent of the land is under cultivation. The Broken Hill mines of New South Wales are large producers of lead, silver, and zinc concentrates. Adelaide, which controls the distributing trade of the big back country and of the rich mining districts, is a prosperous city, with a population of two hundred thousand within a radius of ten miles of the Town Hall.

The Pennsylvania state department of forestry and the state highway department have completed arrangements for cooperation in planting shade trees and fruit trees along the state highways. The trees will be grown from seed by the forestry department in its nurseries, transplanted in areas set aside for the purpose, then turned over to the highway department when they have attained suitable size. Good roads organizations will also assist in the planting at that time. The species already transplanted are Scotch, white, and pitch pines, Norway spruce, Douglas fir, sugar maple, white ash, white elm, black cherry, honey locust, and European larch.

The Canadian Pacific Railway will save $256,000 annually by the construction of its $12,000,000 tunnel under Roger's Pass in the Rocky Mountains in British Columbia, in that part of the mountain system known as the Horseshoe. The new tunnel will be put into use on Dec. 1 next. Heretofore the trains over the mountains above this new tunnel were forced to run through four and one half miles of snowsheds in winter. The 17,400 trains passing over this dangerous mountain railway each year were always in danger of mountain rock, dirt, and snowslides, but with the new tunnel all this will be averted.

Russia, after fourteen months of prohibition, reports: Crime (all kinds) has decreased 62 per cent; absenteeism in factories has fallen 60 per cent; suicide rate has dropped enormously; hospitals formerly overcrowded are not filled; efficiency in factories increased 10 to 15 per cent; practically every inhabitant is at work; savings deposits have increased 8 per cent; fire damage has fallen off 38 per cent; wages in some districts raised 500 per cent; people are eating better and costlier food; better clothing is worn by the poorer classes; agricultural implement sales are 60 per cent. larger; imprisonment decreased 72 per cent.

One of the largest rubber companies in the United States has bought 9200 acres of land near Hackett, Ariz., and will at once begin preparations there for manufacturing rubber from the guayule plant, with which it has been experimenting for a number of years. The plans of the company provide for the expenditure of $1,000,000 on the factory and homes for employees. The guayule is a desert plant requiring a minimum of water. By offering a good market for it the company is encouraging farmers of the state to cultivate it on lands unsuited to crops requiring irrigation.

On July 28, 1916, by a decree of the National Government of Argentina, a joint stock company was authorized, formed by United States capitalists for the working of limestone quarries and the manufacture of cement, and it has taken over property in Sierras Bayas, Province of Buenos Aires, for this purpose. It is expected that the installation will be finished by the end of next year, and that in 1918 the factory will be producing Argentine cement at the rate of 1,000,000 barrels a year.

Military engineers are erecting a wireless station on Cape Juby, on the African coast. In cases of need at sea, the service will be available for ships in distress. As the big installation on Teneriffe Island is less than one hundred miles from the Cape Juby plant, communication with the Canary Islands will be possible, and through them with the Spanish mainland. Cape Juby is a sandy and practically barren projection into the Atlantic Ocean, some sixty-seven miles from the island of Fuerteventura of the Canary group and in the same latitude.

The manufacture of alcohol from sawdust and other wood waste has been proven by the Forest Products Laboratory at Madison, Wis., to be not only chemically possible, but commercially profitable. After nearly five years of experimentation a method has been evolved whereby, under reasonably favorable conditions, ethyl alcohol may be produced for twenty cents a gallon. The cost of making grain alcohol from corn is about forty cents a gallon.

The American public school system in the Philippine Islands has so encouraged the use of English, which is the only language taught in the educational institutions established by the Americans, that a long step has been taken toward obliteration of the many languages and dialects among the various tribes, and English is fast becoming the common language for the islands as a whole.

A delegation of six men from the Danish West Indies, who were chosen by the colonial councils of the islands at the request of the parliamentary sales committee in Copenhagen, has left for Denmark to report to the committee regarding the sale of the islands to the United States. The delegation has been instructed to recommend the sale.

The Clayton trust act, which went into effect on Oct. 15, prohibits directors, officers, and employees from serving more than one bank in an official capacity at the same time. The national banks and trust companies, with liabilities aggregating $5,000,000 or located in the same city with a population of 200,000, come directly under the act.

The new "Harahan" bridge, spanning the Mississippi River at Memphis, Tenn., said to be the largest structure on the river, is now open for traffic. Including the approaches it is three miles long, the bridge proper being 2600 feet. Its cost was approximately five million dollars. Construction was begun in 1913.

In the last year and a half there has been a considerable revival of interest throughout all the West Indies in the production of sugar, molasses, and alcohol. Areas that have not grown cane in many years are being brought into cultivation again, and much new ground is being put under cane.

The United States Bureau of Standards has completed a very careful determination of the freezing-point of mercury, using platinum resistance thermometers to measure the temperature. The result of this work gives —37.97 degrees Fahrenheit for this temperature.

Experiments at the University of Washington, at Seattle, have resulted in the discovery of a process of distilling mill waste, by means of which tar, a light oil, acetate of lime, and charcoal are obtained.

According to a statement just given out by the minister of public works, a total of $11,411,670 was expended during 1915 on public works in New Zealand.

In 1915 the total production of olives in Spain was 1,772,887 metric tons, while the amount of oil produced was 826,108 tons.

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Christian Science Sentinel

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

Vol. XIX November 11, 1916 No. 11

Rendering unto God

JOHN B. WILLIS

THE psalmist's query, "What shall I render unto the Lord for all his benefits toward me?" speaks for an alert sense both of possession and of obligation; and his answer, "I will take the cup of salvation . . . I will pay my vows unto the Lord now in the presence of all his people," is no less interesting for its breadth of practical meaning than for its charm of poetic expression. To be touched and inspired by the divine beneficence, and to fulfil toward all men the instinctive pledges of good doing thus awakened, is to register a great spiritual achievement and prove one's self a Christian.

In his endeavor to this end one is called to think of a good many specific things not named in the psalmist's words though legitimately embraced in his statement. And first we can but recognize the fact that there are no things which can be considered as suitable offerings to God. We can be something for Him, but our salvation is too entirely a matter of grace to warrant any thought of an exchange of values with Him—that we can make any return for His goodness save in our loving obedience and grateful praise. He already possesses all good, while apart from Him we have simply nothing at all.

Christ Jesus distinctly taught, however, that the virtue and merit of an unlimited giving to God may be gained by ministering to the needy as did the good Samaritan, and by being altogether just and unselfish in our daily dealings with others. Those wondrous words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," are instantly recalled. In an important sense they posit a commoner, our neighbor, as a representative of God, so that by being honest and true with those about us, we are actually rendering "unto the Lord." This tremendously interesting fact is featured in the dramatic picture drawn for us in the twenty-fifth chapter of Matthew, and when the truth there taught is apprehended, human relations, the affairs of trade, of the counter, and of the bench, of employer and employee, can never again be thought of as trivial or as unrelated to the chiefest end of life. They are not to be dominated by custom or world precedent, but by our thought of opportunity to do for God.

The honoring of God thus becomes a challenge to our attention in every least transaction and concern. "The trivial round, the common task," has become an applied test of Christian worth, a veritable judgment bar, in keeping with Micah's searching words, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Christ Jesus repeated this prophetic mandate when he said that next to the loving of God with all the heart, it is ours to love our neighbors as we love ourselves; and we never do this until we put ourselves in their place and deal with them just as we would have them deal with us under the same circumstances. Genuine affection never takes advantage of a situation to exploit its object, and it is in this true, good-dispensing love for all men that we may make an acceptable return to God.

The psalmist's words thus give prominence to a matter of the deepest and widest every-day significance, namely, the vital fact that we immediately contribute to the adjustment of our account with God by rightly balancing our accounts with men. Upon this demand on us for the administration of justice in all the human relations in which we are individually concerned, Christian Science lays supreme emphasis. In her Scripture exposition Mrs. Eddy identifies this requirement both as a supreme privilege and a divine law, a *sine qua non* of the Christian life. Speaking of the truths of being which must be acknowledged and demonstrated, she says: "A higher and more practical Christianity, demonstrating justice . . . stands at the door of this age, knocking for admission" (Science and Health, p. 224). "Man must love his neighbor as himself" (Miscellaneous Writings, p. 183). "Justice, honesty, cannot be abjured; their vitality involves Life" (The First Church of Christ, Scientist, and Miscellany, p. 139).

Standing as it does for a nobler sense of God and of man, it were inevitable that Christian Science should be the more exacting in the ethics of common life and conduct, and surely the call for this advance is great and world wide. It would seem that he who through Christian Science is beginning to apprehend the Principle of all right action, and who sincerely longs to do the right, would not fail to discern the just course in every circumstance and relation of human life. Here, however, an educated bias of which one may be quite unthoughtful, or that ignorance which speaks for neglect to inquire into all the facts, not infrequently leads even the best intentioned to consent to the continuance of the grossest injustice. When the psalmist wrote, "Blessed is he that considereth the poor," he surely had very much more in view than mere almsgiving. The greater and more important duty toward our fellow man in need, is to give thoughtful consideration to his circumstances and environment, the lot that has seemingly made or unmade him, his human inheritance and sequent point of view.

It has been said that "regeneration creates the will to do right, but it does not define for a man what is right," and this seems to have been abundantly illustrated in the lives of many who have sought to better human conditions. Willingness to put ourselves in the brother's place, and to know all the facts of his case, must be patiently exercised if we would gain the ability to render unto God that acceptable service of just doing which Micah so eloquently champions as the consummate virtue. He who apprehends the divine law, who honestly seeks to conform to its requirements, and who keeps an open mind to all the facts of the situation,—he and he alone will not fail in his faithfulness to his brother man and his loyalty to God.

The ethics of Christian Science certainly impels one to honor his highest ideal of right, of the law of Love, and in so doing he is sure to bring to many both an astonishing and impressive recognition of Christian duty and privilege. How mightily such a course would tell for the settlement of our labor troubles, for the solution of all social problems, and for the glory of God "in the presence of all the people."

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One's heart begins to thump at the thought of how much professed Christians, standing together for simple economic justice, might accomplish for the peace of the world, for the effective rebuke of wrong and thus for human redemption.

In all this matter genuine Christian Scientists find it easier to do the fraternally ideal thing, because they have learned anew that it is a perfectly safe thing to do. They are not afraid to be generously considerate for the other man. They know, as they have not before, how richly it pays to be wholly good, and that the words of the Master are true: "With the same measure that ye mete withal it shall be measured to you again." Christianity has been variously defined, but the one meaning which the world insists shall be given it is this: the practice of good, the putting away of all injustice, all disposition to take advantage of another's necessity for the increase of one's own profit. Thought easily compasses this as a proposition, and when one begins to realize what would result therefrom, he perceives in some degree how easily the kingdom of God, good, may be inaugurated. Every one who has the disposition to do so can deal justly. This is to have the Mind that was in Christ Jesus, and it is our privilege and our business to have it. Then indeed through us will the Christ-idea "set judgment in the earth: and the isles shall wait for his law." Well has the poet said:—

The crest and crowning of all good,
Life's final star, is brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth;
Will send new light on every face,
A kingly power upon the race.

Supply Unlimited

OLIVE J. MILLIKEN

A GREAT deal has been said along the line of supply, as this is a question which intimately concerns each individual and seems to be involving the time and energies of mankind in general. Christian Science reintroduces and reenforces the basic laws of being in the working out of this problem. Its pure rays of Truth must go on piercing the mists of mortal thinking, chasing away the shadows of the supposed law of limitation which casts its blighting sense over mankind, and revealing to us the real source of supply, the true nature and elements of substance. Christian Science is the Comforter promised by the master Metaphysician, that will lead us into all truth concerning this and every other question, and it points us again to Jesus' exposition of the power, willingness, and unfailingness of divine Love to supply all human needs. Human sense has as yet only glimpsed through Christian Science the shining shores of that perfect stream of infinite supply which is flowing from God to man, clearly, tranquilly, irresistibly filling all space.

The false beliefs of fear and discord are no part of the real man made in God's image and likeness. God is infinite good, infinite intelligence, all-power, the infinite substance and source of supply, the infinitely loving Father-Mother, and man, His highest idea, "represents infinite Mind, the sum of all substance," as we read on page 259 of Science and Health. God gave man dominion over all the earth, and man lives in our Father's house of many mansions, in which his environment, condition, and circumstances are perfect and harmonious. He is forever sustained and maintained in this perfect state, and it is only the hallucination of mortal sense, a delusion of the belief in a power or existence apart from God, which would argue any other condition for man.

In reality all men share and share alike in the showers of blessings which proceed from infinite good, and all share abundantly, being completely endowed with means to settle every honest obligation, to supply every need, and to be "thoroughly furnished unto all good works." Mrs. Eddy tells us (Science and Health, p. 427) that "immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual," and so we find that this Mind governs even our human affairs. In the wonder of this great truth we lose all thought of waiting for future deliverance from the weight of human responsibility in getting a living, and we find our heritage as God's children here and now.

Recognizing himself thus as the loved child of an infinitely loving Father-Mother God, one learns that he can approach this parent as directly and fearlessly as the most loved and cherished child ever approached a human parent, and with far more assurance of having his requests granted, for our heavenly Father is unlimited in power. Mere selfish ambition receives no answer from the divine Mind, yet it is true that man's birthright is dominion over every sense of poverty, lack, limitation, or debt, for his normal right is peace, prosperity, and plenty. His is the abundance of supply in every right direction, and "love has overflowing streams," as a well known hymn runs (Hymnal, p. 86), to fill every channel which the human mind makes for its entrance.

When thought becomes imbued with the consciousness of God as the abundant, unfailing, ever-present supply for every need, we cease to count our pennies, trembling for fear they will not be sufficient to meet the necessities of every-day life. In loving adoration of the source we lift our eyes above the limitations of mortal sense and declare, "Thy will be done in earth, as it is in heaven." Then we feel again the presence of him who on the shore of the sea of Galilee multiplied the loaves and fishes without material means, and who said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

The Scriptures abound in accounts of the care of God for His children. These accounts seem miraculous to us only because mortal mind has the habit of trying to limit the power and presence of good, and to measure life and its phenomena from a material standpoint. Even though it may take a seeming miracle to overthrow the conditions of lack or limitation which sometimes seem to envelop one, yet that miracle will be in complete accord with God's plan of omnipresent abundance for us. That which to the limited sense once seemed the supernatural, becomes the natural, and man finds himself actually expressing his God-given dominion over every untoward circumstance and proving by demonstration the presence of Love's infinite supply.



Regeneration

MANA WILLIS FISHER

SAUL of Tarsus was a firm believer in the Jewish faith, and therefore in the law as taught by Moses. He was bitterly opposed to Jesus and his teaching, yet he found eventually that Jesus' teaching was identical with the spiritual utterances of Moses and the prophets, and that the Sermon on the Mount was but a clearer presentation of the ten commandments. Read through continuously in the light of Christian Science, the commandments and beatitudes are the story of humanity coming into man's divine heritage.

While on his way to Damascus to do away with the followers of Jesus, Saul was perchance turning over in his thought the snatches of this new teaching which he had been able to gather, and was pondering upon them. Suddenly he seems to have reached the point where he realized that even

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though he had studied the Jewish law from his youth up, yet he was "poor" spiritually, and, regardless of the fact that he was in command of a body of soldiers and carried papers from the high priest, that the object of his journey was not really to wipe out the Christian faith, but to learn more of it. With this understanding there must have come a peace and happiness which carried him at once into harmony, and he was indeed "blessed." He doubtless saw that the Christ-teaching was not intended to destroy the law, but to help men to have "no other gods before me"—the one true God. So clearly did Saul see this that he began at once to aid instead of trying to hinder this cause. Our Leader tells us (Science and Health, p. 326) that "in humility he took the new name of Paul."

Paul's life at this point shows that he at once experienced repentance; and as he mourned he began to discard all evil,—to cast out all idolatrous thoughts of material knowledge, position, money, body, or human inheritance of any nature, and no longer to bow down to them or serve them. He saw what his heritage really was,—that it consisted of all godlike qualities, and that he inherited only from God. As God is jealous (vigilant in guarding His own ideas), so God's child inherits this vigilance of thought and is able to keep God's law. Meekness took the place of arrogance in Paul's thought, and this humble, teachable attitude of mind strove not to give out false teaching about God; did not pray for what it did not desire; did not antagonize the prayers of others; did not declare that God was the creator of evil. Not taking God's name in vain, Paul was ready to "inherit the earth."

Paul's continual hungering and thirsting after righteousness was manifested in his desire to gain and then to share his treasures of Truth with others. This desire made a Sabbath, or holy day, of each day, and blessed not only himself but all with whom he came in contact, even the stranger who should read his message many centuries later. As he grew more merciful, he was more and more honoring his Father-Mother God, and he thus obtained mercy for himself. Paul had to learn not to grieve over the past, because there was still sufficient time in which to honor God, since the commandment reads, "That thy days may be long upon the land which the Lord thy God giveth thee."

These steps Spiritward made Paul more "pure in heart," and he began to see God as He really is,—as Life, Truth, and Love. Because he saw God as Life, he ceased to think of killing any one or holding thoughts the reverse of Life. Truth swept away all thoughts of stealing, and no adulterating thoughts could remain, but were wiped out by the knowledge of God as Love. The beloved disciple has said, "We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." All these blessed experiences made Paul a peacemaker, and he corrected many warring tendencies in humanity. He was called a child of God because he represented Life, Truth, and Love.

Paul had learned not to bear "false witness" against his neighbors, so had ceased to persecute them "for righteousness' sake." Rather had he learned to say to them that "theirs is the kingdom of heaven." He was helping to fulfil all the law, for had not the Master whose teaching he had learned to love said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." His awakening to the fact that he need not covet, since man has all good, destroyed his desire to revile, to persecute, and to say all manner of evil. He learned to rejoice, and he found the reward great—even harmony. He found that Christ did not come to destroy the law or the prophets, but that through the constant revelation of Truth to the receptive thought, he was daily, hourly, fulfilling it—filling it full.

Jesus' promise to the Christian of yesterday is the promise of comfort to the Christian of today: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled." O comforting assurance! God's law will remain the same yesterday, today, and forever, until every man has experienced this complete regeneration and has no other gods before the infinite One.

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Overcoming a Bad Habit

SAMUEL J. MACDONALD

It is hoped that the following statement of an intimate individual experience may bring help to those who need it. A beginner in Christian Science who was a user of tobacco, was present when another student asked a practitioner to give him one good reason for discontinuing the use of the weed. Naturally he listened very attentively to the answer, but when it was given and he had pondered it, it did not seem to his critical sense—in which at that time he still took a puerile pride—to be sufficient to change his opinion in the matter. Consequently, as he believed he found a great deal of harmless pleasure in indulging the habit, he continued to do so until he found a sufficient reason for abstinence. What appeared to him to be more important and more pressing problems, seemed to crowd upon him and to call urgently for solution, and so he went on for many months, still continuing apparently to find pleasure in this material indulgence.

Meantime the student sought and was permitted to obtain membership in a small congregation of Christian Scientists who had been striving for some years to build a suitable and commodious church edifice. Very properly he subscribed to the building fund of his church with earnest and assured faith that divine Love would enable him to meet this subscription to a worthy cause. But there ensued a long period of business depression and of seeming lack, and he was unable to meet his subscription or to pay any part of it. This state of apparent inaction continued for almost a year, and not even a single dollar had been spared toward the defraying of his just obligation. Many times during this period of stringency the student tried to face the situation manfully, so he believed, but was unable to solve the problem. The saving grace of patience, and an abiding faith that the solution of the problem would be revealed to him by divine Love, were his only guiding stars, while he was "like a wave of the sea driven with the wind and tossed."

Finally, in the Lesson-Sermon for the week there appeared this passage from Matthew's gospel: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." During that week the beautiful scientific truth of this statement was demonstrated. One night the student awakened from sleep in the middle of the darkest hours, and one of the angels of the Son of man (see Science and Health, p. 299) appeared to him. His attention was lovingly directed by Truth to the real reason why his subscription had not been fully paid, and he was no longer permitted to evade the facing of the truth.

"During all this time," said the spiritual monitor, "that you have been pleading lack and limitation and consequent inability to pay your just debts, have you not unnecessarily been spending, daily and weekly, considerable sums of money upon mere sensual enjoyment? And is it not true that these sums of money, if they had not been wasted in this vain

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fashion, would now have been amply sufficient to pay your subscription? Have you, my friend, anything whatever to show for all that expenditure, except inability to meet your just obligations and a clamorous sense of lack? Is it not time," was urged gently but searchingly, "that you should awaken from this dream of pleasure in matter to the worship of God, Spirit, 'in spirit and in truth'? As you confess to having received great benefits from the truth and you have lovingly testified in public to these benefits, can you not then make some small return? Can you not give up even the dearest of your material pleasures? Can you not be faithful, obedient, even 'over a few things'?"

It is scarcely necessary to add that this habit of self-indulgence, thus lovingly and gently rebuked, was promptly done away with; nor is it necessary to inform any Christian Scientist that the natural fruit of obedience was harvested in due time and the subscription fully paid. It was no longer necessary for the student to ask for or to seek a reason for obedience, or for the giving up of any material indulgence. With obedience always comes enlightenment. Enlightenment never comes first or alone, as Jesus points out scientifically: "If any man will do his will, he shall know of the doctrine."

It was one of the unexpected joys which immediately followed obedience, that the giving up of this hoary habit, apparently irresistible through many long years of domination, brought no sense of privation or loss, but on the contrary an ever increasing realization of freedom, joy, and peace. Our revered Leader says (Science and Health, p. 232): "In the sacred sanctuary of Truth are voices of solemn import, but we heed them not. It is only when the so-called pleasures and pains of sense pass away in our lives, that we find unquestionable signs of the burial of error and the resurrection to spiritual life."

Sunrise

ALICE M. KIBBLE

A CALL had come to me to carry the message of Truth to one in need. It was necessary to rise early in order to catch the train, but a half hour's walk in the dawning light and the brisk morning air helped to prepare my thought for the message I was to receive and give. I bought my ticket, and as the train started Mrs. Eddy's words came to me: "Mind produces all action" (Science and Health, p. 419); then the thought followed that all the activity of right thinking is from God.

At this moment I looked out of the window. We had just left the town behind us and were coming into the open country. I watched the sun rise, and low down on the horizon a thick bank of dark clouds seemed to me to illustrate the darkness of material beliefs bearing one down to earth. From north to south, as far as the eye could see, they lay, trying to tell a tale of darkness and doubt, gloom and fear, typical of mortal thought without the light of Truth, till one was led to ask, Is there no brightness anywhere? Yes, for on raising my eyes I saw a message of hope, a golden glow in the center of the cloud which seemed to foretell the brightness of the coming dawn. As I looked at this the words in the fourth gospel about the "man sent from God," came forcibly to me: "He was not that Light, but was sent to bear witness of that Light." Gradually the light, which to me symbolized the message of Truth, spread, and as it was carried, more and more brightness illumined the clouds. So too may we each one carry the good tidings of light to those in doubt and fear. Presently there appeared a wondrous silver light, away up in the sky, and it recalled the angel message, "Glory to God in the highest, and on earth peace, good will toward men." Long the light stayed, and the sense of peace filled my consciousness.

But what was this? Behind the golden cloud the circle of the sun was faintly visible. Slowly indeed it seemed to rise, and as I watched, another message came to thought, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Slowly, grandly, majestically, the orb of day rose above the clouds, and as its light spread here and there the very clouds became shining, white, and beautiful. No sign of darkness now; the light had come!

How all this typified to me the passage from material darkness to spiritual dawn! A little more watching, a little more waiting, and lo, the clear blue sky of the open firmament of heaven is revealed. Nothing now to dim the brightness of the day. More constant watching, more patient waiting on God and on His Christ, will bring to consciousness fuller spiritual understanding, and for us there shall be no more night when we realize the fulness of meaning in the words, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

The Fourth Commandment

EDITH MAUDE ELLIS

WHILE the writer was preparing a lesson on the fourth commandment for her Sunday school class, she paused at the phrase, "In it thou shalt not do any work," and wondered why the words "in it" were used instead of "on it." Not having made a very deep study of the commandments till I was asked to teach in the Sunday school of the little society of which I am a member, it seemed to me that the words "on it" would have been simpler and clearer, and the command would then have been straightforward enough for the smallest child to understand. But there were the words "in it" facing me from the open Bible and awaiting explanation for the little ones. I turned to the second chapter of Genesis and read, "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." The word "on" being used twice in Genesis, why "in" in Exodus?

Just at this point a text flashed into thought from one of the sections in that week's Lesson-Sermon which had come to me repeatedly during the week: "If therefore thine eye be single, thy whole body shall be full of light," and I turned to Science and Health, knowing that the explanation could be found there. Mrs. Eddy says: "The successive appearing of God's ideas is represented as taking place on so many *evenings* and *mornings*,—words which indicate, in the absence of solar time, spiritually clearer views of Him." "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time." "Mind measures time according to the good that is unfolded" (pp. 504, 520, 584).

It then became apparent that the six evenings and mornings previous to the seventh day are for us, to whom the commandment is addressed, stages of consciousness or periods of progress which are necessary for each one of us to go through before we gain the "spiritually clearer views" of God; and just in proportion as we are faithful over the "few things" as they are revealed to us, will our understanding be enlightened in regard to the "many things," until we approach the seventh day, in which we shall have arrived at the full realization of God, man, and the spiritual universe.

Again the Master's words, "If therefore thine eye be single, thy whole body shall be full of light" (understanding), flashed into thought, and it was seen that the real Sabbath, or seventh day, will be when we shall see that everything

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which divine Mind has made is "very good," and no remembrance is left of there ever having been even a belief of a second power called evil, or, in other words, that our eye has ever been evil and our whole body full of darkness. "In it thou shalt not do any work" is the divine command. In this understanding of the perfect creation, when our eye is single, when our spiritual perception sees only good, we too shall have ended our work, and we shall rest, not because of any exhaustion, but because all wrong thoughts are corrected and there is no more work or striving to be done. In that happy time there will be only the glad task of remembering "the sabbath day, to keep it holy;" and in this holy work we shall find our rest.

The following Sunday I went to my class feeling deeply grateful for the privilege of laboring in that part of the Father's vineyard which is so important to future generations; and deeply grateful too that a sense of duty to the little ones makes it necessary for their teachers to search prayerfully the Scriptures for that understanding so essential to spiritual growth. If during the entire week we have remembered "the sabbath day, to keep it holy," if we have seen to it that nothing and nobody, from ourselves to the stranger within our gates (the strange thoughts which might creep into our consciousness), shall prevent our giving full and complete obedience to the command, each Sabbath will mark real and lasting progress for us and for the children under our care.

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Plus and Minus

HARRY E. CARTWRIGHT

An incident which recently came to the writer's attention recalls Mrs. Eddy's statement that "spiritual teaching must always be by symbols" (Science and Health, p. 575). A small boy, after entering one of the lower school grades, came home one day bringing his report card, all his marks being good except in arithmetic. For some time afterward he continued to grade low in this study, and neither the teacher nor his mother had been able to find the reason.

The mother was at first concerned about this difficulty, but having learned the blessedness of turning to God in Christian Science, and seeking in all things divine guidance, she knew it was right that her son should master the useful science of numbers; so she once more questioned him, taking up some of the problems which he had failed to solve. On asking him, "How much is four plus two?" she was surprised at his reply, "I don't know, mama." "Why, don't you remember how much four and two make?" she then questioned, and he quickly answered, "They make six, of course." The error was uncovered. He had forgotten the meaning of the symbols "plus" and "minus." Since his return to school with these simple things once more at command, his progress has been steady and natural.

Multitudes of "children of a larger growth" have lapsed from early faithfulness to later apathy because of the seeming contradictoriness and impracticability of religious teachings. Many have been puzzled by simple things hidden behind thick veils of mortal technicality. These have failed to get the right answer to their problems because of the baffling opposition of creed, dogma, and ritualism. When once they have experienced in Christian Science how effectively the understanding of divine Principle, of Truth and Love, may be applied to their problems, and how certainly they may depend upon God's law for obtaining the right answer, they joyfully strive to reach the goal of dominion over all things. Then, when they have recovered their grasp on the "plus" of infinite Mind and learned to reject the "minus" of matter, their progress is seen by all men.

Selected Articles

[Judge Clifford P. Smith in *Watertown* (Mass.) *Tribune-Enterprise*]

The letter from a Congregational minister which was headed by the words "The Claims of Christian Science" in quotation marks, presented his own claims, or those of persons who think as he does, rather than the claims of Christian Science. It was written, however, in much better temper than most letters of its kind. Of this I would speak thankfully. His refusal to give any credit to Mrs. Eddy for the beneficial changes in the beliefs of Christendom which have occurred since the teaching of Christian Science began, though intrinsically strange, is not unprecedented in the history of religions. The Roman Catholic church has not yet honored Martin Luther, and many Jewish rabbis have said that Hillel was a greater teacher than Jesus.

If the Emmanuel church movement has disappeared, as this gentleman asserts, probably it has come to an end because it depended on suggestion, not upon spiritual understanding of the truth of being. Whether this particular movement has disappeared or not, it can be said that the interest in Christian healing, that is, interest in truly spiritual power over all evil, including disease, has not come to an end, but is greater today than yesterday. Recent developments in this general direction are furnished by the following items.

Last July the Anglican Synod of New Zealand adopted the following motion: "This Synod desires to draw the attention of the clergy and laity of the diocese to the importance of the study of the subject of spiritual healing." And in New York City a Universalist minister has been delivering on Sunday afternoons weekly sermons on the application of religion to health. A few weeks ago one of the periodicals of his denomination reported that he was speaking to "eager congregations."

Lest our friend at Watertown should refuse to give Mrs. Eddy credit for these episodes, I would say that the success of Christian Science was expressly stated in the New Zealand Synod as the reason of the motion for the study of spiritual healing. Such developments, however, are of secondary importance. The most important changes in the religious thought of modern times to which Christian Science has contributed as a prominent factor, are a more absolute concept of God and a truer appreciation of Jesus. Christian healing, like life eternal, depends on knowing God and on comprehending what was said and done by Jesus.

As to the claim that the method of Christian Science is shown to be different from that of Jesus because "it heals through treatments repeated for longer or shorter periods," I would say that a difference in the attainments of particular persons does not prove a difference of procedure or process. If it did, the Master would have been obliged to disown all of his disciples. It is recorded, however, that he himself repeated a treatment. The earliest and simplest of the gospels (Mark viii. 22-26) relates that a blind man after one treatment saw imperfectly, but after another "he was restored, and saw every man clearly." Christian Scientists regard instantaneous healing in all cases as a goal to be attained. Meanwhile, we are encouraged by the number of instantaneous healings which now occur, and by such words as these from Mrs. Eddy: "Remember that Science is demonstrated by degrees, and our demonstration rises only as we rise in the scale of being" (Miscellaneous Writings, p. 359).

When our friend criticized Christian Scientists for applying the Master's words, "Ye shall know the truth, and the truth shall make you free," to freedom from disease, and

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contended that we do this by attempting to read that meaning into them by a tortuous process of reasoning, he was not consistent with himself. He also said, "I do not deny that these words may have, in themselves, a broader application than that which Jesus made, namely, to sin." Evidently, therefore, it is not Christian Scientists who fail to accept the Master's words in their plainest import. Interpretation is required, not to extend the meaning of words which are plainly unlimited, but to narrow their meaning. The words in question by their natural force and effect are unlimited, and any attempt to reduce them so as to justify the exclusion of Christian healing from Christian salvation is refuted by the whole conversation of which they were a part, as well as by the entire teaching and practice of the person who uttered them.

The question, "Why did Jesus have to pass through death?" and the comment, "Surely he was true to his own Truth," were the most important parts of the letter in question. Jesus was indeed true to his own Truth, and he was able to prove all that he taught. Therefore every mortal belief regarding death and life should be tested by what he said on these subjects and by what he accomplished. His overcoming of death on Calvary was the utmost proof of life. As an answer to the above question, I would quote the following sentences written by Mrs. Eddy on page 40 of Science and Health: "Was it just for Jesus to suffer? No; but it was inevitable, for not otherwise could he show us the way and the power of Truth."

[Avery Coonley in *Paris* (Ill.) *News*]

I have read the account of the attack made by a critic upon a religion whose adherents are quietly going about their business of doing good, and against the noble woman who founded it. He has been doing this sort of thing for years, and the falsehoods he permits himself to spread have long been current. They were concocted by those who maliciously desired to tear down Christian Science, and have been perpetuated not by this critic alone, but from time to time by various persons who were so unhappily disposed as to wish to injure this religion if they could. They have not even succeeded in checking its growth.

Mary Baker Eddy is recognized as one of the greatest benefactors of mankind. A prophet was said by Jesus not to be without honor "save in his own country," but Mrs. Eddy was conspicuously honored by the city of Concord, N. H., where she lived for nineteen years, and was well known and highly esteemed for her public spirit, good deeds, and noble character. The various falsifications regarding her early life had all been made and published broadcast before she left Concord. Had they been true, their publication would have discredited her with her neighbors. The fact is, however, that when she moved her residence from Concord to Boston, the Concord city council did her the extraordinary honor of meeting and passing resolutions of appreciation of their friendly relations and regret at her departure. When she passed from this sphere of usefulness her life and remarkable service to mankind were eulogized by the press of the entire country.

The religion founded by Mrs. Eddy has been declaring its character by its works for nearly half a century. In that time it has spread not only from Massachusetts to California and from Canada to the Gulf, but practically around the world. The fact that it is healing the sick as well as the sinning, in accordance with the promises and commands of Jesus, has made its teachings the subject of considerable controversy; but it is not only generally admitted but commonly remarked that it is making its adherents better and happier as well as healthier,—in short, that it is a vital force for good in the world. That which is purifying, uplifting, and ennobling did not spring from baseness, dishonesty, and selfishness. Jesus declared: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

Every assailant of Christian Science attempts to deny that it cures any but imaginary diseases, but such denial is futile in the face of the well-known fact, of which new evidence is constantly being furnished, that it has to its credit the cure of the whole list of "incurable" diseases, such as cancer, tumor, tuberculosis, paralysis, and all the rest. There are not only hundreds but thousands of such cases. That the people are cured is attested by the fact that they are well and happy years after they were condemned to die. The nature of the diseases of which they were healed by Christian Science was generally established previously by medical diagnosis, the method usually accepted for determining disease. No sane person would contend that of all the hundreds of thousands of diagnoses made by physicians only those of cases which were afterward treated by Christian Science were mistakes, the balance having been accurate.

Christian Science is founded upon the Bible, and its adherents are willing to have its Christianity tested by its effects upon the lives and the health of those who depend upon it. It is going forward as a result of its "works," unhindered by those who would destroy it, of whom it might be asked in the words of the Master, "For which of those works do ye stone me?"

[B. W. Oppenheim in *Twin Falls* (Idaho) *Times*]

The fact that the Christian Science movement is a world wide one, drawing to itself intelligent Christian men and women and ennobling their lives, is sufficient to refute the critic's comparison of it to a stain and blight. The moral code of Christian Science is based upon the ten commandments and the teaching of Jesus the Christ. So far from encouraging the indulgence of sin, its whole practice is the overcoming of sin, not by the mere declaration that there is no sin, but by the daily practice of purity and holiness—a practice made possible by the knowledge that sin is not an irresistible force with which man copes in vain, but that all power and the only power is God, whom man reflects. It is the knowledge of the ever-presence and omnipotence of God which gives man hope in what has before seemed a hopeless struggle with sin and disease, and which enables him to overcome both sickness and sin and thereby prove them unreal.

The tendency toward purity and holiness inculcated by Christian Science was first demonstrated by its Founder, whose life of unselfishness, righteousness, and purity caused her to be respected and honored in every community where she resided. She is now generally recognized as one of the leading women not only of this age but of all ages. Her life of achievement has placed her beyond the reach of petty scandal or attempted ridicule. Her wonderful work in circumventing the "reign of lust and crime" referred to by the critic is daily becoming more evident. Only one who misreads her life could regard her in any other light than as a spiritually minded woman, whose influence was exerted only in the direction of righteousness.

The message of Christian Science is one of peace and healing. It offers to tired humanity the same message of redemption from present ills which brought about the universal recognition of primitive Christianity. Christian Scientists are not so much concerned about a far-off judgment day or

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an abstract millennium as they are about gaining a knowledge of God, who promises to all mankind salvation and freedom here and now from both sickness and sin.

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[Henry A. Teasdel in *The Ogden* (Utah) *Examiner*]

In the *Examiner* there appeared extracts from an address, delivered at the Union Tabernacle, headed "Evangelist Raps Christian Science." The principal objection raised by our friend to Christian Science is the statement that there is no pain, no illness. In Genesis we read, "So God created man in his own image, in the image of God created he him." Surely such a man is incapable of experiencing pain and suffering,—a man spiritually created. In the next verse we read that He gave this spiritual man dominion over every living thing that moveth upon the earth; and this it is that enables man to overcome and destroy the seeming reality of pain and suffering.

Christian Science does not deny that sin, disease, and suffering seem very real from the human or mortal standpoint. Sickness is a condition of discord or disease which the right harmonious mental condition relieves. Mrs. Eddy, in her book "Science and Health with Key to the Scriptures," says (Pref., p. xi), "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation."

Our friend says, "Either stick to the Bible or leave it alone." I agree with him there, even to following Jesus' repeated instructions to his followers, viz.: to heal the sick as well as preach the gospel. Jesus did not recognize reality in sickness and pain or he would not so easily have been able to overcome and destroy them; neither would so many of his followers and students today be able to accomplish the same results if there was reality in pain and sickness.

This critic further says, "God is not calling to affliction, however. Some people are just getting their health because they came to Christ. They now have better ideas and better minds. Christianity brings a real blessing." I agree with him in this also, for it is exactly what Christian Scientists are striving to do—to bring people to Christ, and they are endeavoring to follow Jesus' example and instructions in their efforts to do this. There is no religion that follows the teachings of the master Christian more closely than does Christian Science.

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[F. Elmo Robinson in *Portland* (Ore.) *Telegram*]

Christian Science teaches, in agreement with the statement of the Master, that God is Spirit, and, in agreement with the statement of John, that God is Love; that He is infinite, omnipotent, omniscient, and omnipresent. Therefore to Christian Scientists a finite God, or a God who is but a magnified mortal, is inconceivable. Christian Science does not teach that God is "a being," but rather that God is infinite Being; not "a principle," but infinite Principle. The word "Principle" used in Christian Science as a synonym for God presents to Christian Scientists the idea of the changeless nature of God; presents the thought of God as the source, the basis and cause of all real being.

This being the teaching of Christian Science concerning God, and man being the image and likeness of God, compels Christian Scientists to think differently of man than they were accustomed to think prior to their study of Christian Science. Man then in the highest and truest sense, according to the teachings of Christian Science, is not mortal or material, is not a complex material organism with a soul inside of his material body, but is rather the image and likeness of God, Spirit, and therefore must be spiritual, perfect, harmonious, and indestructible. This man never is "drunk," never is "unconscious" or "insane." Drunkenness and insanity, and all other phases of evil and discord, are elements of the belief that man is mortal and material, subject to laws of sin, disease, and death. These discordant conditions disappear from human consciousness as the Christ, Truth, appears,—as we come to an understanding of God and of man as His image and likeness. This has been and is being proved in the case of multitudes of hopeless sufferers who have turned as a last resort to Christian Science and been healed and reformed.

The critic refers to the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as "rehashed Buddhism." Now, he may or may not understand the teachings of Buddhism, but it is very certain that he does not understand the teachings of Christian Science or he would not have confounded the two. His statement, "Christian Science says that all things that have life are a part of Mind (God) and at what is commonly called death the life returns to Life," used to prove that Christian Science is "rehashed Buddhism," is emphatically what Christian Science does not teach. Mrs. Eddy says (Science and Health, p. 259), "Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life." To explain the relationship between God and man Mrs. Eddy makes frequent use of the term "reflection." A "reflection" is not, and never can be, a part of that which it reflects. A thoughtful consideration of this important distinction settles the question of there being any kinship between Christian Science and Buddhism.

The statement "There is no pain" is an absolute statement, and is simply the metaphysical form of stating the fact that God, having caused and created all, and having made all good, never caused pain, and that therefore pain cannot exist as a reality; it is an experience of the carnal, or mortal, mind which can and must be ultimately destroyed through gaining that Mind which was in Christ Jesus.

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[Written for the *Sentinel*]

"Be of good cheer"

ANNE VIRGINIA CULBERTSON

Because he knew the sick man's need to cope
With dark despair when all the way seems drear,
The great Physician spoke these words of hope:
"Be of good cheer."

Because he knew the need of courage high,
Because he knew the baneфulness of fear,
He bade the sick to let sick thoughts go by,
Be of good cheer.

He knew the gladness of the flowers and trees,
The birds, the rosy dawns, the changing year;
He knew that men forgetting self, like these
Shall find good cheer.

Because he knew the merry heart does good
To all who come within its sunny sphere,
Not for ourselves alone he meant we should
Be of good cheer.

Because he knew the helpful power that girds
The man by grace of God made free from fear,
The wise and great Physician spoke the words,
"Be of good cheer."

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Editorial

"Knowledge is power"

SPEAKING of religionists in general the *Universalist Leader* writes as follows:—

We must know something with all our mind and heart, and we must believe it is worth while, and that it will do good, then go out and tell the people of it as if we believed it,—even more, as if we knew it. We must know it, we must speak with authority, else we are not preachers. We may fill our souls with the fancy that we are to be forever seekers after truth, but we shall never be evangelists until we find some truth, recognize it, and make it our own, and then tell it to others with confidence, because we know it is true.

There is much truth in the above statement by which Christian Scientists may well profit, for in their ranks as in the ranks of all other classes of persons there are those who are earnest and well founded in their understanding, and those who are more or less hazy in their concept of what Christian Science is, as well as those who are perfunctory in their adherence to the teachings and the practice of their faith. It should be a serious question with every one in which of these classes he is enrolled,—whether he is of the ship's company, or a passenger. Our Master in his exhortation to his disciples assured them that the knowing of the truth would make them free, and certainly he did not mean this promise simply for the few men who then surrounded him, but rather for the men and women in all the centuries to come who should diligently seek the truth about God and man and apply it to the uplift of humanity.

In answer to the question, "How can I progress most rapidly in the understanding of Christian Science?" Mrs. Eddy has said in part: "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love" (Science and Health, p. 495). Throughout her writings she urges upon her followers the necessity for putting their understanding of Truth's omnipotence into practice. We must not only know Christian Science with all our mind and heart, but we must believe that it is worth while, and that it will do good; furthermore, we must practise it, and thus prove that it is true.

This does not mean that we shall simply talk about Christian Science because of nothing more than an enthusiastic belief in it. We must know what Christian Science is, and be able to back up our words by our deeds, for it is an axiom that we know no more of Christian Science than we can demonstrate; just as we know no more of mathematics than we are able to put into practice in the working out of problems. On page 494 of Science and Health Mrs. Eddy writes, "Jesus said: 'Destroy this temple [body], and in three days I [Mind] will raise it up;' and he did this for tired humanity's reassurance." Jesus did not simply rest his case upon the mere verbal claim that Mind, God, could do this; he demonstrated the correctness of his teaching by actually doing what he said could be done; and so it must be with Christian Scientists. When we have proved the truth of Christian Science for ourselves,—substantiated claims by actual performance,—we are then in a position to speak of it to others with confidence, because we know it is true.

There is an old saying, "Knowledge is power," correlative with Solomon's pronouncement in the book of Proverbs that "a wise man is strong; yea, a man of knowledge increaseth strength." In the light of Christian Science teaching we have come to see that it is when this knowledge is proved to be based upon demonstrable understanding, instead of upon mere belief, that it is of value to mankind. On page 446 of Science and Health Mrs. Eddy writes, "Not human platitudes, but divine beatitudes, reflect the spiritual light and might which heal the sick." When the enthusiasm of imperfect knowledge and the pouring forth of mere words give place to understanding and demonstration, then will the divine beatitudes be so manifest that even those with whom we talk will be kindled with our earnestness and in turn will become evangelists of the truth that both heals and saves.

ARCHIBALD MCLELLAN.

Reproving Sham Poverty

JESUS was once obliged to say to his disciples, "For ye have the poor always with you; but me ye have not always." This was after they had expressed their indignation because a woman had anointed him with "very precious ointment" out of "an alabaster box." "To what purpose is this waste?" they protested, "For this ointment might have been sold for much, and given to the poor." Humanity has a way of harping upon the subject of sham poverty while inexhaustible riches are ever present and ever available. It indulges in poor thoughts in the very presence of the Christ, Truth. Moreover, it is significant that according to Matthew's gospel Judas, who seems to have been the chief protester against this alleged waste, immediately after Jesus' rebuke sought out the chief priests in order to bargain with them for his Master's betrayal. Thus the woman with her empty alabaster box was proven to be splendidly rich and the false disciple with the thirty pieces of silver in hand abjectly poor.

Christian Science, which substitutes metaphysics for physics, shows that the terms "rich" and "poor" are to be interpreted mentally and not materially. On pages 33 and 34 of Science and Health Mrs. Eddy describes the poor as "the meek in heart" and "the receptive thought." This settles the question as to a legitimate poverty, meaning thereby a mental condition which is conscious of the need of spiritual food. Conversely, the desire for material things produces a sham poverty, a mental state which clamors for what has no real existence and rejects Truth. This type of poverty must be laid bare and corrected in order that true riches may appear.

Man is really rich in proportion to his consciousness that he has rightful dominion "over every living thing that moveth upon the earth." Into such a consciousness God pours priceless riches. Jesus was rich beyond compare because he was ever receptive of the infinite resources of good. He who could turn the water into wine, who could find money in the fish's mouth, secure at his need a "large upper room furnished and prepared," and feed the five thousand with a seemingly small provision, surely understood true riches. The wilful sense of sham poverty which Jesus rebuked is not infrequently tinged with pride or self-righteousness, and argues somewhat after this fashion, "I do not want to be rich, I only want my simple wants supplied;" but behind this assertion may lurk the thought addressed to an unknown god, "I thank thee, that I am not as other men are, extortioners, unjust." The poor thinker prefers an assured income, if it be ever so little, rather than be obliged to live from day to day by demonstration, by "every word that proceedeth out of the mouth of God."

A false sense about riches has undoubtedly been nurtured by the frequent misquotations of Paul's statement to Timothy, "The love of money is the root of all evil," as though he had insisted that money itself, and not the love of it, was "the root of all evil." There is no virtue in limitation. There is no refuge, no real retreat, from evil in mere lack. Having been "faithful over a few things," the scientific

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Christian necessarily becomes "ruler over many things." Progress involves becoming acquainted with and mastering more ideas, not less, as they unfold in God's plan. This requires, not the reduction of man's dominion but its enlargement, not contraction but expansion, not paucity of ideas but their multiplication, not burying talents but putting them out to interest. The primitive man dwelling in a cave and master of a very few ideas cannot be the model for humanity, but rather the superbly spiritual Christ-man who has authority and dominion over all things and is able to claim coexistence with God.

With tender compassion Mrs. Eddy has brought to our attention the right conduct for both the spiritually rich and poor when she writes on page 518 of Science and Health, "The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good."

WILLIAM D. MCCRACKAN.

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Physical Healing

STUDENTS of Christian Science are supposed to be familiar with Mrs. Eddy's teachings as found in the text-book, "Science and Health with Key to the Scriptures," especially those which relate to healing; and there is one passage on page xi of the Preface with which we cannot be too familiar, namely, "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation." In view of this and many similar statements which may be found in our text-book and in Mrs. Eddy's other writings, it is surely obvious that the healing of disease should always be accorded the importance which it deserves as one of the signs that our Master said should "follow them that believe." Occasionally we hear some one speak of "mere physical healing," as if there could be such a thing in Christian Science, when the healing influence of divine Truth, as revealed through Science and Health, permeates human consciousness and dispels all darkness, thus bringing "life and immortality to light," to use the apostle's words.

It is quite true that the greater number of those who come to Christian Science for help are at first looking only for physical healing; and for a time they are satisfied with the relief felt from the absence of pain and fear, consequently they are apt to think and talk a great deal about the physical changes of which they are conscious, and which they are disposed to bring to the notice of others to such an extent as to call forth a criticism upon the healing, which apparently has gone no deeper than the flesh. It is not, however, fair to decide upon this question from the immature thought and utterances of the one who is only taking the first steps in Science; because when "the operation of divine Principle" begins to be felt in human consciousness, a great change is going on, much greater indeed than either the one healed or his friends can perceive. We should never forget that due appreciation of this healing, both on the part of the one who experiences it and also on the part of those who know of it, tends to open wide the windows which let in the healing radiance of "the Sun of righteousness;" and so we may well rejoice in the signs vouchsafed us, and every day and hour look for more.

The one who speaks of "mere physical healing" fails possibly to see that to the sick person this is his greatest human need, and that it is nearly impossible to lift thought to Spirit and spiritual things while it is held down by the belief in a suffering mortal body. The faithful student of Christian Science, however, learns how to encourage the struggling thought to rise above material evidence—to be, as St. Paul says, "absent from the body, and to be present with the Lord." This is of course a very different thing from a sense of relief gained through the use of material remedies, and Paul's words aptly express the healing of Christian Science. Moreover, when one begins to experience the full force of these words, "present with the Lord," he knows that there are advance steps to be taken—that the physical and mental transformation must go on to its spiritual ultimate, until the outcome is realized in the way of which the psalmist speaks when he says, "I shall be satisfied, when I awake, with thy likeness."

When this spiritual transformation goes on in the normal way it should, there is nothing painful or difficult about it; for the Master himself asked of some cavilers, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" The inference here is that the yoke of Christ is always "easy" and Truth's burden is always "light." If we see another apparently rejoicing more in physical improvement than in spiritual growth, we should even so "rejoice with them that do rejoice," knowing all the while that the operation of Truth will go on until God's perfect likeness is revealed in the light of divine Science.

ANNIE M. KNOTT.

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The Christian Science Benevolent Association

Many inquiries having been made as to whether individuals and organizations are at liberty to make contributions of money to The Christian Science Benevolent Association, the Board of Directors takes this means of assuring the field that such contributions will be gladly received. They may be sent to Adam H. Dickey, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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Letters from the Soldiers

The following excerpts are from letters received by the distribution committee in England from soldiers acknowledging receipt of *The Christian Science Monitor.*

"For some time past we have received a steady supply of *The Christian Science Monitor*, which it appears passes through you. We are unaware of the original donors, and I request that you will be good enough to express our thanks to those persons, whoever they may be, for their generosity in supplying the papers, but more so for the kind thought that dictated the action."

"On behalf of the N. C. O.'s and men of this battalion, I beg to express to you our gratitude and keen appreciation of your kindness and consideration in sending out to us copies of *The Christian Science Monitor.* Any kind of healthy reading matter is gratefully received by all ranks in the field."

"Will you please accept my sincere thanks for the *Monitors* you have sent to me. I was a subscriber before joining the army, but could not afford this after. A Christian Science friend said he would obtain some for me, but I hardly expected a response so promptly as yours. I am a marker on the big rifle range here, so you will understand how very much I appreciate the *Monitors* and my pocket Science and Health to read in odd moments, as there is nothing else to attract there but the targets and the big sand bank behind."

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"I have received several bundles of your paper [*The Christian Science Monitor*]. I have distributed them among the men of my battalion, and I must say they are very much appreciated, and I have been asked several times if I had any more in stock."

"I beg to acknowledge with many thanks the receipt of three packets containing copies of *The Christian Science Monitor*. These copies I have distributed among the men of our battalion, who very much appreciate your kindness and thoughtfulness in sending them such interesting reading matter."

"All ranks of the . . . much appreciate your paper. Will you please accept this as a token of kind appreciation for the last two bundles of papers which I received correctly. They were distributed among the N. C. O.'s and men of the regiment, and on their behalf I wish to thank you."

"I issue them [the papers] to each company on arrival, and I think the men appreciate them very much. Of course we have got a lot of people from overseas with us. You must thank the Trustees under the Will of Mrs. Eddy, as I am sure the battalion is grateful for them."

"I respectfully beg to acknowledge the receipt of the parcel of papers weekly forwarded by you. They are shared out equally to the companies of this regiment. Officers and men alike appreciate this great effort of the various societies and of many private persons to supply these papers to pass away in a pleasant manner what might have been a very anxious hour."

"Thanks for the papers received safely. I have read them and given them to the boys of this battalion and can assure you they are much appreciated."

"Just a few lines when I have found time, thanking you very much for your valuable gift. I can honestly assure you that *The Christian Science Monitor* is highly appreciated by all N. C. O.'s and men of the . . . Thanking you once again, and hoping that *The Christian Science Monitor* will have great success."

"I have not had much chance of asking how the men liked the papers, nor have the men had much time to read them, unfortunately, since you sent the first bundle, as we have been in action practically all the time since; but I think the men will appreciate the papers very much, as there is a lot of news that must affect several of them, also the paper lets us know what our American cousins think of the war."

"I have given them [the papers] out, and I am sure the men have been glad to have them. It is very kind of you to think of us in this way, and we greatly appreciate the kindly thought that prompted the donor to give instructions for them to be sent. We are always grateful for reading matter, either light or heavy."

"Just a few lines on behalf of the boys of the battalion to thank you so much for kind gift of papers, which are greatly appreciated by all ranks, more especially when we are in the trenches."

"I have very much pleasure in acknowledging with very grateful thanks the receipt of your letter and copies of *The Christian Science Monitor*. The papers were duly distributed among the men of this battalion, and were very highly appreciated by them."

"I have to thank you on behalf of the men of . . . Trench Mortar Battery, to whom you so kindly forwarded copies of *The Christian Science Monitor*. I cannot describe the appreciation with which these were received, even more so by the fact that we were miles from a town where newspapers are procurable."

"The papers arrived while the battalion was in the front line trenches and were immediately distributed to the men. They are of general interest and are greatly appreciated by every one."

"Such gifts as yours are very acceptable, because they help in such a great degree to relieve the monotony of trench life."

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Among the Churches

Current Notes

BELLINGHAM, WASH.—First Church of Christ, Scientist, will soon be in its new home on the corner of Forest and Maple Streets. The completion of the first unit of what will be a twenty-five thousand dollar church is being rushed, and it is the hope of the building committee that the structure will be ready so that services may be held in it Sunday, Oct. 8.

The construction of the first unit was begun June 1, and will be finished at a cost of seventy-five hundred dollars. It is about one third of the entire church.

The Sunday American-Reveille.

SOUTH BEND, IND.—The corner-stone of the new edifice of First Church of Christ, Scientist, was laid at nine o'clock this morning [Sept. 9]. The building recently removed from the site of the present structure was erected in 1906 and had a seating capacity of three hundred and fifty. The new church will seat nine hundred persons.—*South Bend Tribune.*

OAKLAND, CAL.—The opening of the new edifice of Second Church of Christ, Scientist, at Thirty-fourth Street, near Telegraph Avenue, will be on Sunday, Sept. 10. This structure cost a little over eighty thousand dollars. The furnishings, together with the site, represent an investment of one hundred and twenty-five thousand dollars.

Oakland Tribune.

SALT LAKE CITY, UTAH.—Progress on the edifice now being erected by Second Church of Christ, Scientist, has so far advanced that morning services were held for the first time on Sunday, Sept. 10, in the Sunday school room in the basement. It is expected that the building will be completed about the middle of October.—*Correspondence.*

KENDALLVILLE, IND.—A reading-tent was maintained at the Eastern Indiana Fair Sept. 18 to 22. There were distributed 225 *Sentinels*, 10 *Journals*, 200 *Monitors*, 85 pamphlets.—*Correspondence.*

FAIRMONT, MINN.—Christian Scientists maintained a reading-tent at the State Fair, Sept. 4-9, inclusive.

Fairmont Sentinel.

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The Lectures

Boston, Mass.

Frank Bell of Harrisburg, Pa., a member of the Christian Science board of lectureship, delivered a lecture on Christian Science Friday evening [Oct. 27] under the auspices of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., in the church edifice, Falmouth, Norway, and St. Paul Streets. He was introduced by John C. Lathrop, temporary first reader of The Mother Church, who said:—

Christian Science is no longer generally considered a new

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and untried religious belief. The year 1916 marks a complete half century since Mrs. Eddy discovered the divine Principle of Christian Science and the spiritual rules which demonstrate this Principle in the destruction of all error. These fifty years have witnessed marvelous changes in human thought, particularly regarding science, theology, and medicine. That Christian Science is the impersonal spiritual leaven of Truth which Jesus said would come to guide "into all truth," and therefore that it will turn, overturn, and destroy all material beliefs, thereby producing permanent harmony, health, and happiness in human affairs, is the conscientious and grateful conviction of many people. The lecture we will hear this evening is intended to elucidate this subject and to correct any false impressions which may have been formed thereupon.—*The Christian Science Monitor.*

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Blackpool, England

Townspeople and visitors were given another opportunity of learning something definite about Christian Science from John W. Doorly. Charles M. Shaw in introducing the lecturer said in substance:—

A few weeks ago a well known Lancashire ecclesiastic stated that no religious question has been raised in a more acute form by the war than the one as to the nature and value of prayer. I take it he means that the havoc of war has stimulated, in an unusual degree, a yearning in the hearts of many men, all the world over, for a help and deliverance that is beyond the power of man to give, and in the hearts of others the despairing cry, What is the good of praying? I agree with the statement. Whatever other effects the war produces, it has revealed unmistakably that the resources of civilization, as men have understood and applied them, have failed us. Are there any other resources? And if so, how can they be drawn upon?

Now I wish to affirm that on this subject Christian Science has a contribution to make which appeals more directly to the experience of men than any other form of faith; for Christian Science not merely declares the availability of divine power for human need, but claims that the reality, presence, and help of God belong to the realm of human knowledge and experience and not to the vague sphere of belief and to other-world states. Divine Truth is to be known just as any other kind of truth may be known; and the effects of one are as immediate and real as the other. In itself this assertion is quite natural, but in relation to the prevailing views on the question of religion it seems a tremendous claim. But Christian Science substantiates it by a body of evidence which has been accumulating for about fifty years all the world over, consisting of the healing of every kind of disease, of the support of courage, patience, and high resolve under the most trying conditions, and of wonderful moral transformations.

Blackpool Gazette-News.

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Bennington, Vt.

Albert W. Varney, superintendent of schools, in introducing Virgil O. Strickler, who lectured on Christian Science in the High School auditorium, said:—

I stood this morning listening to the liquid notes of a Baltimore oriole working among the tops of my apple trees, picking hosts of insect pests from bark and leaf, and I thought of its marvelous hammock nest swinging suspended by its horsehair threads from the topmost branch of a near-by graceful elm, and then I thought in what a wonderful language God talks to man. All men see and hear this language, but few understand. Through all the ages past man has listened to the language of nature, and listening has used his divine gift of reason and reasoned out to God.

All people, whether barbarous or civilized, have found God. From the savage trembling in abject terror before his God, man has advanced, up, up, up through the centuries of superstition, thinking, studying, learning of the human brotherhood of men until he came to a final realization of the great mystery of divine Love revealed by Christ Jesus. Since his time there have been many interpretations and interpreters of his life and teachings that have come and gone, and there are many that still remain. During the past century thought has made its most notable advance. There have been many creeds, many cults, but none has offered greater evidence of stability and permanence, none has presented a wider vision or higher ideals than the Christian Science movement. I am sure we are all pleased to learn more of this faith.—*Correspondence.*

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

CALIFORNIA—Anaheim: John W. Doorly, High School Auditorium, 3 p.m., Nov. 19.
Berkeley (First Church): John W. Doorly, Church Edifice, Bowditch Street and Dwight Way (note change), 8 p.m., Nov. 14.
Corning: Charles I. Ohrenstein, Maywood Opera House, 3 p.m., Nov. 19.
Fullerton: William R. Rathvon, High School Auditorium, 8 p.m., Nov. 21.
Hermosa Beach: William R. Rathvon, Bank Building, Pier and Hermosa Avenue, 8 p.m., Nov. 20.
Long Beach: John W. Doorly, Auditorium on the Pier, 8 p.m., Nov. 21.
Los Angeles (Second Church): William R. Rathvon, Church Edifice, 948 West Adams Street, 8 p.m., Nov. 18, and Shrine Auditorium, 3 p.m., Nov. 19.
Los Angeles (Third Church): John W. Doorly, Church Edifice, 734 South Hope Street, 8 p.m., Nov. 23 and 24.
Oxnard: John W. Doorly, Victory Theater, 8 p.m., Nov. 20.
Pomona: William R. Rathvon, Belvedere Theater, 8 p.m., Nov. 23.
Sacramento (First Church): Charles I. Ohrenstein, Tuesday Club House, Twenty-eighth and L Streets, 8 p.m., Nov. 20.
Santa Rosa: John W. Doorly, Columbia Theater, B Street, 8 p.m., Nov. 16.
South Santa Anita: William R. Rathvon, Church Edifice, Duarte Road, 8 p.m., Nov. 24.
CANADA—Kitchener, Ontario: Edward A. Merritt, Church Edifice, Water and Francis Streets, 8:15 p.m., Nov. 23.
COLORADO—Grand Junction: Charles I. Ohrenstein, Margery Hall, 8 p.m., Nov. 24.
ENGLAND—London (auspices Bromley): John Sidney Braithwaite, King's Hall, High Street, Lewisham, S.E., 3 p.m., Dec. 3.
London (Second Church): John Sidney Braithwaite, Church Edifice, Palace Gardens Terrace, Kensington, W., 3 p.m., Nov. 30.
Plymouth, Devonshire: John Sidney Braithwaite, Guildhall, 8 p.m., Nov. 28.
ILLINOIS—Carbondale: Virgil O. Strickler, Amuse U Theater, 8 p.m., Nov. 20.
Chicago (Thirteenth Church): Ezra W. Palmer, Blake Hall, Morgan Park, 8 p.m., Nov. 20.
Chicago Heights: Bicknell Young, Masonic Temple, 8 p.m., Nov. 18.
Downers Grove: Ezra W. Palmer, Dicke Theater Building, 8 p.m., Nov. 24.
Evanston: Dr. Walton Hubbard, Church Edifice, Chicago Avenue and Grove Street, 8 p.m., Nov. 23.
Geneva: Ezra W. Palmer, City Hall, 8:15 p.m., Nov. 23.

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Oak Park: Ezra W. Palmer, Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., Nov. 21.
Quincy: Virgil O. Strickler, Empire Hippodrome, 8 p.m., Nov. 23.
INDIANA—Hammond: Willis F. Gross, Masonic Temple, 8 p.m., Nov. 21.
IOWA—Council Bluffs: Dr. Walton Hubbard, Masonic Temple, 8 p.m., Nov. 20.
Decorah: George Shaw Cook, Grand Opera House, 8 p.m., Nov. 21.
Lime Springs: George Shaw Cook, Star Opera House, 8 p.m., Nov. 23.
KANSAS—Atchison: Bliss Knapp, Church Edifice, Fourth Avenue at Santa Fé Street, 8 p.m., Nov. 23.
Hutchinson: Prof. Hermann S. Hering, Convention Hall, 8 p.m., Nov. 23.
Manhattan: Dr. Walton Hubbard, Wareham Opera House, 3:30 p.m., Nov. 19.
Wellington: Bliss Knapp, Isis Theater, 3 p.m., Nov. 19.
KENTUCKY—Ashland: William W. Porter, Church Edifice, Seventeenth Street, 8 p.m., Nov. 21.
MICHIGAN—Benton Harbor: Willis F. Gross, Bell Opera House, 8 p.m., Nov. 20.
MISSOURI—Chillicothe: Bliss Knapp, Majestic Theater, 8 p.m., Nov. 24.
Kansas City (First Church): Bliss Knapp, Church Edifice, Ninth Street and Forest Avenue, 8 p.m., Nov. 21.
Kansas City (Second Church): Bliss Knapp, Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., Nov. 20.
Maryville: George Shaw Cook, Empire Theater, 3 p.m., Nov. 19.
St. Louis (Third Church): Virgil O. Strickler, Church Edifice, 3524 Russell Avenue, 8 p.m., Nov. 21.
St. Louis (Fourth Church): Willis F. Gross, Church Edifice, 5569 Page Boulevard, 8 p.m., Nov. 23.
NEBRASKA—Norfolk: Dr. Walton Hubbard, Library Hall, Eighth and Main Streets, 8 p.m., Nov. 16.
NEVADA—Elko: Charles I. Ohrenstein, Bradley Opera House, 8:30 p.m., Nov. 21.
NEW JERSEY—Newark (Second Church): Paul Stark Seeley, Broad Street Theater, Broad and Fulton Streets, 3 p.m., Nov. 19.
Plainfield (First Church): Frank Bell, Proctor's Theater, West Front Street, 3 p.m., Nov. 19.
NEW YORK—Albany: Willis F. Gross, Harmanus Bleecker Hall, 3:30 p.m., Nov. 19.
OHIO—Cleveland (Third Church): William W. Porter, Church Edifice, West Twenty-fifth Street and Mapledale Avenue, 8 p.m., Nov. 10 and 11.
Mansfield: Ezra W. Palmer, Opera House, 3 p.m., Nov. 19.
OKLAHOMA—El Reno: John Randall Dunn, Carnegie Library, 8 p.m., Nov. 20.
Lawton: John Randall Dunn, High School Auditorium, 3:30 p.m., Nov. 19.
Tulsa: Prof. Hermann S. Hering, The Grand Opera House, 8:30 p.m., Nov. 24.
OREGON—Corvallis: Clarence C. Eaton, Majestic Theater, 3 p.m., Nov. 19.
PENNSYLVANIA—Philadelphia (Fourth Church): Edward A. Merritt, Nixon Theater, Fifty-second Street, south of Market Street, West Philadelphia, 3:30 p.m., Nov. 19; and Church Edifice, 5830 Hoffman Avenue, West Philadelphia, 8 p.m., Nov. 20.
TEXAS—Cleburne: John Randall Dunn, Carnegie Library, 8 p.m., Nov. 16.
Corpus Christi (Society, 405 Schatzel Street): Bliss Knapp, High School Auditorium, 8 p.m., Nov. 14.
Texarkana: Virgil O. Strickler, Congregational Church, 3 p.m., Nov. 19.
VIRGINIA—Richmond: Frank Bell, Academy of Music, 8:30 p.m., Nov. 21.
WISCONSIN—La Crosse: Bicknell Young, Majestic Theater, 8:15 p.m., Nov. 21.
Milwaukee (First Church): Virgil O. Strickler, Majestic Theater, Wisconsin Street, 12:15 noon, Nov. 24, and Church Edifice, Prospect Avenue and Keene Street, 8:15 p.m., Nov. 24 and 25.
Oshkosh: Bicknell Young, First Methodist Episcopal Church, 8:15 p.m., Nov. 20.
Wausau: Bicknell Young, Mt. Sinai Temple, 3 p.m., Nov. 19.

Testimonies of Healing

With a deep sense of gratitude I write this acknowledgment of the healing power of Christian Science. For over fourteen years I was sick with stomach trouble. Rheumatism also set in, and at times I could not put my hands to my head or move my legs. The pain was sometimes so severe that I could hardly sit, lie down, or even breathe. The physician could give me no hope and no help.

I was then told of Christian Science by a neighbor to whom I will ever be grateful, as she was the channel to lead me into this great truth. At first I could not understand how I could get along without medicine, after taking it daily for years, but she told me that if I would like to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, she would let me keep it all day. I promised to return it that evening, but became so interested in the reading I was loath to part with it. The next day I went to a practitioner for treatment, and asked her to get me a copy of Science and Health, which was received a few days later. She told me to begin by reading the chapter entitled Prayer, and to go home and eat what was set before me without fear. This I did, eating food I had not tasted for years, but with no bad effects. My healing was slow, and sometimes discouragement set in, but I gained a better understanding and searched more diligently for the truth which comforts, helps, and heals.

A year and a half previous to studying Christian Science I lost a very dear one in my family and it seemed as if I could never bear it, but Christian Science gave me that understanding and comfort which God hath promised to all who believe. I went regularly to the Sunday services and Wednesday evening meetings and soon learned that God is Love, that He is a very present help in trouble, and I was completely healed of that sorrow. Several members of the family have passed on since then, including my mother, but I was strengthened by Christ, Truth. The effects of sunstroke, of twenty-eight years' standing, have been entirely overcome, so that I can go out in the hot sun without any inconvenience.

We have had many healings in our family through Christian Science, such as colds, influenza, and whooping-cough. One of my sons had his knee cut with an axe, but was completely healed in three treatments. This seemed wonderful to us, and we are grateful to our heavenly Father, who healeth all our diseases. My daily prayer is that I may gain in wisdom and knowledge, so as to help others as I have been helped. It is now twelve years since my healing. Words are inadequate to express my gratitude for Christian Science. It is with a heart full of love and thankfulness to God, and of gratitude to dear Mrs. Eddy, that this testimony is given.

THERESA D. LANGE, Houston, Texas.

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In March, 1914, I became interested in Christian Science. I was depressed, weary, tired, and discord seemed so great in my home that I felt there was nothing to do but ask God for help. I prayed He would send the Holy Ghost, the Comforter, to us all. Next day a lady asked me to attend a Christian Science lecture, and while listening to it I felt I should never take medicine any more—all desire for it left me. Although I did not know it at the time, I had an instantaneous healing of chronic stomach trouble. I had been on a diet for two months, but that night ate a hearty supper, then went to bed and slept as I had not done for years. Then I knew Christian Science was what I needed.

The following day I opened the *Journal* given me at the lecture and looked up the address of the nearest practitioner. At that first visit to the practitioner I found peace such as

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the world cannot give or take away, peace for myself and for those in my home. The uplift was beautiful, and I was straightway cured of a skin disease of ten years' standing. Since then I have been healed of bronchial catarrh, and have never had to stay in bed an hour or keep indoors on account of illness. I can go out in all kinds of weather in peace and safety.

I have had many proofs of God's protecting power and am very grateful for the character building one gains in Christian Science. Words cannot express all I feel,—the love and gratitude I owe for some understanding of Christian Science. I am deeply grateful to our dear Leader, Mrs. Eddy, for giving us this glorious truth of "on earth peace, good will toward men," and to all those who help us in preparing the Lesson-Sermons and the periodicals, from which I am learning more every day that God is Love. I am thankful for the knowledge that God is our Father, and that He sent His Son Christ Jesus to show us the way.

Mrs. H. Baker, London, England.

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Nothing I can say or write could express my deep appreciation of Christian Science and the truths I have learned through the study of that wonderful book, "Science and Health with Key to the Scriptures." Like many thousands of others I have cause to love, honor, and revere the name of that noble soldier of the cross, Mrs. Eddy, whose life was so pure, whose love for God and humanity so deep, and whose thought so exalted, that God chose her as the channel for the most helpful revelation of Truth ever revealed to humanity since the time that Christ Jesus walked on this planet and taught and practised this same truth.

For years I was bitterly opposed to Christian Science, or rather to my own false conception of it. I thought myself well informed as to its fundamentals, having read the newspaper comments and criticisms on the subject. I had talked with ministers about it, and a short time before had attended a church service in which an evangelist who purported to explain in part what Christian Science is and what its teachings are, most bitterly denounced Mrs. Eddy and her text-book.

For about seventeen years I was prominently connected with a religious organization in this city, my time being entirely given up to this work. I was fully consecrated to God's service; my only desire was to do good and to help others. I was sincere in my efforts to be what I considered a true Christian should be, and in trying to live as nearly like Jesus as I knew how. Notwithstanding my earnest efforts and my loyalty to the so-called orthodox doctrine, I had sometimes wondered why so little good was accomplished among those I was trying to help. I lived a consistent life, loved the Bible, and prayed as earnestly as I knew how; still there was something lacking—what it was I knew not. I wanted to know the truth and to be a channel of blessing to others, and so turned to the Bible, reading and rereading the teachings of Jesus. I prayed with all the earnestness of one seeking spiritual light, hungering and thirsting after righteousness, for a true understanding of God.

This desire or prayer was answered in a most remarkable manner. I was conscious of becoming more humble and compassionate, more patient and forgiving. I was being prepared for the truth I was seeking, for the truth that makes free. A strange desire came to me one Sunday morning in January, 1912, to attend a Christian Science service. I had gotten over the bitterness of past years. Upon inquiry I learned that Seventh Church of Christ, Scientist, was the nearest to my home. I went to the service and was surprised to find fully sixteen hundred people there. I felt strange and out of place, but while it was all new to me, I was intensely interested throughout the service. Being anxious to know more about this teaching, I attended the Wednesday evening meeting. This was a revelation to me, for I heard of some remarkable healings through the understanding of Christian Science, and they made a deep impression on me. I was beginning to realize that there was something quite unusual about Christian Science. Desiring to know more, I visited the reading-room, where I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, also a copy of "Unity of Good" and of "Miscellaneous Writings."

Then I began to read the text-book, and as I read that marvelous chapter entitled Prayer the truth began to dawn upon me. The more I read the firmer became my conviction that Mrs. Eddy knew what true prayer is. It became clear to me why my prayers had not been answered before, and why I accomplished so little among those I was trying to help. For several years now I have been studying this wonderful book. It has been to me indeed a key to the Bible, for it has illumined its pages and given me a spiritual understanding of the writings of the prophets and the teachings of Christ Jesus and the apostles. It has explained many of the sayings of Jesus that I could not understand before. It has given me a true understanding of God as divine Mind, Life, Truth, and Love, omnipotent and omnipresent, and a true conception of man as God's image and likeness. I am beginning to understand what Christ Jesus meant when he said he would send the Comforter, "the Spirit of truth," and am certain that in the teachings of Christian Science we have a true interpretation of the teachings and work of the Master. I am fully satisfied now and very happy, and my greatest desire is to have that Mind "which was also in Christ Jesus."

I had been troubled for many years with chronic catarrh, for which material remedies had been tried, but without success. After reading Science and Health for some time, I awoke to the realization that I was healed, and have had no return of the trouble. My youngest boy had a nervous affliction with his eyes that caused him to squint. This was also entirely overcome through Christian Science. My eldest boy was subject to rheumatism, and invariably after he had been in bathing would come home limping and sometimes crying with pain. He has been healed of this ailment through a knowledge of the truth.

For these healings and for all the many blessings of Christian Science I am grateful beyond expression.

Percy G. Welch, Chicago, Ill.

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It was nine years from the time I first took treatment in Christian Science before I received physical freedom from periodic and severe attacks of suffering (supposedly neuralgic) which had baffled the various physicians to whom I went. What is called mucous colitis was another thing that caused me great distress. I kept to Christian Science for seven years, taking treatment at intervals, some of the time continuously, and was helped somewhat but not healed. I read and studied with the utmost faithfulness, and, needless to say, went through periods of the blackest discouragement, the question "Why?" being often upon my lips. I felt like an outcast, beyond the pale of healing and emancipation; and while at first buoyant with hope, am sure I reached the point against which Science and Health warns us (p. 260): "Distrust of one's ability to gain the goodness desired and to bring out better and higher results, often hampers the trial of one's wings."

At the end of these seven years the attacks had become

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more severe and of longer duration, and, under a despairing sense, chancing also to be in a distinctly medical atmosphere, I again (after an unusually severe attack) turned to a specialist, hoping for some respite from the pain that seemed unbearable. The turning aside was, however, of brief duration; I knew that the attempts to bring relief were purely experimental, surgery and opiates being the alternatives suggested.

Utterly weary of it all, I again turned to Science and Health, the reading of which had never been wholly dropped, for I knew that I had found my religion, whether it ever healed me or not. I remember turning at random to page 162 and reading the positive words, "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies." I once more took heart of grace and prayed for wisdom to understand spiritually and be at peace. For some time after this I worked along unaided, and then one day, after a disheartening experience, went to an old friend who had become a practitioner and again took treatment. After some weeks of faithful work there came a time of freedom,—six months without a twinge of pain, a respite which had been unknown for ten years. That summer was certainly a wonder to me, an awakening to newness of life indeed, with a sense of joy and gratitude that permeated all things. To my surprise and grief, however, there came a recurrence of the trouble, though not so severe; then the attacks came at longer intervals until they entirely disappeared. It is over four years now since there has been any indication of pain.

The recurrence was brought about, I now believe, through reference to past suffering both on my part and that of friends who questioned me and wondered if the healing could be permanent. We must not only know that we are free now, but that we always were, and forget that there ever was anything else. It is the truth about us that heals, the truth which stands untouched in spite of all our beliefs and fears; and when we are roused to see man as the perfect reflection of a perfect God, there is no dis-ease to think about and experience. I am deeply thankful, too, that through what seemed waiting I was gradually learning to seek first and above all things else the kingdom of God, for I wanted only physical healing at the start.

One verse in the Bible which always strengthened and held me is this: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Holding this coming glory in mind, and confidently expecting it, we shall bring it into our experience; and when it comes, the roughness of the way is quite forgotten.

Kate W. Buck, Newton Center, Mass.

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To say I am grateful for Christian Science and what it has done for me does not half express my thankfulness to God and my gratitude to our revered Leader, Mrs. Eddy. It was only through divine power that I was led to this wonderful truth. About two years previous to coming to Christian Science I was stopping with a family in St. Louis who had lately taken up the study of Christian Science. They presented this truth to me; but not being ready at that time, I immediately said I would never be a Scientist.

Shortly afterward I came home in miserable health, only to go under the care of a physician here. I was obliged to work, but it was a struggle to do so. Being offered a better position in Kansas City, Mo., I went to that city, thinking the change might benefit me. I knew in a few weeks after arriving there that something had to be done for me. During my lunch hour, while on the street alone with only God to guide and guard me, the thought came to me that I had tried doctors, medicine, and change of climate with no permanent results: why not give up all for Christ? I straightway sought the Christian Science reading-room and was directed to a practitioner. When she informed me that I could be healed, I could hardly believe it. The physician who attended my mother at my birth had told her that I would never be a well or normal child, and with this law always claiming dominion, fear had so overpowered me that I felt at times I had nothing to live for.

From the hour I left the practitioner's home it seemed as if I could walk miles without becoming fatigued. The complete healing, however, was slow, but I had faith enough to know it would surely come; and it has. For over seven years I have used no material remedies of any kind. With the first treatment faith in medicine was destroyed, and to me this was wonderful, as I do not remember ever doing without medicine for a single day.

One day I ran a piece of glass into my thumb. The flow of blood was so great I could not locate the glass for a while, but without fear and with no material aid it was brought to the surface. My earnest desire is to walk with God.

Nannie Cornelia Sterling, St. Joseph, Mo.

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I am grateful to Christian Science for bringing to me a slight understanding of what Jesus taught and practised, and for showing me the way of Truth. An illness which seemed to affect both my lungs was healed in a very short time, and boils on the back of my neck were cured without the pain which according to medical belief usually accompanies their breaking. Glasses have been laid aside, although an oculist had told me they would always have to be worn, and the social drink habit has been overcome. These healings all took place prior to December, 1913.

While very grateful for the physical healings and the emancipation from many youthful vices, I am most grateful for the moral regeneration and the spiritual uplift in the journey from sense to Soul. The Bible, the Book of all books, as I have learned to study it in the light of its spiritual interpretation, has become to me the Book of Life, as it really is. Words are inadequate fully to express my thoughts.

I am thankful to God for my release from bondage, and grateful for this great truth which was given to the world by that noble woman, Mrs. Eddy.

Max A. Vogel, Ardmore, Pa.

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Previous to my coming to Christian Science I had been in bad health the greater part of my life as the result of a fall in childhood. Relief had been sought from many doctors, but it had been only temporary. Finally I was taken to a specialist, and after several months of treatment, which included a surgical operation, my health seemed perfect. During the period of that severe treatment there was a bright spiritual awakening and God was in all my thoughts. I became much interested in the Bible, and through trust and faith had many beautiful proofs of God's omnipotent love. Then I came to a place in the Bible which I could not understand, and silently declared that a book which spiritually interpreted the Bible was needed, and somewhere in the world such a book existed. I was grievously disappointed and in utter despair when again I "went all to pieces," as people say, and because of so many aches and pains closed the Bible and gave up all interest in it; but now I know that all this experience was a preparation for Christian Science.

This was my condition when I wandered into the Christian Science reading-room eight years ago to investigate, not for any physical healing, much as I needed it, but that I might

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find God again. I was soul hungry for a religion which would help me to live a better life and to do something for humanity, something which would tell. When the attendant placed a copy of the Christian Science text-book in my hands I received it with a joy unspeakable, for I recognized it as the book which I had felt was needed. The healing of a structural defect of the eyes convinced me beyond a doubt that there is complete healing in Christian Science, and the recipes are in the Bible and "Science and Health with Key to the Scriptures." The insatiable longing to do something for humanity has been satisfied, for I have found useful and healthful work as an attendant of this same reading-room and in the Sunday school. Surely there is no higher joy and privilege than working with the children.

As grateful as I am for the physical healings, I am more grateful for the beautiful and inspiring lessons that Christian Science teaches. What a relief to know that our true home is in Spirit, not in matter! It is a holy place where, in closest companionship with Christ, our universal Saviour, we meet Love face to face. "The joy of the whole earth" is this home; its foundation built on divine Principle. Human language fails to express my thankfulness to God who hath called me "out of darkness into his marvelous light," and my gratitude to Mrs. Eddy for what she has done for humanity's uplift in the discovery of this Mind-healing. The best way to express our gratitude is to be constant and loyal to the cause, never absent from our post of duty; in fact, to make our lives one grand Christian demonstration.

LOTTIE L. HART, La Fayette, Ind.

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[Translated from the German]

Deep gratitude for the many blessings which my children and myself have experienced through Christian Science induces me to send this testimony for publication. Although I did not turn to Christian Science for physical healing, yet through the assiduous reading and the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been completely freed of several physical troubles, including periodic attacks of headache of years' standing. But the highest and most precious thing which I gained through Christian Science is the understanding of God, and the faith evolved therefrom in the truth as taught by Christ Jesus as well as in his works, which formerly it seemed impossible for me to believe.

This understanding and faith is something which no one can take from me, and it lifts me above all the vanity and perishable nature of material life. For this I am profoundly grateful to God, and thankful to our beloved Leader, Mrs. Eddy, who was found worthy to be God's instrument in the bringing anew of truth to a waiting world.

FRAU CLARA STICKEL, Cannstatt-Stuttgart, Germany.

✧

I desire to testify to what the knowledge of God has done for me. Many years ago I was healed of eye trouble through Christian Science treatment. I had worn glasses for twelve years, but since that time have been able to read, write, and sew without them, although seventy-three years old. I am indeed grateful for this blessing, and for many proofs that when we turn to God, we find Him a present help. I am a student of Christian Science, and cannot express the comfort it gives me to understand in a measure the spiritual import of the Scriptures. There are some physical discords not yet overcome, but I have proved enough to know that the whole is true. Nothing is impossible with God, the cause of all good, and only good will result from trusting the Principle of good. I would not know how to live without Christian Science.—MRS. M. BYRNS, Delta, Col.

From Our Exchanges

[Rev. A. Eugene Bartlett in *The Universalist Leader*]

Tolerably good churchmen are found in every church who have brought the church universal face to face with a crisis. Their intermittent interest and their indifference have driven more ministers into business than small salaries. The youth ready to make his life decision, on the point of choosing a career, is deterred from entering the ministry by the sight of so many tolerably good churchmen.

Into the midst of tolerably good folk comes the Nazarene, teacher of all teachers, lifting his divine standard and showing the way by which little men may be made ready and equal to great tasks. Remember he who was "the way, the truth, and the life" yesterday, is the same today. There is nothing that he did for the men and women of Palestine long ago that he will not do for you, if you have faith in him.

Christ tells us the secret of the power of his disciples and of their ability to perform great tasks. He says, He that believeth on me shall be able to accomplish great works. He lays down the absolute and unalterable condition. You will remember that he was constantly testing men and women, asking whether or not they had faith in him and his Father. The miracles did not cease when the canons of the New Testament were closed, but men of faith have been working miracles ever since.

[*The Sunday School Times*]

Those of us who take great care not to seem too pious may be going to unnecessary trouble. Perhaps if the piety we have were allowed to show itself at its full value it would not impress others very much after all. The fact is that most of us are more hindered in our relations with others by self-conscious pride than by a secret or an open piety. We need not be afraid that others will think we are too good, or are trying to seem so, if we talk naturally and gratefully about Jesus our Lord. To refer in a large and comfortably vague way to "a higher power" and to avoid attributing our gifts, our guidance, and our ground of hope to the Lord Jesus in so many plain words, is not the covering up of a too obtrusive piety, but is the exposing of reluctance in our loyalty.

[*The Christian Work*]

The inner voice is the voice of God, the voice of Christ, and it cannot be silenced—never. Let human passions rage as they may, as surely as the tides sweep shoreward from the bosom of the ocean, so surely will the good reaffirm itself in the heart of man after every period of self-indulgence or blind wallowing in the instincts of the flesh. That which has been revealed in Christ is the strongest thing in the world. "After those days, saith the Lord,"—those days of passion and tumult and agony,—"I will put my law in their inward parts, and write it in their hearts; . . . I will forgive their iniquity, and I will remember their sin no more."

[*The Continent*]

The man to whom the world is so kind that he is contented bodily, is apt to be also fatally contented morally—contented with anything which seems easiest at the moment to his inclinations. Filled with material good, he wants no other good. And wanting nothing that is good spiritually, he is of course open to all evil that comes by. It is the endless multiplication of such men in a prosperous and self-sufficient society which makes a decline of moral intensity and the spread of vicious habits almost inevitable. Far from boasting over their happy circumstances, then, a people launched out on a full tide of

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prosperity ought to be solemnly repeating to themselves the Bible injunction: "Be not highminded, but fear." Most soberly should these observations be faced by the church.

[*New-Church Messenger*]

Wait not for death as the time of entering into the life of the spiritual world. Enter that life now. We can make the spirit of our present occupations to be the spirit of our eternal employment. The devotion, faithfulness, efficiency, and blessedness of uses in the spiritual world can be made the devotion, the faithfulness, the efficiency, and the blessedness of present uses. We in spirit can be close to the Lord and live the spiritual life now. Yea, indeed, that is what every one is doing, and no man can escape this omnipresent law. How vital, then, that the true spiritual life be lived by all daily and now, and that the two worlds become one in spirit!

[*The Christian Advocate*]

In the nineteenth century God spoke to the churches in many ways. "Some accents of the Holy Ghost this heedless world has never lost." One thing that He is repeating in the inmost soul of every Christian communion is unmistakably the call to Christian unity. The missionaries overseas long ago heard the call and closed the gaps in their ranks. So far as we at home will allow, they now fight shoulder to shoulder instead of face to face. Some of the churches at home have listened and obeyed when the real burden of Christ's prayer "that they may be one" fell upon them.

[Ame Vennema, D.D., in *The Christian Intelligencer*]

It is well to remind ourselves that God does not rule men by force or compulsion, but by an appeal to motive and reason and a representation of consequences, and then calls them to account. And not until the last great day will the finality of things be reached. We have not yet seen the end. Not all wrongs are righted here, not all good is rewarded nor all injustice punished in this world. His decisions may be reserved for a season and His sentences stayed, but we may be absolutely certain that the "Judge of all the earth" will do right.

[*Western Christian Advocate*]

Jesus is looked upon by many as an impractical idealist. This characterization is a contradiction in terms. An ideal is never impracticable. The Man of Galilee is the only one who ever evolved a working program for human affairs. The world would run without friction if all men would adopt his ideals and conform to his spirit. As soul is higher than body, and morals than material substance, so a divine ideal is higher and infinitely more practical than any man made program, or than any foolish and fatal adjustment to the ethical standards of such a world as this.

[Rev. Edward D. Gaylord in *The Advance*]

"Ought not Christians to know one another?" Surely, and every one else ought to be able to recognize them, too,—not by any badge or button or name or outward sign, but by that inward sustaining and ennobling faith which is evidenced in purity and integrity of life, which shows itself in the purpose in the face, in the love in the heart, in the light in the eyes; so that, like the apostle, we literally bear in our bodies the marks of our Lord Jesus Christ. It can be done; it has been done; it is done.

[*The Outlook*]

It is one thing to declare that there is some truth which is trying to express itself in all creeds, however imperfectly that expression may be effected, and quite another thing to declare that there is no truth in any creed, or that it makes no difference whether there is any truth or not.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

As the advertising pages of the *Journal* and *Herold* go to press the 20th of the month, to insure publication in a desired number requests for changes in a church or practitioner's card should reach the Publishing Society at least six weeks previous to the actual date of issue.

"Law and Work," one of the pamphlets recently issued by the Publishing Society, is now printed in the New York point system, and the American Braille system of type for the use of the blind. For convenience in reading, the pamphlet has been printed in two volumes, and may be purchased at the following prices: Single copy (in two parts), prepaid, $1.00; six or more copies, prepaid to one address, each 75 cents. When ordering please specify whether the New York point or the American Braille system is desired. Arrangements have also been made to issue this pamphlet in the English Braille system, and copies will be on sale at a later date.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Bound Volumes in cloth, $2.75 each; half calf or half morocco $3.50 each. Write for list of volumes in stock.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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

CHRISTIAN SCIENCE HEALING VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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

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

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

CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

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

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

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture. Also printed in modern Greek, Russian, Norwegian and Italian.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

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

Vol. XIX No. 12

Boston, November 18, 1916

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Items of Interest

There are 530 miles of steam lines in operation in Venezuela. The average passenger rate is 6.57 cents a mile for first class and 4.6 cents for second class. All lines are narrow gage, the various widths being 3 feet 6 inches, 1 meter (39.37 inches), 3 feet, and 2 feet. With two exceptions all the roads are short lines from a port to a city or a populated district on the highlands not far from tidewater. Practically all the existing railways were built between 1881 and 1893 under Government subsidies with guaranties of interest upon the capital invested. This policy was greatly modified in 1892 and 1897, and as a result not a single mile of railroad was constructed. In 1912 the present law was passed, and in 1914 some extensions of existing lines were begun.

On several of the main roads traffic is lighter now than twenty-five years ago, and notwithstanding the fact that rail transportation is as costly as that by pack mule, scarcely any of the railway enterprises have earned a fair return upon the capital invested. The reasons for the conditions shown lie in the sparseness of the population and its distribution in a long, narrow strip of territory skirting the seaboard, which leads to the building of unconnected lines with short hauls, in the moderate producing and consuming power of the people, and in the general refusal of the lines to grant low rates for commodities of small value.

Increasing numbers of persons bound from Argentina, notably Buenos Aires, for the United States are making the voyage by way of the Panama Canal. They go to Valparaiso over the Transandean Railway and embark there for the Canal Zone on one of the two lines plying between Chile and the Atlantic terminus of the canal. The voyage to Balboa takes about fifteen days, and close connections are usually made on the Isthmus with ships for the United States, which are at sea from five to eight days. The distance from Valparaiso to New York by way of the canal is 4633 nautical miles. From Buenos Aires to New York direct is 5871 miles; by way of Montevideo, Rio de Janeiro, Bahia, and Pernambuco it is 6004 miles. The railway journey from Buenos Aires to Valparaiso requires about a day and a half.

Congestion of tenement districts in Massachusetts is declared to be "utterly needless" by the state homestead commission in its third annual report since, it states, "not far from every such district are to be found stretches of unoccupied land, much of it cumbered with rubbish," an offense to the sense of beauty and orderliness. Within our cities themselves, the report continues, not half of the opportunities for the better kind of habitations are improved. An amendment to the constitution, permitting the General Court to authorize the commonwealth to take land and to hold, improve, subdivide, build upon, and sell the same for the purpose of relieving congestion of population and providing homes for citizens, was approved and ratified at the state election of 1915 by a vote of 284,568 to 95,148.

"One of the most shameful wastes of this country's natural resources has been that of natural gas in the oil fields," is declared in a bulletin issued by the United States Bureau of Mines. "This waste has been occasioned very largely by not having efficient and cheap methods of controlling the gas, nor adequate laws and regulations to enforce the control. Soon after the establishment of the Bureau of Mines investigations were started with the view of finding means of lessening this waste. In 1913 engineers were sent to Oklahoma to make investigations. They recommended the mud laden fluid system, which had been previously used in Texas and California, and demonstrated that the method was equally applicable to the conservation of gas in the mid-continent and eastern fields."

The work of the Forestry Department for the past year in British North Borneo has been chiefly exploration. Tracts aggregating 176,000 acres, and carrying a total stand of over two billion eight hundred million board feet have been examined. In 1915 the total exports of timber amounted to but 1,549,924 cubic feet, and almost all of it went to Hongkong. Believing that the country's timber resources warranted a much more extensive development, the Government in 1914 organized a Forestry Department, and the local work was placed in the hands of experienced foresters from the Philippine Bureau of Forestry.

According to the recently published returns of the 1914 census, Argentina had on June 1, 1914, a total of 7,885,237 inhabitants, against 3,954,911 inhabitants in 1895, when the preceding census was taken. The increase in the city of Buenos Aires was 137.52 per cent. The density of population for the entire republic in 1914 was 2.7 per square kilometer (0.3861 square mile). Tucuman still leads in this respect, with 14.4 inhabitants per square kilometer.

Careful estimates place the quantity of unmined iron ore in Spain at 700,000,000 tons, capable of yielding about 50 per cent of metal. This vast mineral wealth is distributed throughout the various provinces. About nine million tons of Spanish iron ore have been mined annually during the past decade. At present nearly half the iron mined is from the province of Vizcaya.

After fourteen years of effort on the part of "good roads" enthusiasts, the Government has finally appropriated $10,000 for the erection of sign-posts to water holes in the Mojave Desert. The matter of posting the desert was taken up by the Los Angeles Chamber of Commerce when automobiles first began making transcontinental trips, at which time the dry waste-land formed a barrier to all except the most venturesome drivers.

It is reported that the two Marconi outfits purchased by the Colombian Government some time ago will soon be delivered. It is intended to establish these two stations at Arauca and Orocue. The former is situated on the Arauca River, where it forms the boundary between Colombia and Venezuela, and the latter is on the Meta River, some two hundred miles east of Bogota.

The Argentine Government is making every effort to reorganize its consular service abroad in such a way that a closer cooperation of relations and coordination of work will result between the foreign office and the consular representatives abroad. Up to now these officers have never worked in accordance with a preconceived governmental program, their work being largely left to their own initiative.

According to Norwegian commercial interests, Norway is going to be an important factor in the world's mercantile marine activities after the war. Ship-building and shipping have never known such activity. Old shipyards are being extended and new ones established. Old vessels have been purchased in all parts of the world and new ones contracted for in the United States, England, Denmark, the Netherlands, and other countries.

Underlying Sydney is a coal seam which extends one hundred miles north and the same distance in a westerly and southerly direction. The seam varies from four to thirty-three feet, and the depth runs from the surface outcrop to two thousand feet deep. The estimated quantity available is one billion tons. Practically all the trade of New South Wales, both import and export, is centered in Sydney.

The Elephant Butte dam, New Mexico, completed recently at a cost of $10,000,000 and intended to impound the largest artificially retained body of water in the world, was dedicated Thursday, Oct. 19. Three hundred and fifty delegates to the international irrigation congress and international farm congress were the dedication committee.

By ordinance the municipal authorities of Lima have undertaken to enforce a law which for more than a generation has been on the statute books of Peru, making the metric system of weights and measures the only official one in the country. The ordinance went into effect Sept. 1, 1916.

The premiums collected during 1915 by domestic and foreign insurance companies operating in Spain amounted to $13,783,067. Of the total amount of premiums collected, over $8,000,000 went to Spanish companies, and the remaining $5,000,000 to foreign companies.

Cooperation between the Federal farm loan system and local county bankers will enable many farm tenants who have saved a little money to become farm owners, according to information volunteered by the United States Federal Loan Board.

Pennsylvania is sanctioning unpardonable waste every year by throwing away coal derivatives worth over fifty million dollars. This waste lies in the failure to utilize fully the by-products of coke-making.

The new $5,000,000 tin mills at Gary, Ind., have begun to turn out their first product. Construction began last December. The mills employ two thousand men at average wages of five dollars a day.

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Christian Science Sentinel

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

Vol. XIX November 18, 1916 No. 12

Man's Life Secure

SAMUEL GREENWOOD

THE transient nature of human existence shows that the real life of man to be immortal must be different from anything within the cognizance of physical sense, and that man himself must be different from what is physically apparent. It would follow also from this that to find the truth about man we must look away from matter entirely. This conclusion is obvious from the Scriptural statement that man was made in the image of God, for the divine image cannot rightly be thought of as identical with a sinning and dying mortal. Accepting the inspired Scripture, Mrs. Eddy writes in "The First Church of Christ, Scientist, and Miscellany" (p. 164), "Man lives, moves, and has his being in God, Love. Then man must live, he cannot die." Jesus gave absolute proof that this deduction is literally true; hence human salvation can be worked out on no other basis.

All human theories agree in teaching that so-called human life is exposed to perpetual danger, and at best has but temporary means of protection. We are taught that death dogs every person's footsteps from the hour of his birth, waiting for the fateful moment which shall yield up its prey. The specter of mortality has thus come to be exalted in human consciousness, overshadowing in belief all earthly activities and despoiling human intercourse of its chiefest joy. And all this without protest in a Christian land, as if there were actually no God in all the universe to preserve and to protect His own creatures!

When Jesus said, "Ye will not come to me, that ye might have life," he was not talking to dead men, but to those who believed they were materially alive. He clearly intended to imply that material sense does not express man's real being, therefore that what is seen as material man does not in the truest sense live at all. When Jesus brought his friend Lazarus unharmed from the grave, and when later he overcame the belief of death for himself, he disproved the existence of any life or law apart from God. He demonstrated the absolute lifelessness, alias the nothingness, of all that does not proceed from or express God; hence that nothing can be interposed between man and his divine source or Principle.

Christianity does not teach that man has a separate life from God, which begins in birth and ends in death. The supposition that man is composed of material elements, the offspring of flesh instead of Spirit, is all that supports the claims of material law said to be operative against him and to involve his ultimate dissolution; but the Scriptures do not authorize such an assumption. On the contrary, Jesus taught that mortals must be born again—that is, apprehend life spiritually—before they can enter the kingdom of God. Until the belief in material birth and human parentage is outgrown, mortality will not be overcome; hence the importance of the Master's injunction, "Call no man your father upon the earth," which means that here and now we should acknowledge no other source of life but God, Spirit.

Man's individual existence is not self-derived, nor is it a human product; therefore it is not at the disposal of material sense. God's man is an emanation from Himself, and could not be alienated from his essential godlikeness or taken out of God's sheltering protection. Life is indivisible, and could not be impaired in part without affecting the whole. A portion of Life could no more be lost than a portion of Truth. If it could be truthfully said of a man that he is dead, it would mean that Life itself had begun to perish, for a man's life would have to be destroyed at its source. It is inconceivable that divine Life should yield up its manifestation, and because it is inconceivable we know it is impossible.

It is self-evident that the truth of being must be stated in terms of self-existence, since nothing could precede Life and its manifestations. Neither can Life cease to be itself or to make itself manifest. To human material belief such statements may seem mere abstractions, although God is generally admitted to be the cause of all existence. It may be said that honesty is a mere abstraction to the immoral thought, yet we know that honesty is eminently practical. Notwithstanding the material theories of mortals, if eternal life is a reality it must be the most practical thing possible for a man to live and to keep on living. That mankind fail to do this is not because life is finite or destructible, but because they have not yet reached the spiritual apprehension of God as Life.

If there were an actual menace to man's safety, capable of destroying his life, it would necessarily have existence and power of itself and in defiance of Deity, a condition which would dethrone the divine sovereignty and limit God's own being. But Christianity assures us, through the demonstrations of Jesus, that there is no power but God; and God could not produce death or aught that can die without Himself being mortal. Hence that which appears to live and die declares itself to have no relation to Life, God, and neither lives nor dies outside the field of material illusion. We are taught in Christian Science that "man exists because God exists," and that "man's immortality depends upon that of God, good, and follows as a necessary consequence of the immortality of good" (Science and Health, pp. 544, 81).

Jesus said, "God is not the God of the dead, but of the living." God is not the God of the destructible and mortal, but of the indestructible and immortal. He is not the God of that which dies, but of that which forever lives. Eternal life has no enemy outside of human mythology, and was never for a moment in danger. The divine Spirit is not threatened by disease, misfortune, or death. These things being true, what should we fear as having power to touch the life of man, since we acknowledge in our daily prayers that man has no source of existence apart from God?

It calls for no argument to support the conclusion that the image of God—that is, original man—could never experience aught but good. For example, what could one's reflection in a mirror respond to but one's self? What else could affect or maintain it but its original? How then could

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man, who was made in the divine image, be in any danger? Because the individualized consciousness of being which we name man exists as reflection and not as an entity of himself, we know that man as God's idea remains immune from attack or destruction.

All this, one may say, is purely ideal, and it surely is; but it is the idealism which Jesus found so practical that its demonstration inaugurated a new era and a new reckoning of time for the world. It is the idealism which has been named Christianity, or the embodiment of Truth in teaching and practice. We have been wrongly taught to identify ourselves with death as the natural and inevitable outcome of our existence; but the Master did not thus teach. He said, "If a man keep my saying, he shall never see death;" and again, "Behold, I give unto you power . . . over all the power of the enemy: and nothing shall by any means hurt you."

Until mortals learn that God is the only Life, and that there is none beside Him, they have no appeal from the ills of mortality; hence the necessity for the coming of Christian Science, for outside of this Science no hope is held out to humanity that it will ever realize in this world the fulfilment of the Master's promise. Christian Science identifies man with good, not with evil; with Life, not with death; and the faithful application of its teaching in daily experience brings the positive assurance that man does live, move, and have his being in God, now and forever.

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Giving

EDNA MILLER RUGH

Mrs. Eddy says, on page 79 of Science and Health, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us." How many of us are giving something each day in the service of our Maker? Is it not a duty as well as a privilege to be able to give even in the smallest degree from our storehouse of truth? Some may think they have not sufficient understanding to give, or the opportunity has not presented itself; but can this be true when we are taught in Science that the real man is never separated from God, the divine Mind, who is sending forth each day more than we can receive.

Christ Jesus admonished us, "Freely ye have received, freely give." If we are truly grateful for what we have received, the desire to give will be awakened, and with this desire will come manifold opportunities to give. Let us remember what our Leader says on page 238 of Science and Health, "Unimproved opportunities will rebuke us when we attempt to claim the benefits of an experience we have not made our own, try to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others."

Are not our Wednesday evening meetings a most wonderful avenue through which to give? Then how is it possible for people to come to these meetings year in and year out and never give outward expression to the benefits they have received? We all have something to give, and although we may not know the need which is being supplied, we should let ourselves be willing channels through which divine Mind may find expression. Perhaps the stranger within our gates is waiting for the very thing we have to give; and shall we let a sense of timidity or a fear of not saying the right thing keep us in our seats at these meetings? It may be that we are unconsciously entertaining a spirit of criticism toward some who do speak, thus building up a barrier against our own efforts. The Bible tells us that even Jesus said he could do nothing of himself, but if we have a real desire to give that which will help others our tongues will be loosed.

Again, as we go about our daily work, no matter how humble the task may be, if we are faithfully watching we find ourselves surrounded with opportunities to give. Perchance we may be on a crowded car, in the busy street, or perhaps in the office, but we are never deprived of the privilege of giving. It may be only a smile, a pleasant word, or a kindly act, but in so doing are we not letting our light so shine that others may see our good works and glorify God?

The writer had a most happy experience with this matter of giving and it may prove helpful to others. She had seemingly quite a struggle with a demonstration which she knew must be made, and when the answer came, it brought to her consciousness an enlarged sense of gratitude. In endeavoring to return thanks to God for Christian Science, His unspeakable gift, an earnest desire was awakened to give out more of this truth which meets all human needs. It seemed there was no channel open that had not already been used, when the thought came, Have you sent in for publication a testimony covering your first healing? You have been helped in many ways by reading others' testimonies, and in a few cases instantly healed of some form of error simply through hearing one given: why do you not give from your own storehouse? Feeling a deep desire to rise above all selfishness, she immediately wrote out her testimony and sent it in, and her prayer was answered, for through that one act of obedience the way was opened up whereby she was able in several instances to be used as a channel to give out much more than was anticipated. She realized as never before the meaning of our Master's words, "It is more blessed to give than to receive."

A true Christian Scientist should be found daily watching at Truth's gates, and patiently waiting at the posts of Love's doors, that he may ever be in readiness to carry the healing message of Christian Science to others.

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Our Daily Study

MARGARETTE J. ROOT

The importance of the Lesson-Sermon in the Christian Scientist's study can hardly be overestimated, for regardless of the particular phase of the Christian Science movement in which it may be one's privilege to work, whether as Sunday school teacher, as officer, or as obedient member, each one resorts daily to the Lesson-Sermon for his mental refreshment. It becomes, therefore, a vital question for each earnest Scientist, whether he is progressing in this respect.

After having spent years in this daily study, one may be tempted to lapse into a mechanical method of taking it as a matter of course, as a burdensome duty which must be performed before beginning the daily routine, or as a study quite apart from one's own experience, much as a Latin student might translate a given lesson and then set it aside as something unrelated to his moral progress. If such a temptation comes, it is high time to awake to the truth of the sentence on page 233 of Science and Health, which reads, "Every day makes its demands upon us for higher proofs rather than professions of Christian power."

Having reread a particular Lesson-Sermon for several days, the student may become satisfied with his familiarity with the letter of the word and fail to delve beneath for the spiritual sense which should be his essential food for that specific day. Then may it not be said that he is in a certain sense taking the name of divine Truth in vain? Perhaps as the last of the week comes he may be unconsciously passing

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glibly over the then familiar passages, attempting in vain to use again yesterday's substance. Called aside by this or that demand, pressed by this or that "important problem," how often does he hurriedly set aside the Lesson-Sermon, unaware of the truth voiced in one of our hymns, "Beneath thy feet, Life's pearl is cast" (Hymnal, p. 12). Beneath the very words which he is reading lies the spiritual substance which, if imbibed, would furnish the exact vision needed to dispel his mental darkness, the very corrective necessary to solve his pressing problem.

Another type of student labors overzealously it may be in an intellectual way, and rests satisfied with having acquired a dictionary definition of the words. Such literary analysis is doubtless a valuable aid, but of itself it represents only "husks" and not the pure grain of spiritual substance. In Science and Health (p. 454) Mrs. Eddy says: "Remember that the letter and mental argument are only human auxiliaries to aid in bringing thought into accord with the spirit of Truth and Love, which heals the sick and the sinner."

There is yet another by-path which may lure the student aside: he may be carried away by an emotional appreciation of the dramatic and literary qualities found in the Lesson, substituting self-exaltation for spiritual revelation and indulging in self-glorification rather than striving for self-abnegation. What then should be our attitude in approaching our daily study? If it is not intellectual analysis, or emotional appreciation, or the burdened feeling of performing an irksome duty which is to assist one in entering the kingdom, there yet remains a priceless quality of thought. The humble preparedness needed is expressed in these words of the psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Such thirsting after righteousness is not in vain, for, as our dear Leader says (Miscellaneous Writings, p. 127), "when a hungry heart petitions the divine Father-Mother God for bread, it is not given a stone,—but more grace, obedience, and love."

Such a preparation ushers one into a veritable communion with God and brings to the student his daily food. Seeing thus the necessity of each individual to seek the Father, how useless it becomes for an older student to try to "explain" passages from the Lesson-Sermon to a younger one, thereby attempting to overload him with what is to be his future substance; or if, by chance, the student is ready for advancement, why does not the overzealous helper allow him the God-given privilege of receiving spiritual illumination from its source. What truly devout student would want an intermediary between him and God?

True communion does not come through the avenue of the human intellect, nor through an emotional appeal; it is the conscious realization of the inseparability of man and his Maker. Mrs. Eddy no doubt has exercised more wisdom than we are now able to comprehend in her institution of the complete system of Lesson-Sermons. The prosperity of Christian Scientists must depend in large measure on the spiritual substance which they glean from their daily study of this Sermon. If we are discouraged, or are complaining that a certain problem is not solved, or that some ailment is slow in yielding, we may with profit examine ourselves to see whether or not we are each day taking and using the substance waiting for us. Is there truly any excuse for lack of progress, for limitation or stagnation? St. Paul has said, "Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you."

Happy indeed is the one who, sitting alone in the early morning hours, can open the Bible and Science and Health and prayerfully say in the words of the psalmist, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Having striven heavenward each of the six days in his study of the Lesson, he is privileged on the seventh to bring to the Sunday service his wealth of love, joy, and peace, the "fruit of the Spirit," and therefore can truly enter into the Sabbath rest, the result of work well done.



No Limitation in Mind

JOSEPH G. ALDEN

THE wayfarer in Christian Science, setting out upon that quest which Mrs. Eddy on page 566 of Science and Health has called the "passage from sense to Soul," comes soon to the place where error, stepping out from the shadows of the roadside, seeks to intercept his progress. With a great show of kindly interest it suggests to him that his abilities are so small and his influence is so circumscribed that he cannot hope to render any large or acceptable service in that great realm to which he journeys. It therefore takes deep understanding, diversified talents, and proven ability to fit one for a useful place there, and out of the many who seem to be called to render service only a few are chosen.

At an earlier stage of the journey this same persistent adviser under a different disguise may have come forward with the intimation that the journey is long and wearisome and lonely; that it leads through paths hedged with briers which catch and tear, over bleak mountains whose narrow defiles must be threaded alone, across wide plains where the burning thirst may not be quenched, and out into a great unexplored country where scenes are unfamiliar and faces new. All these warnings were given under the pretense of friendly solicitude, but had the eye of the wayfarer been sharp and his ears keen, they would have pierced the thin disguise of the self-appointed guide, discovered the deceitful nature of error, and detected the subtle poison in the honeyed words.

The sense of limitation is one of the readiest of mortal mind's brood to raise its protest against spiritual progress. It never sees the cleft in the rock ahead or the beam of light in the far distance marking the place of egress from the hidden way. It only sees the stony road, the overhanging cliffs, and the declining sun. It raises its dismal voice at every stage of our journey, but never with more vehemence than at the place where the path, rounding the shoulder of the hill, turns abruptly into the open highway.

It was this human sense of limitation which came to Andrew upon that memorable day on the mountain side by the Galilean sea, when to his Master's question, "Whence shall we buy bread, that all may eat?" he replied: "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" To the disciple's circumscribed material view there was no possible relief for a hungry multitude but to send the people away. His human sense had not yet yielded to that spiritual understanding of substance which had been revealed day by day before unseeing eyes and unhearing ears in the deeds and words of the Master. He only saw five thousand hungry people, weary and far from home, and food sufficient for a bare half dozen. What indeed to material sense could so small a supply be among so many!

But what a revelation must have come to that disciple when later in silent wonder he beheld those scanty elements which he had so lightly regarded turned into an abundant repast for a multitude! When after all had eaten and it was found that more remained than there had been at the beginning, Andrew's wonder must have broken into a flame of understanding, so that never again in the presence of his Lord could he question the availability of any means, no matter how

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small or simple, which might be used to bring a blessing or confer a gracious benefit.

The wonderful story of the feeding of the five thousand loses one of its finest lessons if the reader fails to come upon the beautiful truth that no small service which one may render in the name of Christ is ever unworthy; and that no simple talent which one may honestly desire to devote to the uses of good ever meets with rejection. No matter what mortal sense would have one believe as to the meanness of his gift, divine Love receives every bestowal made in the name of Christ, and, sweeping aside the barriers of time and place, enlarges it into a blessing that ministers to every human heart hungering for spiritual meat and drink. Every drop added to human consciousness from the ocean of love swells its volume, so that the healing waters reach a wider shore line and refresh a larger land.

The sense of limitation in one form or another is the continual barrier to human progress. At each turn of the upward road one meets this persistent cotraveler, and with the wayfarer's rising hope, as he meets and surmounts each new obstacle, the suggestions of error become more subtle and enticing, constituting a constant menace to future progress unless he is alert and relying unreservedly upon Principle for strength to meet each new difficulty and guidance to keep the way. Times seemingly without number come the places of decision, where to choose aright is to proceed safely and confidently upon the way; or where to accept and follow the suggestions of the false guide means either a period of inaction or a final retracing back to Bethel, the place of understanding which Abraham knew and frequented of old.

The road which leads from sense to Soul rises abruptly from the plain of materialism, and as Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 353), "When we learn that error is not real, we shall be ready for progress, 'forgetting those things which are behind.'" If we turn a deaf ear to the suggestions of error and, following our Leader's advice as given on page 261 of the Christian Science text-book, fix our "gaze on the realities supernal," we shall find that the horizon of our view widens as we attain new heights, until we come at length to the table-land of understanding, where the limiting beliefs of human sense melt away in the full realization of limitless Mind.

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Loneliness

MARGARET ALLISON KENDRICK

Many times in the last few years it has been the writer's experience to be among strangers, without the privilege of attending a Christian Science church or the pleasure of associating with Christian Scientists, and being much of the time alone. After having admitted all my life that people were absolutely necessary to my happiness, such a lonely life would have seemed unbearable except for the help gained through the study of Christian Science, and even then there came a day when I realized that I must either rise above the thought of depending upon persons or else be unhappy most of the time.

In one of Mrs. Eddy's hymns (Poems, p. 13) are these words: "Father, where Thine own children are, I love to be." I interpreted them to suit my case, taking them to mean where Christian Scientists are. I loved the words, dwelt upon them, sang them longingly, almost mournfully at times, always justifying my sense of loneliness with the meaning I got out of them. One day, however, after a careful study of the Lesson-Sermon as given in *The Christian Science Quarterly*, and of what the words "the sons of God" really imply, the thought came to me that I had mistaken Mrs. Eddy's meaning; that the words I had so dwelt upon could not possibly be taken in a material sense. As I opened my thought for a higher understanding I saw very clearly that "where Thine own children are" must surely mean the consciousness of good, of Life, Truth, and Love, and not any material location or being in the midst of a certain class of people; not in a large place any more than in a small one; not where there are many people any more than where there is but one alone with God. I saw that God's creation is everywhere and that there is not anything else. Since that day the words of this hymn have held a very different meaning for me. They are an inspiration to make a greater effort to be in that much desired place where God's ideas are, and to win my way there by right thinking, which is the only possible way this can ever be attained.

The paramount cause of my loneliness I had held to be the fact that I had no church home or church work. This problem too I have been wonderfully helped to solve through the study of the definition of "church" as given on page 583 of Science and Health. If the real church is, as Mrs. Eddy here states, "the structure of Truth and Love," it cannot be a material building reared upon a material foundation, but rather must be an idea in Mind and must be built in consciousness. So after all each one must build his own church with the help of God,—and what difference does it make where we are while we build it? The one important thing is that we build it.

A longing for a city instead of a small village might be gratified; one might have the privilege of attending services in a church building exactly to his liking, with music which suited him perfectly and everything as harmonious as material sense could possibly make it, and yet not have any church at all,—not any true concept of the real church,—unless he is constructing the idea of Love in his consciousness and thereby gaining his rightful place, where God's "own children are."

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Memory

WALTER C. LANYON

In Christian Science we are taught that all conditions, both good and bad, are purely mental states, that the only real is the spiritual, and that we suffer from thoughts, not from things. But sometimes the evidence of material sense seems so real that it is difficult to change things into thoughts and eliminate that which is bad. Perhaps if we stopped to consider the supposed force of memory we could reduce many of our troubles to a state of memory, which we know is without doubt a mental state, and thereby could handle them as thoughts and eliminate them.

Take, for example, what the carnal mind calls a family feud. It may be carried on for several generations, and the apparent cause of it may be removed and absolutely obliterated by time, yet it continues as bitter as ever, purely from a standpoint of memory. Sometimes the opposing parties are unable to tell the nature of the offense, but they remember that there is a feud between them, and being controlled by memory their hatred knows no bounds. It is very often the memory of having sat in a draught that produces a cold the next morning, or of some undue exposure that is followed by sickness. Is it not often the memory of an accident which keeps the cripple in his wheel-chair? If he had obliterated the memory of the accident, would he have the effects? It is largely the memory of some unkind word or action, and not the word or action itself, which hurts afterward.

Then comes the process of the elimination of evil from memory. If God, Mind, is everywhere present and is good, then

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evil is nowhere present, and no matter how it presents its claims, they are invalid. Man as created in the image of his Maker is indestructible and unable to be hurt by any one, by either word or deed; then it follows conclusively that the memory of these words or deeds cannot hurt us, and this reasoning makes the memory of evil void of any power whatsoever.

The past is dead,—"let the dead bury their dead,"—the happenings of yesterday are gone forever; only their memory remains. If this memory is harmful and bad, should we not scientifically eliminate it? Memory of that which is false and untrue (and we know that all inharmony, be it sickness or sin, is false) can be crowded out of its supposed place by filling the mind so full of Life, Truth, and Love that the darkness of mortal mind can find no abiding place there.

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Taking God at His Word

OLIVIA E. G. STRATHERN

ONE day I was walking on a woodland path with a young Scientist who had but a short time before been healed by the word of Truth after years of sickness and pain. We had been gathering wild flowers, and as my friend, who had found a rare flower, was speaking of its beauty and fragrance, she suddenly held up her hand, saying, "But what is this?" and there I saw the well known signs of poison.

I recognized a so-called poison plant near where she had found the flower; but remembering these words in one of our hymns (Hymnal, p. 236),—

If our love were but more simple,
We should take Him at His word,

I calmly said, "Now we have an opportunity to prove God's power and presence. Let us know that divine Love is here, and that there is no poison in Truth." In what seemed a very few minutes she held up her hand with not a trace of swelling or discoloration. The asserted law of mortal mind was proven to be an outlaw, for with childlike faith she had taken God at His word, and the truth spoken so long ago by the psalmist was again verified: "He sent his word, and healed them."

Our hearts were filled with gratitude to God, and as we continued our walk we talked of our heavenly Father's boundless love and kindness, made available to us through the understanding of spiritual law gained from "Science and Health with Key to the Scriptures" and Mrs. Eddy's other writings. Presently we were attracted by a few lovely white roses growing high on a bank, all but out of our reach. We, however, thought of a dear one who would be so glad to have them if we could get them for her, and by clinging to some bushes I climbed the bank and secured the beautiful flowers. All at once I began to feel very uncomfortable in my hands, face, and eyes, and my thoughts were filled with fear. When I looked at the bank, I found that I had been holding on to poison-ivy; but my companion's healing had come so quickly that she looked on my predicament as a joke, so I saw that I must work out this problem alone.

The proof of Love's all-power which had just been given us encouraged me, and I tried to realize that I too could take God at His word. We returned to our room at once and soon retired for the night. I endeavored to realize Love's allness and His law, till I fell asleep. In the morning there was no trace of the erroneous belief, and my heart was filled with gratitude as the beautiful words from the hymn already quoted came to me with a richer meaning than ever before:—

For the love of God is broader
Than is seen by human mind,
And the heart of the Eternal
Is most wonderfully kind.

Selected Articles

[Editorial in *Coshocton* (Ohio) *Tribune*

If the leaders of the religious faith known as Christian Scientists were responsible for no other institution than their publication *The Christian Science Monitor*, they could find it ample justification for their denominational existence. As a newspaper the *Tribune* holds no brief for any religious sect; but if a professional newspaper opinion of comparative newspaper value is worth anything, we do not hesitate to say that from the strictly professional viewpoint *The Christian Science Monitor* is the finest type of journalism, judged purely by secular standards, that the printing craft has yet evolved.

To the professional printer looking for samples of beautiful types and artistic make-ups, both in news and advertising columns, we would recommend the *Monitor* before all other papers we have ever seen. To the retail merchant looking for advertising copy whose language at once conveys to the reader the impression of simplicity and truth of statement, we would make the same recommendation; and here too the beauty of type and the art of make-up has been evolved to the highest pitch.

To the general newspaper reader this really remarkable paper carries a direct appeal. It prints all the news that is fit to print, yet there is a clearness of expression and a dignity of style that is rarely attained even in magazines. There is no legitimate field that is not covered, either in America or in the world at large. From every capital in the world and from every great industrial center of commerce and art and industry, come daily items of legitimate news value. Its departments devoted to sports, music, literature, its women's and children's pages, and its editorial department are splendid examples of what high minded journalists can produce every work-day of the year. No issue of *The Christian Science Monitor* we have ever seen has stooped to sensationalism. No item in its columns has ever been colored to suit this interest or that, nor has ever diverged in the slightest degree from the truth. And yet its news items are never dull, nor uninteresting, nor vapid. Its editorial columns are aggressive and rationally radical. Its editorial policy is elevating and optimistic.

A world of adjectives might be employed to express the different views of temperamentally different people as to the merits of this newspaper, but perhaps they could all be summed up in the one word sane, or wholesome. To the small town newspaper man who knows a complete paper when he sees it and longs for a perfection in his own output that he knows he can never attain, it is a genuine pleasure to scan the columns of a paper whose standards elevated in the beginning have never yet descended from their high estate.

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[Judge Clifford P. Smith in *The Standard*, New Bedford, Mass.]

It is not often that an editor declares himself to be against medical freedom. Most people not only desire this right for themselves but are willing to concede it to their neighbors. Even the *Journal of the American Medical Association* seldom goes so far as to speak directly against medical freedom. Its editors usually argue against this right indirectly or in a manner that would annul it by circumvention. Therefore the recent editorial article in *The Standard* on this subject was extraordinary, if not unprecedented.

It is probable, however, that *The Standard's* opposition to medical freedom might be modified, or even ended, by a clear definition of this term. As understood by Christian Scientists, it denotes the right of every citizen to choose between

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the different curative methods known to men and the right to employ a practitioner who is qualified to practise the system which the citizen prefers. As so defined, medical freedom pertains directly to the preservation of life; it belongs vitally to the pursuit of happiness; and when the citizen chooses to rely on the practice of a religion to prevent or cure disease, this right is inseparable from both civil and religious liberty. When the American people assumed the power of self-government they declared such rights to be God-given and inalienable.

Christian Scientists are not the only people who rely on the practice of religion for the preservation of health. Last February the *Biblical World* contained a carefully written article entitled, "The New American Religion," which included the statement, made as a conservative estimate, that there are five million people in the United States who possess the absolute faith of the first century, which they are striving to put into practice in the twentieth. Nor are these religionists the only people who do not choose to employ medical doctors. In December, 1914, a well-known representative of the medical profession, Dr. William S. Sadler, said in the course of an address to the Chicago Medical Society: "No less than ten million persons in this country do not depend upon the regular medical profession in times of sickness."

Whether these estimates are too large or too small, the various groups of people thus classified together are entitled to consideration. They have the rights of citizens; and so far as Christian Scientists are concerned, no one has yet contended that they are less sincere or less intelligent than their neighbors. On the contrary, it is universally admitted that they are notable for their sincerity and their intelligence. Moreover, the Supreme Court of the United States has said, with reference to the differences of opinion regarding the curative properties of medicine, that for the Government to establish criteria where opinions are so far apart would be "to distort the uses of its constitutional power" (United States v. Johnson, 221 U. S. Reports, 488, 498).

Permit me to add that Christian Scientists are not opposed to a legitimate public health service. There is much that could be done by such a service, whether state or national, that would be as agreeable to them as it would be to other citizens. Christian Science is itself the greatest health movement in modern times, even though it takes account of health only as part of a larger interest. But Christian Scientists are not alone in the belief that the United States public health service is too closely allied to organized medicine.

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[J. Lawrence Hill in *Medford* (Ore.) *Mail Tribune*]

Church councils and not God have formulated the creeds of the ages, and men still regard such statements of belief with sacred awe. With such a history, such divergence of opinion as to the interpretation of the Scriptures, and disagreement even on the essential things of life, why should there not be more tolerance, more charity one toward the other. What right has any church or minister, confronted as we all are with mental limitations, to denounce, to criticize, to ostracize a church or its people because they do not worship on the same mount that we do? God is not confined to temples made with hands. He is everywhere. The true worshipers are those who worship Him in sincerity and in truth.

In all things doubtful there should be tolerance, in essential things unity, and in all things charity. This was the Master's spirit, teaching, and life. This is why his teachings have such a grip on the hearts and minds of earnest men today. He rebuked his disciples for having forbidden one who, although he was casting out devils in Jesus' name, followed not with them, and said, "Forbid him not: for he that is not against us is for us." What a rebuke to those of his day, and since, who thought that all truth and goodness belonged to their little creed and faith, when he said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." These words should be written over every pulpit and church, and the spirit underlying them should be emphasized and practised.

There is enough evil, enough selfishness and unkindness and greed and hatred and jealousy to be cast out to keep all of us busy, and to do this work is much better than quibbling about articles of faith and forms of worship. I fail to see why this church should be made the target for so much bitterness, denunciation, and ostracism on the part of any church, sect, or party. That it has met the needs of thousands and made them better men and women is evident to all unbiased minds. The tree is to be judged by its fruit. It represents the culture and wealth of every community where it has established itself. Its crowded temples, among the most beautiful in the land, and its mid-week meetings are a standing rebuke to its critics. Its teachings are recognized by thousands in all churches. It is doing what the church did for three centuries after Christ's resurrection, and which he commissioned his people and church to do in all ages.

I am not writing this in defense of this church, but merely to rebuke the unkind, unfair, unreasonable, and bitter criticism of it by many who know little about its teachings and care less. Let us rather seek the good in all creeds and appropriate them to our own use.

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[S. T. Downs in *Laporte* (Ind.) *Herald*]

If one goes among those who attend Christian Science services regularly, he will find that for a very large percentage of them Christian Science has furnished a "Key to the Scriptures," and has made the Bible a daily companion and constant source of inspiration where it had formerly been a closed book. He will find too that Christian Science has made more Bible students than any religious movement of modern times, and this is known and acknowledged by many religious leaders.

The Master taught plainly that God is one God, and not that God is three persons. In reiterating the Old Testament teaching, "Hear, O Israel: The Lord our God is one Lord," he approved the answer given him by the scribe who wanted to know the greatest commandment of all, and who said, "There is one God; and there is none other but he." In thus restating the Jewish teaching of one God, and in a great many other ways, Jesus taught specifically that he was not the Deity, and a careful study of the Scriptures in the light that Christian Science throws on this subject shows that it would have been utterly impossible for Jesus to have been God, and that he never intended to teach that he was God. He made many statements that are in complete harmony with his answer to the question from the Jews, "Who art thou?" in which he differentiated very clearly between the Father and the Son in these significant words: "I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

In Christian Science the term Jesus is used chiefly to designate the humanity of the Master, but it should be understood that this teaching does not reduce him to the level of ordinary mortals. He revealed the Christ, defined in the Glossary of Science and Health as "the divine manifes-

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tation of God, which comes to the flesh to destroy incarnate error" (p. 583). This does not mean that he was not the promised Messiah, for on page 131 of Science and Health Mrs. Eddy states, "Jesus' works established his claim to the Messiahship."

Christian Science denies that sin is real, for the reason that God did not create it, and there can be no reality in that which He did not create. Sin seems real to the human consciousness until the consciousness is instructed out of and lifted above the belief in and the love of sin, and this is accomplished through the understanding and demonstration of spiritual law. There have been almost countless testimonies given as to how Christian Science destroys the love of sin and brings a desire to be more godlike, but to say there is no sin, and at the same time to indulge in sin, is a sin in itself.

Christian Science is the Science of divine Mind, and it states accurately how God governs man and the universe through spiritual laws. There are no apologies to be made, because it has been found that God's law is at variance with much that mankind has regarded as law, and from first to last Christian Science honors God, no matter how much it may dishonor humanity's misconception of law. This Science cannot be learned as a mere intellectual accomplishment, but it can be understood and demonstrated only by adding "precept upon precept; line upon line," in our daily living, and in the healing of sin and sickness. This great teaching cannot merely be believed, but it must be proved, and through proving we know there can be no other real science than the Science of divine Mind. This shows clearly what Paul meant when he said, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

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[Carl E. Herring in *Fairbury* (Neb.) *Journal*]

There is no disposition to evade the responsibility which rests upon Christian Science to prove by its fruits its fitness to live, but it is fair to note that since the early Christian church it is the only religion that has submitted itself to such a test. The teachings of Jesus and his works of healing went hand in hand, and while modern religions obey his commands to preach, they seem utterly to ignore the fact that the command to heal the sick is always found in conjunction with the command to preach the gospel. This does not admit of any dispute. It is simply a fact, and therefore but three courses are open: first, to ignore the command to heal; second, to admit our inability to obey; third, to do the healing work commanded. Curiously the second alternative, aside from some sporadic efforts of healing abandoned as failures, has not been adopted by religious organizations, but they have remained content with the first, and have either denied that Christian Science healed, or, admitting that it healed, have in a vague way regarded affliction as sent by God, with which to interfere, by any effective method other than material means, was to thwart the will of God and thereby to lessen the chances of heaven.

Christian Science, of course, will stand or fall on the third alternative as stated above. That it has gone a long way during the fifty years of its existence in establishing in the world's thought the correctness of its teachings, the most casual observer will admit. True, however, certain conditions tend to retard a fair exposition of the truth of Christian Science. The demonstrations of its utility are looked for here and now, while the results of other religions are projected beyond the veil called death, thereby permitting speculation to ripen the gospel seed and bear its perfect fruit without a failure, for there is no way to dispute it. But no matter how perfect the philosophy of Christian Science may be, it still has to cope with human frailty in its execution. Unlike the speculative method, its failures are recorded where they can be noted, and it would sometimes seem as though there are watchers waiting to record failures.

Moreover, Christian Science in common with all other religions has to face a condition of which the Master spoke when he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." He also said: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." It does not follow from this that a failure here and there should condemn Christian Science, any more than the failure of the schoolboy to work his problem in arithmetic destroys the basic law of mathematics. The real question is, Are the demonstrations in Christian Science such as to warrant the conclusion that a correct Principle has been found worthy of our best efforts to work out and develop for the amelioration of the sins and diseases of humanity?

In a more comprehensive form Mrs. Eddy states it on page 150 of Science and Health: "Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

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[H. L. Eddison in *Alton* (England) *Mail*]

In an article entitled "Just Nerves" a writer, speaking of sufferers from neurasthenia who seek a permanent cure, says, "Their minds are fixed on a magic drug which will instantly, for always, secure heaven's best treasures, peace and health," and adds, "There is no cure that way."

This conclusion, being identical with the teachings of Christian Science, is in strict accord with the words and works of Christ Jesus, who never used drugs as a vehicle of "heaven's best treasures, peace and health," but healed the sick and the sinning by the power of God. Why should not those who today seek or employ "magic drugs," rest cures, change of scene, climate, or occupation, as a means to health, pause in their weary quest to ponder the gospel statement, "The kingdom of God is within you"? An invaluable explanation of the truth that heals is ours from the great Physician, and is found in the gospel of St. John: "The Father that dwelleth in me, he doeth the works."

The writer of "Just Nerves" declares that "such cases are eminently the class out of which faith-healers and Christian Scientists and purveyors of quack nostrums recruit their cases." May I, on behalf of Christian Science, give emphatic denial to that statement? In the eighteenth chapter of "Science and Health with Key to the Scriptures" by Mrs. Eddy a long list of letters is published, bearing witness to the healing of a great variety of diseases other than "just nerves." The originals of these letters are in the possession of the editor, who can authenticate the testimonies given. Christian Science healing is not confined to any class of persons or to any form of disease, but brings relief to all who suffer in mind, body, or estate. Why not? God, the only healer, "is no respecter of persons," and today, as yesterday, His mercy is "over all his works."

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A man is often called upon to renounce that upon which he has set his heart, and renunciation is then his highest duty; but there is also something beyond it; it opens the way to some kind of positive achievement.

HAMILTON WRIGHT MABIE.

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Editorial

Putting on the Armor

THERE is a story of a certain legendary warrior who, because no arrow the enemy might launch could wound him, came to be looked upon as under the special protection of the gods and therefore invulnerable. Then one day a subtle enemy discovered the one weak place in the warrior's defense, and forthwith hurled the weapon that compassed his defeat. History, even though it be mythological, has a way of repeating itself, and it behooves the religious warrior of today to look well to his armor, that from helmet to heel-piece he is equipped to meet unafraid the assaults of evil.

Even as the three Hebrew children faced the fiery furnace with undaunted courage, and Daniel the den of lions, David the Philistine giant, with many other heroic standard-bearers, so the Christian Scientist, conscious that he has behind him that same invisible host which spread their sheltering wings over these children of the one God, may declare as did the psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me," than which there is no higher defense. Clothed with the consciousness of the omnipotence of good, he can bid defiance to that which, though ever boasting itself to be some great thing, our Leader has shown us is "nothing, no thing, mind, nor power" (Science and Health, p. 330).

Mrs. Eddy goes on to enumerate some of the various forms which error assumes in its pretense of reality,—"lust, dishonesty, selfishness, envy, hypocrisy, slander, hate,"—that Christian Scientists may be on guard against these pretenders, recognize their nothingness, and displace them, as St. Paul counsels, with those things which are honest, just, pure, lovely, and of good report, to the end that "the peace of God, which passeth all understanding," may keep their hearts and minds through Christ Jesus. These would-be destroyers of our peace and prosperity of mind and body, though ofttimes pleasant to the eye and promising much in the way of sense gratification, must be relentlessly unmasked and known for "the works of darkness" which they are, and then the Christian Scientist in his "armor of light" will come off victorious in the encounter.

The Master did not promise exemption from tribulation to his followers, and no more does Mrs. Eddy. Her stirring call to arms, "The warfare with one's self is grand . . . and obedience crowns persistent effort with everlasting victory" (Miscellaneous Writings, p. 118), is correlative with the great Teacher's triumphant declaration, "Be of good cheer; I have overcome the world." He who knew the temptations with which humanity must strive, knew also that exemption from sin was possible through obedience to the Father's will. Foes within and without may assail, but we need not strive alone, any more than he did, if we can say with him, "The Father hath not left me alone; for I do always those things that please him."

Just as we have learned that "to obey is better than sacrifice," that the whole duty of man, as the wise man summed it up, is to "fear God, and keep his commandments," so too we must learn that what Paul calls "the whole armor of God" and "the sword of the Spirit" are more potent than "all the power of the enemy." We must be diligent and watchful, however, that no part of our spiritual equipment is omitted or allowed to become rusty through disuse. Let us put to good use that "shield of faith" in the omnipotence of Truth, against which the "fiery darts of the wicked" shall fall harmless. Thus guarded, we shall present to the one evil a consciousness so "void of offense toward God, and toward men," that it will find no crevice through which it may penetrate and nothing on which to fasten itself.

It is a warfare to the finish in which we are engaged, but our Leader shows us the way to victory when she says, "Clad in the panoply of Love, human hatred cannot reach you" (Science and Health, p. 571). Truly we need "fear no evil" under Love's protection, and whether asleep or awake we may claim exemption through obedience to divine law.

ARCHIBALD MCLELLAN.

"Likeness"

APART from the teachings of Christian Science, man's likeness to God is very generally believed to be corporeal; and the attempt is made to argue from effect, as seen through the lens of material belief, back to God, the spiritual cause of all reality. From this viewpoint it is argued that because man has a material body, God must have a corresponding organism of some sort; and thoughtful people, looking at poor physical specimens of humanity, are sometimes puzzled as to where the divine likeness is to be found.

Man's likeness to God, as presented in the first chapter of Genesis, is explained by Mrs. Eddy on page 516 of Science and Health, where she says, "The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere." The student of Christian Science is taught to think of man's likeness to God as the manifestation of all that expresses the divine nature; and in his daily demonstrations it is both a duty and a privilege to hold ever in view the idea of infinite Mind, that the divine qualities may be humanly brought out in the ratio of one's understanding.

It goes without saying that we all desire to express life, and this would mean existence unshadowed by the fear or expectation of death. It would also mean unceasing and unwearied activity, and it would at the same time mean the expression of divine intelligence. Nor is this all, for the student learns that he cannot truly reflect the divine Life unless he expresses truth and love in all his activities and in his relations with his fellow men, for the failure to do this would measurably lessen his realization of Life, with all that this word implies in Christian Science. If at any time we seem to fail in our efforts to realize the health, harmony, and prosperity which should always characterize the children of God, it is deeply interesting to search the Scriptures and find therein many statements as to the divine nature, that we may thereby trace our own likeness to our heavenly Father. We are told that goodness is one of His chief characteristics; and again we read, "Justice and judgment are the habitation of thy throne." We of course readily admit this to be true of God, but how often do we seek to find justice and judgment enthroned in our own consciousness?

The mortal belief in self-preservation tends to blind one to the broad demands of justice, as seen from the spiritual viewpoint; and those who fail to recognize these demands need not wonder if they are unable to realize justice in their own affairs. To realize the blessings of justice one must himself be just; and as this is seen, true judgment will begin to characterize his thoughts, words, and deeds. It is beautiful to trace here the close relation between justice and judgment, because without the one the other is not apt to be demonstrated on the human plane. For example, one may have a strong sense of the demands of justice,—of right be-

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tween man and man,—but unless the justice is perceived as a divine quality and linked to judgment, its human expression is apt to be one sided, hence incomplete.

In Christian Science the greatest world questions are found to have a vital relation to our individual problems, for the divine Principle is as truly expressed in the small as in the great things of life. The lowliest are neither exempt from the demands of justice nor excluded from the blessings which follow obedience to these demands, and health and harmony are the unfailing result of a true understanding of the divine nature and of what man's likeness to God means. From the standpoint of Christian Science it means nothing less than the dominion expressed in the first chapter of Genesis as man's birthright, and which nothing can ever take away from man as God's idea. Speaking of this Mrs. Eddy says (Science and Health, p. 518), "His birthright is dominion, not subjection;" and at each step of the way we find new inspiration in tracing the infinite possibilities of man's likeness to God.

ANNIE M. KNOTT.

Courage of Our Convictions

IN order to reject the clamorous demands of the carnal mind the Christian Scientist needs moral courage of a high order. Watching beside the sick, or facing "the last enemy that shall be destroyed;" uncovering sin and resisting its revenge; shocked by total depravity, yet refusing to fear it; divinely authorized to attempt the humanly impossible, he is constantly being tested as to the courage of his spiritual convictions. The Christian Scientist at every moment of his career needs the calm, sublime consciousness of power which characterized the patriarchs and the prophets and was a sign of the Messiahship of Christ Jesus.

Among Moses' parting instructions to the children of Israel, with reference to their encompassing enemies, was also this: "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." The psalmist sang his good cheer in the words; "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord;" and the Master uttered his sublime "Be not afraid" and his comforting "Fear not, little flock." Every great teacher in history has preached and practised moral courage, and no career has exemplified this quality more strikingly than that of the Discoverer and Founder of Christian Science, who knew whereof she spoke when she stated on page 327 of her great work, Science and Health, "Moral courage is requisite to meet the wrong and to proclaim the right."

Now, no one is so well fitted to give courage to a struggling Christian Scientist as a fellow Scientist. No one can so clearly appreciate the need for protecting thought as the spiritual warrior who is himself fighting at the front and is familiar with the danger. Human history has passed through many heroic periods, but it is a question whether greater moral courage has ever been displayed by any body of people than is now being displayed by those consecrated women and men who are serving mankind through Christian Science. It is they who today are facing undauntedly perils unknown to the world at large but uncovered to them by Truth.

Following the inspiring example of a Leader who never wavered, Christian Scientists are called upon to let the sinister, though fortunately only pretended, powers of occultism disclose themselves, while they remain serenely conscious the while of omnipotent good. After mounting in an ascending scale to a grandiose climax, evil invariably falls flat and the bubble of its arrogant ultimatum bursts; but during this process there are apt to be moments in individual experience when the heart seems to fail. Then is the very moment when a fellow Scientist, belonging to the same spiritual tribe of Juda and having emblazoned on his shield the sign of the lion of moral courage, gives the saving countersign and protects his comrade in arms. Is there a greater service than this?

Humanity at large, standing behind the lines, does of a truth need protection, but the soldier on the line itself, or beyond it on outpost duty, requires even a greater manifestation of scientific sympathy. Does he not have to pierce the mists of carnal belief with his clear sight of spiritual understanding, and clarify the mystifications artificially produced and purposely spread by the enemy? Then let every Christian Scientist who goes forward hear above the din of battle the cheering word of a fellow Scientist bidding him take courage, for the victory belongs to God and to His Christ. The Leader was doubtless aware of this need when she wrote, on page 30 of "Miscellaneous Writings," "Take courage, dear reader, for any seeming mysticism surrounding realism is explained in the Scripture, 'There went up a mist from the earth [matter];' and the mist of materialism will vanish as we approach spirituality, the realm of reality; cleanse our lives in Christ's righteousness; bathe in the baptism of Spirit, and awake in His likeness."

WILLIAM D. MCCRACKAN.

Among the Churches

Current Notes

SAN BERNARDINO, CAL.—The largest building permit of the year was issued today [Oct. 9]. It was for the construction of First Church of Christ, Scientist, on the church property at Seventh and E Streets. The permit calls for the expenditure of eighteen thousand three hundred dollars. It is announced that the total cost, with furnishings, will be about twenty-five thousand dollars. The main auditorium will provide seats for three hundred and fifty people. A balcony above the foyer will seat one hundred more, while the Sunday school room will seat two hundred and fifty-five. The latter can be thrown into the main auditorium if needed, giving a total normal seating capacity of over seven hundred people.—*San Bernardino News.*

MIDDLETOWN, CONN.—The old Randolph Pease property at the southeast corner of College and Broad Streets has been sold to First Church of Christ, Scientist, the papers in the transaction having been passed last evening [Sept. 28]. The Scientists will have the interior remodeled to suit their purposes, but will leave the exterior largely as it is at present.—*Middletown Press.*

TRINIDAD, COL.—The corner-stone of the new Christian Science church at 817 Pine Street was laid this morning [Sept. 26]. According to the present plans the building, which will cost about ten thousand dollars when completed, will be ready for occupancy by Thanksgiving time.

Trinidad Picketwire.

CHARLES CITY, IOWA.—This morning [Sept. 25] a service was held at the corner of Milwaukee and Hulin Streets for the purpose of laying the corner-stone of the new Christian Science church.—*Charles City Press.*

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BUTTE, MONT.—Plans are being prepared for the new house of worship for First Church of Christ, Scientist, to be built on the corner of Montana and Quartz Streets. The church will cost thirty thousand dollars.

Anaconda Standard.

YOUNGSTOWN, OHIO.—Continuing a custom inaugurated successfully some years ago, the Christian Science church people had a reading-tent at the Canfield fair this year.

Youngstown Vindicator.

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The Lectures

London, England

The introductory remarks of J. S. Braithwaite at the lecture on Christian Science for First Church of Christ, Scientist, by John W. Doorly at the Queen's Hall were as follows:—

Looking out upon the world today one cannot fail to observe that the events of the past two years have more than ever intensified the need that each one of us should have a clear reason for the hope and the faith that is in him. And not only that he should have such a reason but that he should be able to impart it to others as well, for the world is in great need today of more hope and more faith. We seem to be confronted with a condition of things similar to that foreshadowed by the prophet shepherd of Israel when he said that there should come "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord,"—words of truth.

Now we see Christian Science offering to the world a very real hope and a practical faith. We see that by its spiritual interpretation of the Scriptures it is bringing health to the sick, comfort to the sorrowing, and regeneration to the sinner; and yet as we regard the immense need of the world today we are sometimes tempted to wonder whether such humble beginnings can ever accomplish all that is required. It is as if some one had said again to us as we look out upon this hungry people, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" We must, however, recall the sequel to that remark; how from that small nucleus was manifested—by the spiritual power which the Master demonstrated and taught others how to demonstrate—abundantly more than was needed to feed that hungry crowd on the hillside of Galilee.

I have no doubt that there are those present with us tonight who believe, and I share their belief, that the teachings of Christian Science as correctly set forth in the writings of its Discoverer, Mrs. Eddy, will, through the same power, do more to meet the world's spiritual famine than anything else yet known to man can ever do.

Correspondence.

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Seattle, Wash.

The introductory words of Charles F. Hutson, former Assistant United States District Attorney, in presenting George Shaw Cook, who lectured on Christian Science for Fourth Church of Christ, Scientist, in the Arena before an audience of over five thousand people, were as follows:—

Happiness, however interpreted, is the goal sought by all. For hundreds of years theory upon theory for the amelioration of the sufferings of the human race have been advanced, and in practical operation they have failed to accomplish the result sought. The nineteenth century found a world filled with people having materialistic views and suffering their attendant misery. Then Christian Science was discovered,—an agency found so potent for good that in the short space of fifty years it has extended to all the world, and its followers are numbered in the millions. When its teachings are accepted, understood, and demonstrated, inharmony and discord disappear and happiness is attained.

Correspondence.

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Petoskey, Mich.

First Church of Christ, Scientist, on Waukazoo Avenue was filled by those who came to hear the lecture on Christian Science by John Randall Dunn. The speaker was introduced by W. Z. Searle, who said:—

In these days when the attention of the public is directed so strongly to the subject of patriotism and preparedness, it is well to pause and reflect on that higher patriotism which we owe to God, the author of all good, and which also includes that spiritual or true preparedness which not only fits us for our every-day duties but for the life that is before us. John, the beloved disciple, says in his first epistle, "God is love; and he that dwelleth in love dwelleth in God, and God in him."

About fifty years ago Mrs. Eddy, inspired by divine wisdom and spiritual understanding, discovered and brought to light that which had so long been lost to humanity, namely, the Principle of divine healing as taught and demonstrated by Jesus the Christ. Christian Science not only pierces the veil of materiality raised by mortal mind, but reaches back to the time of Christ, yea to the very beginning of which we read in the first chapter of Genesis. It also looks forward to the time when all problems will be solved by this Principle.

The Petoskey News and Resorter.

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Libby, Mont.

A lecture on Christian Science was delivered by Dr. Walton Hubbard at the Libby Opera House. The speaker was introduced by E. W. Evenson, who said:—

Throughout the ages God has been speaking to His people. He has always spoken to them, and He is speaking to them now in many different ways. He spoke once through Christ Jesus, and he spoke through the apostles. Again He spoke through Mrs. Eddy, and through her instrumentality was organized The First Church of Christ, Scientist, in Boston, Mass. It is through this organization that the lecturer comes to us tonight. He comes bringing an evangel of a new day.—*Kootenai Times.*

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Victoria, British Columbia

Mrs. Katherine English, first reader, in introducing Clarence W. Chadwick, who lectured on Christian Science, said:—

In these days people in all countries are being driven to seek for a more spiritual way of thinking and living than has hitherto satisfied them. They are beginning to discover that materiality affords no secure basis for health, happiness, or protection; and that they must look to some law or power higher than the human if they would enjoy that security and freedom which we instinctively feel is the natural heritage of all people and all nations. It is the experience of those who adopt Christian Science that they find an ever increasing sense of health and happiness as they learn to understand and obey the divine law upon which Christian Science is founded.

This divine law is unchanging and impartial. It has equal benefits for all; it makes no distinction of age, sex, or class. Whatever the profession or walk in life may be, it is found

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by those who rely upon it that they can apply this law to their daily problems and solve them in such a way as to benefit all. It brings order and obedience into the home or schoolroom which is governed by it, giving health instead of sickness, replacing anxiety and fear by courage and confidence. Christian Science has a faithful promise of help and comfort for all those who are in any wise afflicted or distressed in mind, body, or estate.—*Correspondence.*

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Cotuit, Mass.

The remarks of Arthur P. De Camp, in introducing John Randall Dunn, who lectured on Christian Science, were in part as follows:—

"Who is my neighbor?" was the question once put to Jesus by a certain lawyer, and the world has been asking the same thing ever since. In answering the question the master Christian painted a most vivid word-picture of the true neighbor, whose instant sympathy knew no bounds of race or creed, discerning the needs of his fellow man and ministering to those needs with devoted and intelligent affection.

I am deeply impressed with the thought that it is the high destiny of Christian Science, which is nothing more and nothing less than Christianity known and applied, to make of this wide world one great neighborhood, where each shall be for all and all for each, and the knowledge of Truth shall cover the earth "as the waters cover the sea." I am convinced that as time goes on it will be generally acknowledged that Mrs. Eddy, the Founder of this movement, has been the truest and most self-sacrificing neighbor to the whole of mankind who has appeared among the later generations of men, and that her great work was impelled and inspired solely by love of Truth and love of humanity; that she has discerned humanity's need and shown how divine Truth and Love may be applied as the remedy for all human ills.

Correspondence.

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

ARKANSAS—Pine Bluff: Prof. Hermann S. Hering, Hauber Theater, Second and Pine Streets, 3 p.m., Nov. 26.
Monticello: Prof. Hermann S. Hering, Church Edifice, North Main Street, 8 p.m., Nov. 27.

CALIFORNIA—Alhambra: William R. Rathvon, Superba Theater, 3 p.m., Nov. 26.
Arcata: William R. Rathvon, Arcata Woman's Club Building, 8 p.m., Dec. 1.
Fillmore: Clarence C. Eaton, Barnes New Theater, 3 p.m., Nov. 26.
Fortuna: William R. Rathvon, Church Edifice, Seventh and D Streets, 8 p.m., Nov. 30.
Oakland (Fifth Church): William R. Rathvon, Masonic Temple, San Leandro, East Fourteenth and Hepburn Streets, 8 p.m., Nov. 27.

CANADA—St. Thomas, Ontario: Virgil O. Strickler, Engineers' Auditorium, 8:15 p.m., Nov. 27.

COLORADO—Canon City: Charles I. Ohrenstein, Majestic Theater, 8 p.m., Nov. 23.
Denver (First Church): Charles I. Ohrenstein, Church Edifice, Fourteenth Avenue and Logan Street, 3 p.m., Nov. 26, and 8 p.m., Nov. 27.

ENGLAND—Bushey, Hertfordshire: John Sidney Braithwaite, Bucks Rooms, 50 High Street, Watford, 8 p.m., Dec. 8.
London (Sixth Church): John Sidney Braithwaite, Baths Hall, Latimer Road, Wimbledon, S.W., 8 p.m., Dec. 11.
London (Seventh Church): John Sidney Braithwaite, Town Hall, Chiswick, S.W., 8 p.m., Dec. 7.
Portsmouth, Hampshire: John Sidney Braithwaite, The Portland Hall, Southsea, 3 p.m., Dec. 10.

FLORIDA—Jacksonville: William W. Porter, Duval Theater, 8 p.m., Nov. 28.

ILLINOIS—Chicago (Second Church): Virgil O. Strickler, Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., Nov. 30 and Dec. 1.
Chicago (Fourth Church): Bicknell Young, Church Edifice, Harvard Avenue and West Marquette Road, 8 pm., Nov. 24 and 25.

INDIANA—Evansville: Edward A. Merritt, Evans Hall, 8:15 p.m., Nov. 27.
Goshen: Willis F. Gross, Jefferson Theater, 3 p.m., Nov. 26.
Winchester: Bicknell Young, Irvin Theater, 8 p.m., Nov. 30.

KANSAS—Arkansas City: Prof. Hermann S. Hering, Church Edifice, A Street and Chestnut Avenue, 8 p.m., Nov. 21.

MICHIGAN—Ann Arbor (Society of University of Michigan): Virgil O. Strickler, University Hall, 3 p.m., Nov. 26.
Detroit (Second Church): Edward A. Merritt, Arcadia Hall, Woodward and Stimpson, 4 p.m., Nov. 26.
Hastings: Bliss Knapp, Reed's Opera House, 8 p.m., Nov. 28.
Lansing: Virgil O. Strickler, Prudden Auditorium, 8 p.m., Nov. 28.
Muskegon: Bliss Knapp, Woman's Club Building, 8 p.m., Nov. 27.

MINNESOTA—St. Cloud: George Shaw Cook, 8 p.m., Nov. 27.

MISSOURI—Jefferson City: John Randall Dunn, County Court House, 8 p.m., Nov. 27.
Kirkwood: Bliss Knapp, Church Edifice, Washington and Clay Avenues, 3 p.m., Nov. 26.
St. Louis (First Church): John W. Doorly, Columbia Theater, 12:30 p.m., and Church Edifice, Kingshighway and Westminster Place, 8 p.m., Dec. 1.

NEBRASKA—Omaha (Second Church): Charles I. Ohrenstein, First Church Edifice, St. Marys Avenue and Twenty-fourth Street, 8 p.m., Nov. 28 and 30.

NEW JERSEY—Atlantic City: Willis F. Gross, New Nixon Theater, Boardwalk and Delaware Avenue, 3:30 p.m., Nov. 30.
Ramsey: Paul Stark Seeley, Superba Theater, 3:15 p.m., Nov. 26.

NEW YORK—Buffalo (Third Church): John Randall Dunn, Elmwood Music Hall, Virginia Street and Elmwood Avenue, 8:15 p.m., Dec. 1.
Elmira: Frank Bell, Regent Theater, East Water Street, 3 p.m., Nov. 26.
New York (Second Church): Paul Stark Seeley, Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., Dec. 1.

OHIO—Lancaster: Bliss Knapp, Church Edifice, North Broad Street, 8 p.m., Dec. 1.
Washington Court House: Edward A. Merritt, Memorial Hall, 8 p.m., Dec. 1.

OKLAHOMA—Guthrie: Prof. Hermann S. Hering, Guthrie Theater, 3 p.m., Nov. 19.
Muskogee (First Church): Prof. Hermann S. Hering, Hinton Theater, 8 p.m., Dec. 1.
Perry: Prof. Hermann S. Hering, Court House, 8 p.m., Nov. 20.
Sapulpa: John Randall Dunn, County Court House, 8 p.m., Nov. 21.

PENNSYLVANIA—Johnstown (Second Church): Bicknell Young, High School Auditorium, Market Street, 8 p.m., Nov. 28.
Philadelphia (Third Church): Ezra W. Palmer, Nixon's Grand, Broad Street and Montgomery Avenue, 3:30 p.m., Nov. 26.
Pittsburgh (First Church): Bicknell Young, Carnegie Music Hall, Schenley Park, 8:15 p.m., Nov. 27.
Washington: Willis F. Gross, Masonic Temple, West Wheeling Street, 8 p.m., Nov. 28.

TEXAS—Corsicana: John W. Doorly, Carnegie Library, 8 p.m., Nov. 28.
El Campo: Clarence C. Eaton, Melcher Opera House, 8 p.m., Dec. 1.

WISCONSIN—La Crosse: Bicknell Young, La Crosse Theater (note change), 8:15 p.m., Nov. 21.
Portage: George Shaw Cook, Home Theater, 2:30 p.m., Nov. 26.
West Bend: Frank Bell, Commercial Club Hall, 8:15 p.m., Nov. 30.

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Testimonies of Healing

Ten years ago I was persuaded to visit a Christian Science church one Sunday morning, and it was the grandest thing I ever did. I did not seem to understand or get much from the reading, although paying close attention, but there was something in the service that I had never experienced before in any other church,—a feeling of peace and harmony. After the service I promised my friend to attend the Wednesday evening meeting. At this meeting some remarkable testimonies of healing in Christian Science were given. It was all strange and wonderful to me. A gentleman to whom I was introduced gave me some literature and offered to lend me a copy of Science and Health, which was received two days later through the mail. I read the literature and studied the text-book.

At this time I was suffering from sleeplessness, and the least bit of noise would keep me awake; the ticking of a clock would so annoy me that I would have to get up and stop it, or put it out of the room. I had been studying Science and Health two weeks, when the thought came to me that if Christian Science was the truth I could be healed of this trouble. Under conditions which were not at all favorable, I therefore put into use my little understanding of Christian Science; that is, the understanding that God is Love and that God loved me. I did not sleep immediately and had to exercise some patience, but when my wife awoke me the next morning at six o'clock I found I had slept soundly the whole night and gotten the rest so much needed.

At work the next day the thought came to me, If Christian Science is the truth, then what? Fear seemed to take possession of me, for I saw the drink going and I loved my beer. Also, I would have to give up gambling, playing the races, smoking, and all the things which I thought made life worth living, so I began to fight for the things I thought I loved. I began to reason that to use them was only common sense and natural; but I remembered that Christian Science claims to be common sense. I thought of the book and of the author. Mrs. Eddy offered it as a "Key to the Scriptures," and I had to confess that to me it had been so, for it was the truth of the Bible which had healed me. That evening when I reached home I was honest with myself; I read and studied, and again found the rest so much desired. I was healed, and a short time afterward all desire for alcoholic drinks disappeared. I no longer felt the need of a sedative or a stimulant. I found what a poor substitute drink is for "the divine energies of Truth" (Science and Health, p. 186) that bring life more abundant in happiness, peace, and joy.

A month after this healing, while in the midst of a crowd of gamblers, I was healed of the desire for gambling. There came to my thought scenes of mothers waiting patiently, though fearfully, for their boys, wives waiting for their husbands, and family groups patiently waiting for their loved ones, whom they knew to be somewhere drinking or gambling. That was ten years ago, and the healing was permanent. Gambling is a bad sickness. I ought to know, for I tried hard to quit it. Now I understand what an illusion it all is. I had been following a will-o'-the-wisp, and Christian Science has given me in place of this the divine Principle, which is a pillar of cloud by day and of fire by night, leading me into paths of righteousness.

A short time after this came the healing of the tobacco habit of some twenty-five years' duration. I have worked at the cigar business all my life, but this healing completely destroyed all desire for tobacco. I found what a poor substitute it is for the peace and quiet of clean, right thinking. Christian Science has healed thousands of cases just like mine all over the world, bringing peace, health, happiness, and joy into these homes, throwing a new light on the hearthstones. Men have caught a vision of the Christ, and as a result of this vision those reborn are transformed by the renewing of their mind through Christian Science.

Mrs. Eddy says in Science and Health (p. 313), "Jesus of Nazareth was the most scientific man that ever trod the globe," and I say that Mrs. Eddy was the most scientific woman who ever lived. She has swept away the ashes of materialism, and with the gentle breeze of demonstration has fanned a spark of vital Christianity into a flame which is healing the sick and reforming the sinner. This flame has grown into a conflagration beyond the control of all who have tried to hinder the action of the purifying fire, the inspiration of Love. It is the eternal truth come down through the ages, and who or what can stop this revelation of the omnipotent, omnipresent, and omniscient God, our God?

JAMES P. EILENBERGER, New York, N. Y.



Over nine years ago I read Christian Science literature and the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, but I did not accept Science until a few years ago. At that time about every material remedy had been tried and exhausted. I was afraid to go on living, and very much afraid of death. For twelve years I had been an invalid, suffering from kidney disease (said to be in the last stages), bladder and stomach trouble, uterine weakness, and bowel inaction.

A lady with her husband, both interested in Science, came to live next door, and gave me some literature to read, including Science and Health. With the reading my condition began to improve and in three months I took treatment. Through patient obedience and study, with the practitioner lovingly pointing the way, health and strength have been regained. I rejoice as only those can who know what it is not even to walk out in the air and sunshine for years. I shall never forget a Christian Science lecture it was my privilege to attend in October, 1914, for that was the first time I had been out at night in twelve years.

We give thanks for the healing of disease, but our deepest gratitude is for the spiritual understanding of God and man which has come to us through the study of Christian Science. I am also grateful to Mrs. Eddy, who gave us this revelation of Truth, and for the faithful workers who publish the literature. I have had the privilege of becoming a member of The Mother Church, and my desire is to be a loyal, faithful Christian Scientist.—ALICE J. GITTINGS, Camas, Wash.

Fifteen years ago I was looking in every direction but the right one for physical harmony and mental peace. While making plans for an operation, I visited a friend who said, in reply to my questions about Christian Science, "I believe in the healing, but not in the religion." As she talked I was convinced of the reasonableness of the religion, but doubted its healing efficacy. (Two years later we had class instruction and were set right by the teacher.) As I remember it, I forgot about my physical condition after two weeks' treatment, but continued going to the practitioner for seventeen weeks, she dismissing me at the end of that time. In these years I have had deep grief and bitter experiences, but am now well and happy, learning daily that, as we are told on page 6 of Science and Health, "divine Love corrects and governs man."

I have many times voiced my gratitude for Christian Science in our mid-week meetings, and now think it time to send my testimony for publication, although mere words are

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not sufficient to express my heartfelt gratitude. That can be duly shown only in an honest endeavor to work out my own salvation and do what I may to lessen the world's woe.

VIVIA HARVEY SCHUSTER, Detroit, Mich.

For over five years I was a constant sufferer from chronic stomach and bowel disorders. During these years I had treatment from one of the best physicians in the town where I was then living, but received only temporary relief. A little more than nine years ago my attention was drawn to Christian Science by a member of the family in whose home I lived, who had been healed of stomach trouble by this Christly method. I bought a Bible, also a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and through the study and application of this wonderful revelation of Truth I was healed.

For this healing and many other blessings which have come to me through Christian Science I am very thankful, and am daily striving to put into practice what I understand of this practical religion. I rejoice to know what Paul meant when he counseled the Thessalonians to "pray without ceasing." Mrs. Eddy has made it very clear in our text-book (p. 4), where she says, "The habitual struggle to be always good is unceasing prayer."—JACOB M. SCHUSTER.

[Translated from the German]

It is impossible to describe in words the blessed influence which Christian Science has had upon my life. From childhood on I was greatly given to worrying and rarely was able truly to rejoice over anything, as I lived in constant fear of the future. My sister called my attention to Christian Science, but I had not yet grasped the subject when I experienced a severe blow, the sudden loss of a child.

Having taken up my abode near Dresden at the time, I would often go to see a dear Christian Science practitioner, who most lovingly pointed out to me the straight and narrow way which "leadeth unto life." During the darkest period of my life I was made to see that nothing can separate us from the love of God. Worries vanished through the recognition that I could cast all my care upon Him, as He cares for us all. I began to understand the beautiful teachings of Christian Science. While others believed me to be on the verge of despair, light had dawned within my consciousness; I had caught a glimpse of Truth. The practitioner who had shown me so much love gave me absent treatment a year later, when a child was born to us. The birth was painless, and the child is growing splendidly.

These lines are written in deep felt gratitude to God for Christian Science, as well as to all the dear ones who have helped me on the way of Truth.

FRAU ILONA MANNINGER, Ráczboly, Hungary.



I was led to study Christian Science through a healing I had before I understood anything about this teaching. For years I had suffered from ill health, and although I tried about every known material treatment, it was still impossible for me to do even the ordinary things of life. After my healing, which was instantaneous, my health improved steadily, until now I can do with ease more than was possible for years.

The healing occurred while I was on a visit to a friend who had just begun the study of Christian Science. Her improved mental and physical condition made me interested in everything she had to tell about Christian Science. The day following my arrival I was introduced to one of her neighbors who had been wonderfully healed, and her testimony, given in such a simple, honest, convincing way, made a deep impression on me. That afternoon I went with my friend to her practitioner, and while there heard other testimonies that deepened the impression already made, to such a degree that I asked for a treatment. This was given, and at the end, when the practitioner told me that I was healed and that I need never take any medicine for anything, I said, "That is lovely, if it is true." She assured me that it was true, and so it proved to be.

To be made free from bowel trouble, an ailment which had clung to me all my life, gave me a great desire to understand the healing power, and to accomplish this I read faithfully the Christian Science literature, getting at first only an occasional gleam of light. Little by little the truth was revealed, and now I know that the healing power is the God-power; that it is always here for us to use; that it is always active, and that all who seek shall find. I trust that I shall be able to pay my debt of gratitude to Christian Science by right thinking and right living.

JENNIE E. PIERCE, Paterson, N. J.



For several years I suffered from a stomach complaint which a well known local physician pronounced due to a malignant growth. In October, 1913, I was operated upon but was not relieved. The following February Christian Science was brought to my attention by a friend. I had no idea what it was, but was willing to try anything that would heal me. My friend talked to me that evening, and after the conversation I threw away the medicine I had been carrying with me. Two days later a Bible was purchased, also a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and a *Quarterly;* then I went to a practitioner and was given a treatment. Immediately after this I ate a substantial meal, the first in nine months, having been on a very light diet. I suffered no inconvenience whatever, and was completely healed in one treatment. During the next five days my weight increased considerably. The habit of using profane language and drinking intoxicating liquors was also overcome.

While I thank God daily for this healing, I also feel thankful for all that is being done for mankind today through Christian Science. Mrs. Eddy's words in the Preface of Science and Health (p. vii) have met a great need with me, "To those leaning on the sustaining infinite, today is big with blessings."—G. G. MCGARRAH, Wichita, Kan.

I have been interested in Christian Science for some time, having had an instantaneous healing a few years ago of so-called German measles. I have also been healed of eye trouble for which I had been wearing glasses for two years and which a reputable oculist had told me could only be corrected by wearing glasses all my life; also of a throat affection which I had had for a number of years and which a specialist had pronounced incurable.

In the fall of 1914 I had occasion to prove what Christian Science can do in a financial and business way. My husband lost his position in a small town on account of the general depression. We then came to Atlanta, and the only opportunity offered was one of starting a business of our own. To mortal sense, with conditions as they were at that time, this seemed an almost hopeless undertaking, especially to people without any capital. By help in Christian Science, however, we were enabled to see our way toward obtaining sufficient capital on which to begin a small printing business. My husband was a practical printer. I knew nothing of the

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business, but being most anxious to do anything to insure success, with the help of Christian Science I attempted the soliciting of business. Through the understanding that the one Mind governs, and knowing my relation to this Mind, I was enabled to succeed beyond my most sanguine expectations. We had so many beautiful proofs of the ever-presence of good that it would take too much space for me to tell of them, but I wish to acknowledge that everything we accomplished was due to the understanding of God as gained in Christian Science.

Since then a trial has come to me which without Christian Science would have been almost unbearable, but through the understanding of this teaching it was transformed into a most sacred and uplifting experience. I was enabled to see the perfect man, to know that there is no sorrow or separation, to realize that nothing can be destroyed in the divine Mind, and through this experience I have gained a much higher conception of universal man in the image of God. I have found Life and Love to be ever present, and sorrow to be only a belief which can be destroyed. I have not words to tell what this means to me.

I am most grateful for class instruction and for all the blessings which come to me daily in Christian Science. I gladly give thanks to God, and am most grateful to Mrs. Eddy and to all the Christian Scientists who have given kind and willing assistance.

LAURA BURCKEL MCDOWELL, Atlanta, Ga.

✧

In the Bible we read that as Paul journeyed in Athens he found an altar with this inscription: "TO THE UNKNOWN GOD." Only five years ago I too built altars to an unknown God, to one who I believed sent sickness and trials. I was therefore most miserable, and then it was that a dear friend gave me a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. This book has made me a Bible student and has taught me that we are now living in a spiritual universe, governed by our loving Father's perfect law, and that as John said, "Now are we the sons of God."

I realize more every day that we are the sons of God only as we reflect Life, Truth, and Love. So we must choose today whom we will serve,—whether it shall be an altar to "the unknown God" or "an offering pure of Love," as our Leader says (Hymnal, p. 243), "whereto God leadeth me."

Many times each day my heart goes out in gratitude for the Christian Science understanding of God.

ETTA RANDALL GILBERT, Plattsburg, N. Y.

✧

For a long time it has seemed to me that I ought to tell of the many blessings which I have received in Christian Science. This teaching was presented to me a few years ago by a young man with whom I was working, and the power of Truth began at once to take effect. At the time I was suffering from stomach and bowel trouble, nervousness, almost constant colds, and a general run-down condition. I was also a slave to tobacco and indulged freely in the use of alcoholic liquors. A copy of Science and Health was purchased, and I began an earnest study of it together with other Christian Science literature and the Bible. The result was that in an astonishingly short time the physical ailments disappeared, likewise all desire for liquor. With the aid of one Christian Science treatment the tobacco habit was overcome, and a few months later I was healed of an ulcerated tooth in a few treatments.

For all the physical healings much gratitude is felt, but that for which I am most grateful is the moral regeneration,—the spiritual uplift and the understanding of God and man,—and for the light that Christian Science throws on the Bible. My mother had often tried to persuade me to study the Scriptures, but I had always looked upon them as being too deep for me. Now I can see that they had to be unlocked first, and Christian Science has done this for me, so that instead of considering it a duty, it is now a pleasure to study them. Words can never express my gratitude to Mrs. Eddy for that wonderful book, "Science and Health with Key to the Scriptures," and her other writings. I am grateful for all the Christian Science literature, and above all thankful to God, the giver of all good.

MAURICE K. G. SMITH, San Francisco, Cal.

✧

It is only about two years since I took up the study of Christian Science, but many blessings have been received. I did not seek physical help; it was more a mental case. I had met with what seemed an almost unbearable sorrow, but through the work of a faithful practitioner and through reading Science and Health I was comforted. While studying earnestly in Science I have been able to demonstrate this practical and healing religion, and former ailments have disappeared. I was under a physician's care for over four years, suffering from sleeplessness, also acute kidney, bladder, and bowel troubles. All these have left me. I am well and strong, and do my own work.

For the physical freedom I am very grateful, but most of all for the unspeakable peace and spiritual uplift which we receive in Christian Science. My heart overflows with thankfulness to God, and with gratitude to our dear Leader, Mrs. Eddy, for this glorious truth.

MARIE E. LUNDIN, Chicago, Ill.

✧

In 1904 I first became a student of Christian Science. After a nervous breakdown in school, and suffering from sleeplessness for about seven years, I longed for death, which seemed the only solution to my problem. Not only was I suffering in a physical way, but from unrest because I had no assurance that God existed. The blind faith of childhood had been shattered when I arrived at the stage of progress where proof was demanded before acceptance. A kind teacher had often quoted to us a thought from the Bible, that if one is willing to do the Father's will he shall be taught it, and in weary nights of struggle this seemed my only hope. I am confident that Christian Science came in answer to this desire to know God's will.

While I took treatment for physical ills, yet from the first hope was revived and peace restored. My healing was slow, as it was many months before false trusts were broken down and I was ready to admit that God is our only Life. I am now grateful that I had to learn this. Glasses have been laid aside as not needed, teaching has become a joy instead of a burden, a broken arm has been set without pain and perfectly healed in a few weeks; indeed I have been kept well and happy.

When I think of these blessings, should I not be grateful to God for the Discoverer and Founder of Christian Science, Mrs. Eddy?—FLORENCE V. BOOKWALTER, Dayton, Ohio.

✧

It is several years since through the instrumentality of a dear friend I first became interested in Christian Science. I shall never forget my experience when I attended my first service in a Christian Science church and the inspiration I received, especially during the beautiful solemnity of the period allowed for silent prayer. Naturally my interest was aroused, and I read with profit a copy of the *Sentinel* which

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had been given me. I was not satisfied, however, until I obtained a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, from the public library. This I was able to borrow for about six weeks and from the study of it I derived much light.

When the time came to part with the book it was like giving up a treasure. Although I was privileged to read many of the pamphlets and much of the other literature issued from the publishing house, I was not satisfied until I became the happy possessor of a copy of Science and Health of my own. It meant many acts of self-denial, but my heart was full of gratitude when I found upon counting up my savings that I had more than sufficient to purchase the book. After studying a few weeks the liquor and tobacco habits left me, and I have had no desire for these things since.

For the healing of many phases of discord I am indeed grateful. I find that if error of whatever form tries to assert itself, the application of the truth as taught in Christian Science is sufficient to make it disappear into its native nothingness. It is indeed a beautiful experience to become interested in something which is perfectly good, and to know that God is omnipotent, omnipresent, omniscient. For the help received through the church services I am deeply grateful, as they have enabled me to make many demonstrations over domestic and financial anxieties, and to see what appeared to be mountains of trouble disappear like mist before the summer sun. Truly have I realized that divine Love has met my every need.

Christian Science has changed my outlook on life, and I am striving each day to rise into a higher sense of Life and Love, and to see God as He is, to know that He is ever present. The thought that God is Love fills me with joy and gratitude, and I can never sufficiently express my appreciation of the help received through the discovery by our revered Leader, Mrs. Eddy, and also for the many means she has provided whereby we may attain to a greater knowledge of this truth.

JAMES STEPHEN CURRIER, London S.E., England.

✧

It is with a feeling of deep gratitude for the understanding of the Bible which I have gained through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy that this testimony is written. I was healed of serious rupture of long standing, also of severe headache, through Christian Science treatment. I had reached the mental state which knows no peace or rest, and was in fact very sick both mentally and physically at the time the text-book was given me to read, about eight years ago. Physicians had said there was no cure for me; that I was a physical wreck.

Added to the physical suffering, I was in deep sorrow, and my grief seemed beyond human endurance. With it all I was tired of living at the time I began to read the chapter entitled Prayer in Science and Health. I cannot express the joy that came with the realization that God does not send sickness and sorrow to His children; that I had a right to life, health, and happiness. Since coming into Christian Science I have had many difficulties to surmount, but with my understanding of Truth and the help of a practitioner I have been able to rise above them. The way has seemed dark at times, but by clinging steadfastly to God and knowing that He is Love and an ever present help, relief has never failed in the hour of need. I cannot express my thankfulness to God, also my gratitude to Mrs. Eddy for this understanding of Truth. Christian Science has brought that peace "which passeth all understanding." I am also deeply grateful to all who have helped me.—MAMIE FOSTER, Fort Worth, Texas.

From Our Exchanges

[*The Congregationalist and Christian World*]

The Pilgrim fathers were builders of a new civilization. They did not come here to propagate Congregationalism. They had minds large enough to grasp the conception of a real kingdom of God on earth. Their labors, their hopes, their prayers are keyed to the idea of brotherhood, embodying itself in institutions, laws, and customs, and of permeating the very atmosphere in which children should grow to manhood and womanhood.

We of today are face to face with the same duty and the same opportunity. The industrial structure founded by the Pilgrims on justice and righteousness threatens to fall before the assaults of force on both sides the social gulf that emphasizes personal advantage rather than the common welfare. The structure of world civilization itself seems at times on the verge of collapsing. Into its foundations has never been put enough moral granite to sustain the vast material growth and expansion. The Christianity of Jesus Christ, mediated through the witness-bearing and practices of Christians, must be brought to bear not only upon the preservation of all that is best in the civilization of the past, but upon the making of a new civilization in fuller accord with the mind of Christ.

[A. E. Whitman in *The Methodist Recorder*]

Life can be a very tame, insipid thing, or it may be exhilarating, sparkling like wine; it will depend upon the cause to which life is devoted. Life is made great by the purpose to which life is yoked. You may give a banquet to a thousand, and heaven may not even note it in the log-book. You may give a cup of cold water in the name of the King, and all the angels of heaven shall crowd about the gates of the celestial city to witness the deed, and the reward is sure. It is not what you do, nor how long you take in doing it, but rather why you live and strive. Is there a flaming love behind the simple deed? Is there a full consecration that like a golden thread runs through the warp and woof of your life? Then, whenever you are taken it shall be said of you: "It is finished." "Well done, good and faithful servant."

[*Pacific Christian Advocate*]

It is more than trite, it is true, to declare this a crisis hour. National life, international life, is in the crucible. The church, organized Christianity, is passing through the sifting process. New adjustments are demanded to meet new conditions. But the deepest need is vision, a vision of the holy, just, fatherlike God of Jesus Christ. The sight of God is the cure of the world's pessimism, the healing of its heart wounds, the sure stay of every man and woman who is struggling for the best of life. With this vision, fate cannot subdue him, circumstances can neither make nor mar him, the backward pull of heredity is powerless to stay his progress toward truth and justice, for he has seen God, who is holy and just, and that is the assurance to him that truth and justice must finally prevail.

[Rev. W. Fuller Gooch in *The Christian*]

The great need today is of heralds, men and women, Spirit filled, Spirit taught, Spirit led, whose one end and aim shall be to sound out the message of God and summon men to hear the voice which calls from heaven; men and women like those in Thessalonica, from whom "sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place."

Men can never be reached savingly by negations or by

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surmises. The accent of conviction is essential to successful preaching. Men are crying out for verities, certainties, and realities. These, concerning the things of God, can only be found in the revelation He has given; and therefore if we are to speak and testify with "signs following," we must ourselves be sure of and true to the law and the testimony as given in the Scriptures. We must act on the apostolic injunction which says, "Take heed unto thyself, and unto the doctrine; . . . for in doing this thou shalt both save thyself, and them that hear thee."

[*The Christian Work*]

The one reason why we say with confidence that so long as a man holds to the evangelical views he may stay in his denomination, although he may differ somewhat from a majority of his fellow denominationalists in his interpretation of certain doctrines, is that these interpretations are constantly changing and are tending with every year to be less and less fixed in form, and, most important of all, the interpretations of the few today are the interpretations of the many tomorrow.

[*The Christian Intelligencer*]

The events of the time command all men everywhere to repent. And those who have left their first love are under special obligation to return unto the Lord and to be faithful to their light. The one clear path which is blazed for us all by the fiery trials of our modern world is that of obedience to Christ. It is the way of holiness, of love, of service, of sacrifice. Along that pathway lies the healing of our sorrows and the insight which will discover that "the judgments of the Lord are true and righteous altogether."

[*Western Christian Advocate*]

God can only trust power to the man in whom the Spirit of Christ dwells. If it is heaven-born power it will purify itself and be pledged by tears and crucifixions to the honor of God and the service of man. It will be emptied of presumption, fraught with prayer, separated from evil, and identified with all things of Christ. The baptism of power and of the Holy Spirit, for which many men have prayed and continue to pray, is to be trusted to men only when it is absolutely one with holy love.

[*The Universalist Leader*]

The old way of the church was to set itself apart from the world, and to try to call the people out of the world and into the church. The new way is different; the church is designed to be the method of introducing religion into the world. This is the new way, and yet it is the way as old as the Master. His purpose and method was to bring the kingdom of heaven into the world, and after all these centuries the religious world is getting closer to the old ideal.

[*The Church Family Newspaper*]

There can be no doubt that the church of Christ has reached a momentous crisis in her history. She is being tested as never before. The horizon is black with ominous clouds. But above the storm and the strife comes the message clear and unmistakable: "Be still, and know that I am God." The present temptation is to forget God, and when peace is declared the danger will be even greater.

[*The Biblical World*]

Jesus himself would tell us that if we really believe what he teaches we have only to shape our lives by that teaching, cost what it may. Nor is this a new legalism. Ideals are not statutes to be obeyed, but goals to be reached. If he is the way, we walk by him and toward him. An ideal works when men work toward the ideal.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

As the advertising pages of the *Journal* and *Herold* go to press the 20th of the month, to insure publication in a desired number requests for changes in a church or practitioner's card should reach the Publishing Society at least six weeks previous to the actual date of issue.

"Law and Work," one of the pamphlets recently issued by the Publishing Society, is now printed in the New York point system, and the American Braille system of type for the use of the blind. For convenience in reading, the pamphlet has been printed in two volumes, and may be purchased at the following prices: Single copy (in two parts), prepaid, $1.00; six or more copies, prepaid to one address, each 75 cents. When ordering please specify whether the New York point or the American Braille system is desired. Arrangements have also been made to issue this pamphlet in the English Braille system, and copies will be on sale at a later date.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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

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The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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

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Der Herold der Christian Science

Published Monthly

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

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CHRISTIAN SCIENCE HEALING VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 13

Boston, November 25, 1916

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

Hankow and its environs is one of the greatest egg producing regions in China, shipping to Chinese and foreign ports over 16,197,000 pieces of fresh whole eggs, valued at $53,531, during the year 1915,—this is in addition to 12,347,867 pounds of frozen egg exports, valued at $462,716. Of the egg products exported, dried albumen is far in excess of the others, totaling during 1915 over 2,207,000 pounds, valued at $737,358. Liquid egg yolk is second, with 7,692,000 pounds, valued at $417,363. Dried egg yolk is third, with an exportation of 2,752,000 pounds, valued at $320,592. Upon the arrival of the eggs at the factory they are subjected to a candle test, then washed and brought into the breaking room, where the yolks and whites are separated. The liquid albumen is then allowed to ferment for two or three days, during which time the clear liquid settles to the bottom of the barrels and is drawn off into pails by means of a stopcock. During the process of fermentation the acidity of the albumen becomes rather high, and in order to neutralize this an alkaline substance, usually ammonia, is added until litmus gives the alkaline test. The final stage in the conversion process is the drying of the albumen in shallow metal pans previously coated with vaseline, which takes place in steam heated rooms ranging in temperature from 130 to 140 degrees Fahrenheit. When completely dry the albumen is packed in wooden boxes lined with metal, zinc being used as a rule. Shipments are generally made in 100 to 120 pound cases.

Singapore, in the Straits Settlements, has a fortunate geographical position at a point where practically all shipping from Europe to the Far East, and *vice versa*, must pass. Sir Stamford Raffles in 1819 established the settlement of Singapore on a practically uninhabited island, which has today developed into the seventh port of the world in point of tonnage. The port facilities at Singapore are extensive, and have been improved during the last ten years by dredging, filling swamp lands, and the erection of dry docks and warehouses at an expenditure of some thirty million dollars. The harbor is well protected by near-by islands and has improved docking and coaling facilities. Although but eighty miles from the equator, the average mean temperature is only 82.1 degrees Fahrenheit, with practically no variation during the year. The average annual rainfall is about ninety-five inches, well distributed throughout the year.

About eight million four hundred and ninety-two thousand dollars is to be spent in the renovation of a certain quarter of Marseilles, France, which, situated between the stock exchange and the post office, forms a quadrangle of 699,660 square feet in the heart of the business section. In this quarter 534 houses, dating from the seventeenth and eighteenth centuries, occupied 473,616 square feet, leaving only 226,044 square feet for thirty-six streets and squares. The new project assigns 397,514 square feet to new streets and squares, and leaves 302,116 square feet for building purposes. Many of these antiquated buildings have already been removed, and plans for reconstruction of this quarter will without doubt be made shortly after the close of the war.

Progress has been made by the United States Bureau of Standards in the preparation of the text for the joint research with the Pennsylvania Railroad on ingots and their characteristics as shown in the quality of rails made from several types and methods of manufacture. It is also stated that an investigation on rails has progressed to such a point that the reports on the Great Northern Railroad and Pennsylvania Railroad rails which have failed by transverse fissure will be finished shortly, when the chemical work is done. The completion of these reports will make it possible for the redesigning of the alternating stress machine for rail investigation to be pushed to completion.

Colombia has protested to the United States against the new canal route treaty with Nicaragua, on the ground that the granting of a ninety-nine year lease by Nicaragua of Great Corn and Little Corn Islands is a denial of Colombian sovereignty in those islands. Colombia claims that the islands, though recently subject to Nicaraguan administration, are part of her territory under the cedula of Nov. 30, 1804, issued by the King of Spain to demarcate the various Spanish provinces in the New World. The islands are not claimed to be of any special value except strategically. They lie about ten miles off the coast and have about two thousand population.

The Massachusetts Agricultural College Extension Service has issued a bulletin entitled "The Cost of Milk Production." The results are based on the experiments and data of the five state experiment stations in Massachusetts, Connecticut, New Hampshire, New Jersey, and New York, and the bulletin states that the average cost of milk production to the farmer is 4.31 cents a quart. The average cost of producing milk in Massachusetts, according to the bulletin, is 5.38 cents a quart, in Connecticut 4.78 cents, in New Hampshire 4.13 cents, in New Jersey 3.70 cents, and in New York 4.31 cents.

In the past fiscal year, ending March 31, eighteen labor disputes were dealt with in the Dominion of Canada under the industrial disputes act, or as it is more generally known, the Lemieux act. Of these, boards of conciliation settled seventeen, and the result of one was still pending at the close of the year. Since the adoption of the act in 1907 there have been in all 191 applications from employers and employees to adjust labor disputes, and conciliation boards were granted on 169 of these, with the result that in all but twenty cases strikes were averted.

The first real exchange professorship ever entered into by the University of Washington at Seattle was established recently, when the board of regents authorized the exchange of language professors between the University of Washington and the University of Chile. Prof. Charles Strong of the Spanish department of the university will go to Santiago, Chile, Feb. 1, to teach the English language and literature for one year in the Institute Commercial, a division of the University of Chile. The University of Chile will send Prof. Benjamin O. Lorca, head of the department of English, who will teach Spanish.

Of Asiatic Russia, western Siberia is the most important section agriculturally and is the most thickly settled. Out of a total population for Siberia of 11,500,000, nearly nine million are settled on the plains of western Siberia and in the foothills of the Altai. These plains stretch across the continent for almost twelve hundred miles without a break to the Altai Mountains and are watered by the great rivers of Siberia, the Ob, the Irtish, and the Yenisei.

According to the annual report of the secretary for mines, southern Rhodesia, for the year 1915, the number of producers of gold from reef claims was 489; there were also nineteen producers of alluvial gold, mainly from the Angwa River. Three mines in the country produced 27.6 per cent of the total output,—the Shamva, the Globe and Phoenix, and the Cam and Motor. The value of the 1915 output was $18,605,446. The monthly average of Europeans employed in mining operations was 1819; that of natives, 37,928.

Hobart, situated near the mouth of the river Derwent, possesses one of the best harbors in Australia. Vessels of the largest size can be easily accommodated, and the open roadstead furnishes excellent anchorage, while the pier accommodations are equal to any demands that may be made upon them. The total number of steamers and sailing vessels entering the port of Hobart in 1915 was 596, with a net tonnage of 659,568. The number departing was 601, with a net tonnage of 667,579.

The world's entire supply of gold in coins or bars in circulation or in banks or Government treasuries is estimated at the equivalent in weight and value of about eight billion dollars. Figuring at 25.8 grains to the dollar and 4900 grains to the cubic inch, this quantity of gold would be contained in a sixty foot cube.

The United States Department of Agriculture for 1915 shows that Montana leads the twelve principal agricultural states of the country in the average per acre production of wheat, oats, barley, flax, potatoes, and rye. In fifteen years the farm value of these products in Montana has increased more than seven hundred fold.

In the *Panama Canal Record* for Oct. 11 an interesting computation is published to show that the aggregate length of the 149 ships passing through the canal in July last was approximately 10.2 miles.

Peanuts are grown to some extent in Madagascar by the natives, principally in the villages of the interior. About eighteen thousand acres are said to be devoted to their culture.

Baton Rouge, the capital city of Louisiana, two hundred and twenty miles from the sea, on Oct. 17 celebrated her official designation as a port of entry.

The copper production of Cuba for 1915 was 200,000 tons, valued at $2,200,000.

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Christian Science Sentinel

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

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The Eternal Now

LOUISE KNIGHT WHEATLEY

THERE is perhaps no more favorite method whereby the so-called human mind attempts to defeat or to delay a Christian Science healing than that which continually puts it off until tomorrow. All good is ours today, and we have a right to receive it; yet that mind which is ever enmity to God, good, would fain persuade us to overlook the golden possibilities of the eternal now in pursuing that evanescent thing called tomorrow, which, like some frail will-o'-the-wisp, dances ever alluringly just a step ahead of us, but is never reached.

It is not only the so-called patient in Christian Science, but the so-called practitioner as well, who sometimes seems to succumb to this fallacious argument whereby the realization of God's goodness to His children is indefinitely postponed. Every treatment should be given with the firm conviction that it is the only one which will ever be needed, that the work is completed, then and there. A student of Christian Science who was noted for his instantaneous demonstrations was once asked the reason for his success. "I never take into account the possibility of a tomorrow," was the reply. "I always work as if today were my first, last, and only chance to heal the case."

This may partially explain why cases which to human sense seem critical are often healed so quickly that the world would say a miracle had been wrought. Christian Science treatment has been asked for only as a last resort, when the physicians and family have given up all hope and the patient appears to be passing on. The Scientist called in such an emergency instantly recognizes that the work must be done quickly, if at all. There is no chance here to postpone the issue. Seeing the patient again tomorrow will not do. It is a quick, hand-to-hand encounter with the "last enemy," and everybody knows it. In such instances, spurred on by the exigency of the moment, and realizing as perhaps never before the utter insufficiency of human help to meet the situation, the practitioner often rises to such calm heights of spiritual exaltation that the sick man has been known to rise from his bed, and walk.

Why should we not be just as much in earnest in all cases? The man who lay at the pool of Bethesda, waiting to be healed, was not in imminent danger of passing on. If Jesus had not come by that day the chances are the patient sufferer would have been at his accustomed post again tomorrow, just as he had been for the last thirty and eight years. Although the Master knew that "he had been now a long time in that case," he saw no reason why he should be a long time getting out of it. There was one quick, simple, unanswerable word of command, and the work was done. That was Jesus' way. We have no record of any case of healing begun today and finished tomorrow. He lived in the eternal now, wherein his Father's omnipotence was all sufficient.

But what about similar so-called chronic cases of today? Are we not sometimes like those of old whom Jesus rebuked because they maintained "there are yet four months, and then cometh harvest"? Christian Science reiterates, "Now is the time for so-called material pains and material pleasures to pass away, for both are unreal, because impossible in Science" (Science and Health, p. 39). Yet when a belief of many years' standing presents itself at the door of our consciousness to be healed, calling itself a man who has it, do we not sometimes become so mesmerized by this belief of "time" that we have even been known to take his case by the week, or possibly by the month, at what we consider to be a generously reduced price? Truly, the ways are many and devious whereby the adversary will seek to nullify a Christian Science treatment, even to the extent of persuading the very practitioner himself to lend a hand!

It is obvious that if we thought the patient would be healed on Monday, we would not arrange to continue the work until Saturday; and if he is not to be healed until Saturday, why begin on Monday? This stupefying belief of time never laid its spell upon the clear consciousness of our Master. When he had need to be at the other side of the lake, he entered the ship, and they were at the other shore "immediately." The dictionary defines the word immediately as meaning, "Without interval of time; without delay; straightway; instantly; at once." Why is it that the followers of the Christ today do not reach more quickly the haven where they would be? Why do we not reach the other side of the lake "immediately"? Simply because we do not know that we can.

When one awakens from a dream, how long does it take for the dream to disappear? Although one might have been all night in getting to sleep, he could wake up in an instant. Suppose we were dreaming of a castle perched on beetling crags far above a swiftly rushing river, in which we were held a prisoner: would the castle have to fall into ruins before we could get out? Would long years have to elapse, wherein mortar would disintegrate, and stones crumble, and iron bars rust, and hinges break, in order that we might go free? Yet the whole of mortal existence is but a dream of pain and pleasure in matter, no more real than the dream-castle, did we but know it. Mrs. Eddy says (Science and Health, p. 530): "The history of error is a dream-narrative. The dream has no reality, no intelligence, no mind; therefore the dreamer and dream are one, for neither is true nor real." Then what is the quickest, surest, sanest, simplest way to destroy the dream-castle wherein we feel ourselves imprisoned? Is it not just to wake up?

It seems so easy to see this about the fantasies of a dream! Why not try to see it also of those grim prison-houses of disease, sin, sorrow, want, and woe, wherein we fancy in our waking moments that we sometimes dwell? Those whose eyes are shut are not the only ones who dream. In her famous sleep-walking scene, one watcher says of Lady Macbeth, "See, her eyes are open." "Aye," replies the other, "but their sense is shut." Let us arouse ourselves from the belief of any consciousness apart from God. Mortal mind would fain prolong this dream. "You have been sick a good while," it says. "Your system needs to be built up. You cannot expect to get well in a moment. All this takes time."

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Does it? How long did it take for the dream-castle to go? You once believed yourself a prisoner there. But were you? Your present belief in sickness, or discord of any sort, is no more real than that castle, and can be destroyed by the same simple process. Where does it go? To the same place where the dream-castle goes when you wake up. Where did it come from? From just the same place that the dream-castle came from. There is no use in speculating as to where error comes from. There is no use looking for the origin of evil, for it has none. Do we not sometimes get so busy "uncovering error" that we forget to thank God because there is no reality in error?

What matters the type, length, breadth, thickness, and general appearance of our dream-castle? Who cares who built it, and when? Will the illusion vanish any more quickly after we once decide whether its style of architecture is Gothic, Renaissance, or early English? Will it help us to wake up to know whether it is built of granite, marble, or only of stones from the river bed below? And if we cannot figure it out for ourselves, will it expedite matters any to call in some one else to look at it and tell us its name?

Who gave the names to everything mortal and material in the first place? Mrs. Eddy says, "Beholding the creations of his own dream and calling them real and God-given, Adam —*alias* error—gives them names" (Science and Health, p. 528). Why prolong the dream? Since the one object of Adam, or error, is to prevent us from waking up, it would keep us at work indefinitely counting the windows and doors of our castle, if it could. It would keep us forever staring at matter, if it had its way. But why give so much flattering consideration to anything so obviously false? The one point which should interest us is this: How are we to get out?

The important thing then is to wake up. When this is done the dream-castle will disappear of its own accord, because there is nothing else left for it to do. Then let us cease our hopeless contemplation of our prison walls. Have we not already stared at them long enough? Let us know that it never existed in God's beautiful realm of the real, and that we were consequently never in it. Let us realize that inharmony of any kind is no part of man, that it cannot attach itself to man, nor call itself either the dream or the dreamer. Let us remember, instead, that we are living in God's eternal now, wherein no laggard element of time can ever enter, where no stone walls crumble, but where all is as perfect and harmonious and complete as in that primal hour when Mind spoke, "and it was so."

Destroying the Evidence

J. THOMAS MUMFORD

THE real Christian Scientist is not discouraged by criticisms ignorantly made against Christian Science, even though they seem severe. Jesus said, "These things will they do unto you, because they have not known the Father, nor me," and the reason given by Paul for his part in the persecution of Christians was that he did it ignorantly, thinking that he was doing God a service. Jesus said to the Jews, "Ye do err, not knowing the scriptures, nor the power of God." When he was hanging on the cross he said of his persecutors, "Father, forgive them; for they know not what they do." The criticisms offered against Christian Science may seem to those who use them to supply good reasons for opposition, but to those who are enlightened along spiritual lines, they are utterly without foundation.

Many of these criticisms are attempts to minimize the evidence, so as to make it less convincing. In the twelfth chapter of John we see that many were attracted to Jesus because of the great works of healing which he did, but "they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." That is, they wanted to see the evidence. But, it is added at the tenth verse, "the chief priests consulted that they might put Lazarus also to death; because that by reason of him many . . . believed on Jesus." That is, they consulted how they might destroy the evidence of Christ's power over death and the grave.

To the enlightened and spiritual it seems astounding that people will study to destroy the evidence of "God with us," and try to put out of the way anything which will place the power of God, good, above mortal limitations. They do it, however, because they are not acquainted with the true nature of God, and the real man made in His image and likeness.

The attempt to destroy the evidence of God's power over sin, disease, and death has been peculiar to mortal mind in all the ages. The history of the world is largely characterized by the effort of mortal mind to rule God out of His own universe, and to minimize the evidence of His hand in human affairs. On the day of Pentecost some critics tried to weaken the evidence at hand by saying, "These men are full of new wine." After the crucifixion the rulers attempted to destroy the evidence of Christ's power over death. To do this they placed a guard about the sepulcher, and after the great event had taken place and the soldiers had fled into the city and told what had occurred, they bribed them to say that the disciples had taken the body of Jesus away while they slept.

Criticism against divine Science is of the same nature today. The attempt is even made to show by sermons and the printed page that God is not healing the sick through spiritual means, and that Christian Science is akin to suggestion or hypnotism. The man born blind who was healed was a living testimonial of the Christ-power over disease and human limitations, but to destroy this evidence the Jews cast him out of the synagogue. Contact with a man like that was obviously dangerous to the old way of thinking. In these days the attempt is made to have it appear that there was virtue in the clay with which Jesus anointed the blind man's eyes, and that it did not take quite so much power when the clay was used. What is this but an attempt to weaken the evidence?

In the dark ages, when a man had an advanced thought which brought him nearer to the right conception of God and man, he was burned at the stake, or otherwise put out of the way. In the old way of thinking he was considered a dangerous person. This kept the evidence in the background and the world was impoverished thereby. Who knows what advancement might have been made in spiritual enlightenment had such men as John Huss, John Tyndall, and hundreds of others been permitted to preach the truth as they understood it without hindrance? We owe much to religious liberty and to the freedom of the press, and that is one reason why such great progress is being made in this day and age.

Nothing deserves to survive that cannot bear the light of honest and sincere investigation. If it is not the truth, it will come to naught; if it is the truth, it will prevail. In the words of the poet Bryant:—

> Truth crushed to earth shall rise again,—
> The eternal years of God are hers.

Christian Science is not injured by criticism. Many have been led into Science by the statements of some overzealous critic. We are informed that "the wrath of man shall praise

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thee: the remainder of wrath shalt thou restrain." The one who seeks to destroy the evidence of the ever present divine Life is blinded by the god of this world (material sense), but some day this blindness will disappear and together we shall all see as God sees and know as God knows.

Spiritual Awakening

BRIGMAN C. ODOM

CLEAN hands and a pure heart are requisite to communion with the ever present Father. To reflect Love and at the same time to harbor thoughts of resentment is foreign to reason. The psalmist said, "If I regard iniquity in my heart, the Lord will not hear me." Things that are wholly at variance cannot dwell together, for as our Master declared, "No man can serve two masters." According to Christian Science, spiritual man, the image and likeness of his Maker, is as free from infection as are the stars. A mortal awaking to this truth finds himself on the highway leading to complete emancipation from error. This indicates that the process of regeneration is one of spiritual awakening.

The seers of the Old Testament caught occasional glimpses of spiritual truth and made practical use of it. Abraham, through his acute spiritual sense, was awakened to a recognition of God as the Almighty, a God who is all-power. The perception of God as omnipotent was the beginning of Abraham's fitness to be a father of many nations, and the mark of his greatness was his ready and willing obedience to every call of duty. The liberal educational training of Moses—his varied experience in human affairs, his good judgment, his courageous nature, coupled with his spiritual discernment—made him a safe spiritual guide and counselor. The special work of Isaiah was to emphasize the mission of Israel. He saw clearly the spiritual ideal, and strove to lift the thought of his people to an apprehension of that spiritual reality. Isaiah made forceful appeal for complete turning away from all unrighteous living, and strongly urged the necessity for an awakened and enlightened sense of glories and realities supernal. He said, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

Christ Jesus was "the way, the truth, and the life;" hence he was able to present a ministry applicable for all time to the physical and spiritual needs of humanity. Mrs. Eddy says, "Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death" (Science and Health, p. 25). He it was who declared: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." This brazen serpent, upon which those bitten by poisonous reptiles could look and be healed, was symbolic of the spiritual teachings of the uplifted thought of Jesus the Christ.

The New Testament abounds in the moral and spiritual instructions of the Master, the Sermon on the Mount being the most notable, since it touches practically every phase of human experience. One who perceives the truths therein taught gains a new outlook upon life, and goes forth to fight all his seeming battles with assurance of victory, remembering that "with God all things are possible." These blessings, however, come only to those who are striving to do the will of the Father. Again we read in Science and Health (p. 25): "Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. . . . We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to bestow upon us."

The angel of the Lord—spiritual intuition and guidance—appears to every one at times, but unlike Moses, many fail to "turn aside, and see this great sight, why the bush is not burnt," and hence do not receive the call to higher and better work, with its inevitable rewards of present material supply and the higher manifestations of Love,—goodness, gentleness, joy, peace, and progress. This vision is not experienced until human thought is awakened to the recognition and realization of good, divine Principle, as the only intelligence and might. Then, conscious of the divine allness and protection, one can have no temptation to go in the way of the ungodly and can realize no pleasure or profit from sinful indulgence, but such a one finds delight in the truth of Life and abides in the consciousness of divine Love. Accordingly, he that rejects, through the law of divine Mind, the false for the true, the selfish for the unselfish, the impure for the pure, shall be, in the prophet's words, "like a watered garden, and like a spring of water, whose waters fail not."

Why Study the Manual?

GIZELLA VON WALTHERR

THE following account illustrates the fact that the desire to be obedient to one of the by-laws contained in the Manual of The Mother Church proved the truth of these words of our Master: "According to your faith be it unto you." The present-day value and applicability of that truth is thus restated by Mrs. Eddy: "To those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii). The by-law referred to is one of the group under Article VIII, entitled "Guidance of Members," and Section 14 reads: "It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this Church."

At the close of last year a student of Christian Science was pondering the meaning of this by-law. She was not a subscriber to the periodicals, because she felt that she belonged to that group of truth-seekers who cannot afford to subscribe for them, and who sometimes read them in the Christian Science reading-rooms and occasionally, but very rarely, purchase them. In pondering over the meaning of this by-law she finally came to the conclusion that it was inconsistent for any student of Christian Science to believe that one cannot afford a good thing which is essentially helpful in the process of one's spiritual growth. She also perceived that this might be made an opportunity to prove her faith by her works. There was the by-law, and she desired to obey it, but was it possible to do so when she did not have the money needed for the subscriptions?

At that time her financial status was rather unsettled, but she decided to depend on divine Love to show her the way. A few days later she unexpectedly received the sum necessary for a year's subscription to the *Sentinel*, *Journal*, and *Monitor*, but she put it aside, thinking that it would be a good plan to enter her subscriptions from the first of the year and thus start the new year right. A few weeks later, in a moment when spiritual vigilance was not exercised, the money which had come so beautifully in answer to a right desire, the desire of being obedient to the above mentioned by-law, was inadvertently spent for something else.

Then came the test of her faith in the present-day applicability of the statement, "According to your faith be it unto you." She felt tempted to condemn herself for not sending in her subscription at once, but the words from

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Science and Health, "To those leaning on the sustaining infinite, today is big with blessings," came to her troubled spirit like a gentle benediction, and she was grateful for the blessed teaching of Christian Science. A few days went by without any apparent results, but the conviction abided that if it was right to obey a by-law, it was also possible to do so.

The necessary funds with which to subscribe for the periodicals came to her for the second time without any effort on her own part. Needless to say she sent the money right on to the Publishing Society. While she is joyfully grateful to receive these periodicals regularly, she is by far more grateful for this additional proof of the fact that the Christian Scientist who tries to obey the spirit and the letter of the Church Manual is already blessed. Our revered Leader wrote: "Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner" (The First Church of Christ, Scientist, and Miscellany, p. 230).

Even so; we need our Church Manual because, while we know the Bible contains the truth, it is only by faithfully obeying the rules laid down that the Scientist gains the ability to silence all arguments to the contrary. All men can see that an intelligent understanding of God, the inevitable result of studying and applying Christian Science, proves the truths contained in the Bible to be true today.

"Our only preachers"

HELEN FRIEND-ROBINSON

In the Explanatory Note found in the *Quarterly* we read that "the Bible and the Christian Science text-book are our only preachers," and the longer we study this Christ Science the more we appreciate the wisdom of our Leader in giving us these impersonal preachers.

Several years ago, when the writer was very young in Christian Science, the time came when the term of office of the readers in The Mother Church had expired and new readers were chosen to take their place. To many this may seem a prosaic statement and a very ordinary course of procedure, but to me it was an event fraught with vital issues in my spiritual development. About two years prior to this I had found my way to The Mother Church in great mental anguish, as well as burdened with many serious physical ailments (one internal condition being so serious that the only relief offered me was a surgical operation), and I was instantaneously healed during this my first visit.

It was while the first reader was reading the "scientific statement of being" (Science and Health, p. 468), which is read at the Sunday services of all the Christian Science churches throughout the world, that I felt the spiritual uplift which freed me permanently from all those terrible sufferings of so many years' standing. I knew that it was the spiritual influence of divine Truth, the absolute power of the word of God which had healed me; nevertheless, as time went on, quite unconsciously to myself I was forming a halo about the personality of those readers, which was not only retarding my own spiritual growth but perhaps adding as well an unnecessary burden to the readers, which they would later have to overcome. I had received healing under their ministry, and to my undeveloped sense this justified me in thinking that no other readers could ever bring out the meaning of the divine message as they did. Every intonation was treasured; every statement became imbued with a personal interest, until I was drifting perilously near the brink of breaking the first commandment, "Thou shalt have no other gods before me."

And so it came about that when these readers, the only ones at that time whom I had ever heard read our Lesson-Sermons, were to retire and their places to be filled by strangers, I rebelled in my secret heart and for a time felt that the reading could never seem quite the same to me again. This experience proves again the wonderful foresight of our dear Leader when she made the by-law (Manual, Art. I, Sect. 4) limiting the term of office of the readers in The Mother Church to three years of service. I thought I had listened to the truth only, but this change of readers awoke me to the fact that in my consciousness I was losing sight of the absolute truth laid down in the text-books which Mrs. Eddy had ordained as "our only preachers," because of the pleasing manner in which the truth was being presented to me; in other words, I was straying from entire reliance upon Principle.

Fortunately my sense of loss and change lasted only for a moment, but the lesson derived from this experience has been long and far reaching. The dream was soon broken, as I gave myself a good mental "shaking-up" and asked myself some very searching questions, at the end of which time I reached this conclusion: that if I went to church to hear the truth and nothing but the truth, it could not matter to me what particular personality uttered this truth, or how pleasing or how distasteful to mortal sense the truth might seem, for the truth was what I needed and all I needed to help me in my progress onward. The lesson was sufficient, and it is needless to say that when I heard the new readers the next Sunday, not the slightest sense of loss or change was perceptible. Although I have heard many different readers in our Christian Science churches since that experience, the temptation to criticize the style of reading or to compare the efforts of one reader with another has never occurred to me, and for this I am more grateful than words can express.

Mrs. Eddy says, "Gratitude is much more than a verbal expression of thanks" (Science and Health, p. 3), and I hope and believe that all our church members throughout the field fully appreciate the faithful, consecrated service of their retiring readers during their term of office; yet I feel sure that we can do still more if we prayerfully consider, especially when new readers are elected, that the truths contained in the Bible and our text-book, "Science and Health with Key to the Scriptures," are really "our only preachers," as our Leader has so wisely provided. Surely if we listen to these inspired words with all our hearts, there will be no room for criticism, nor shall we feel any loss with the change of our readers, for God's word is "the same yesterday, and today, and forever," and in addition to this our Master has given this comforting assurance: "Lo, I am with you alway, even unto the end of the world." This true attitude of thought will not only help us effectually to hold up the hands of all our readers and leave them free for broader work, but a more general uplifting and healing of the stranger who comes within our gates must result, and an ever increasing spiritual growth and prosperity will be brought to us all, individually and collectively.

May we pray each day more sincerely for that unity of thought and purpose which will enable us to rejoice in the progress and demonstrations of another as we would in our own; may we ever more earnestly strive for "that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497). Thus, as "lively stones," cemented and welded together by universal love, may

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we become an integral part of that great "church triumphant" against which the winds and waves of sin and sorrow may beat in vain, for it is founded upon the Rock.

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"Streams in the south"

PETER B. BIGGINS

THERE is a group of brief and beautiful psalms, from the 120th to the 134th inclusive, each of which is styled "A song of degrees," or of ascents. According to the generally accepted view these were pilgrim songs, and were sung by the pilgrims on their periodic journeys up to Jerusalem. It is very significant that the pilgrims should sing as they journeyed upward, and this is a good lesson for us. Why should not we sing and rejoice as we pursue our upward mental journey to the New Jerusalem, the perfect and abiding consciousness of divine Love?

The 126th psalm brings out a beautiful spiritual lesson from the return of the Jewish captives from Babylon. It begins, "When the Lord turned again the captivity of Zion, we were like them that dream." The meaning is rendered very clear by referring to Mrs. Eddy's definition of Zion in the Glossary of Science and Health. The spiritual meaning is there given as "spiritual foundation and superstructure; inspiration; spiritual strength." The material sense, the result of the Adam-dream, is given as "emptiness; unfaithfulness; desolation" (p. 599). It is proved in the experience of every Christian Scientist that when the evidence of material sense is reversed, when Zion's captivity is turned, desolation and sorrow are replaced by inspiration and joy. Before learning in Christian Science of the allness of infinite Love, life seemed indeed empty and desolate; but this satisfying understanding fills anew the dried-out channels of human thought with overflowing streams.

This very naturally leads to the beautiful spiritual meaning contained in the reference in this psalm to "the streams in the south." The wadys, or valleys, in the desert region at the south of Judæa, though dry in summer, were filled to overflowing during the season of rain. The Jews' desolation during their captivity in Babylon is likened to the dry season. The freedom and joy of their return are compared to the filling up again. The pilgrims recognized the analogy between these events and their spiritual experiences, and present-day pilgrims also may profit by this lesson.

Here some one may remark, "I have been studying Christian Science for some time, and yet I do not experience this promised fulness of joy and harmony." The question then arises, Has "the captivity of Zion" been "turned again"? Is the evidence of the senses, as to mortal man's bondage to matter, sin, and disease, being accepted, or is it being turned back, reversed, and so annulled? This work of reversal cannot fail to bring a sweet, satisfying sense of the ever-presence of divine Love; therefore we should be encouraged to persist patiently in this profitable work.

The closing words of the psalm cover this point exactly, with an appropriate change of metaphor which lends additional charm to this poetic gem: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Our efforts during times of trial may seem sorrowful, but underlying the turmoil there is a deep conviction that all is well. We are thus enabled to continue to sow the seed, to continue to declare and realize the truth that man, made in God's image and likeness, reflects unchanging harmony. In due time the reward is apparent in a bountiful spiritual harvest, and we can rejoice in the abundant fruition of our efforts.

Selected Articles

[Judge Clifford P. Smith in *Boston* (Mass.) *Transcript*]

In two different departments of the *Boston Transcript* were references to Mrs. Eddy, the Discoverer and Founder of Christian Science, which must have escaped the usual scrutiny of its responsible editors. In one of these departments Mrs. Eddy was referred to as "Mother Eddy," although it is well known, I believe, that she objected to this prefix and it is not used by Christian Scientists.

In the other department to which I have referred, the *Transcript* quoted a statement from a certain unreliable life of Mrs. Eddy to the effect that the Rev. Mr. Wiggin was joint author with her of the Christian Science text-book, "Science and Health with Key to the Scriptures." This canard has been refuted frequently. It rests upon a story, not told by Mr. Wiggin himself, to the effect that Mrs. Eddy employed him as a literary expert to criticize the manuscript of Science and Health when she was preparing a new edition of this book, and that he found the manuscript in such illiterate form that he had to revise it from beginning to end.

The author of this story admits, what could not be denied, that Mr. Wiggin was not employed by Mrs. Eddy for any purpose until the fall of 1885. Now Science and Health had been published for ten years at that time, and it had passed through fourteen or fifteen editions of one thousand copies each. It can be seen, however, by any reader, that these editions did not need any such polishing as the fiction in question implies, and that the changes made in the next revision of Science and Health were not different in kind or degree from the changes made at the several other times when Mrs. Eddy revised this book. In short, the editions of Science and Health from first to last constitute a series of documents which attest Mrs. Eddy's sole authorship beyond question.

There are not many authors who have a more distinctive style than Mrs. Eddy, and there are not only dozens but hundreds of persons who are familiar with her literary style and its development from 1875 to 1910, between which years she was a prolific writer. Her published poems include several which were originally published before 1850.

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[John W. Watkins in *The Tampa* (Fla.) *Tribune*]

According to report our critic tries to make it appear that Christian Science is a false religion. There is no religion today that more closely adheres to the teachings of the Scriptures, and especially to that which the Master taught and commanded, than does Christian Science. Every day Christian Scientists are striving to put into practice the Master's command, as recorded in the last chapter of St. Mark's gospel, "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Our critic has also said that too little was made of sin and that Mrs. Eddy wanted to do away with sin—that is, to deny that there is sin. In "Science and Health with Key to the Scriptures," the Christian Science text-book, there are upward of five hundred references which denounce sin. In none of her works does Mrs. Eddy say that to the human sense there is no sin; on the contrary, she warns every human being that so long as he sins he will be punished.

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One of the tenets of the church reads (Science and Health, p. 497): "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts."

Jesus said, "I am not come to destroy, but to fulfil;" and again it is written, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." He must have considered disease, as well as sin, evil works and unreal, for he was always found healing, or destroying, both sin and disease. Sin is only in the human or carnal mind, and when one ceases to think evil and thinks only good, the good has displaced or destroyed the evil, just as when you throw open the blinds of a darkened room and the darkness is instantly displaced by the light.

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[James D. Sherwood in *The Church News*, Denison, Texas]

The editor says, "Many people of today are embracing Christian Science under the pretext that it is a superior form of the Christian religion—that it is the highest and best form of that religion to be found in the world today," and I agree with that statement of the editor, for it is now very generally conceded that Christian Science is indeed the very "best form of religion to be found in the world today."

Saying that Christian Science is neither Christian nor Science does not make the statement true. The mere statement means nothing when it is opposed by the record of wonderful accomplishments that are to the credit of Christian Science. The claim that Christian Science is neither Christian nor Science is not original with the editor. It has been made many times before by others and is now well-nigh threadbare from overuse. Overwhelming proof that Christian Science is both Christian and Science is pouring in daily from the civilized world. Men, women, and children who have been delivered from the depths through the ministry of Christian Science are freely testifying of its unfailing efficacy in meeting "every human need" (Science and Health, p. 494).

Christ Jesus said, "Ye shall know the truth, and the truth shall make you free." Knowing God and knowing Truth is one and the same thing. The applicability of the Master's promise to present-day necessities is evidenced in the experience of thousands of persons who before taking up the study of Christian Science had suffered from constant disappointment because, not having an exact knowledge of God, they had been hitherto entertaining a mere blind belief about Him, a belief that was void of any satisfactory accompaniment. Now that they have touched the hem of the garment of Christ they are enjoying the fruits of the Spirit. That Christian Science is Christian is proved by the good it accomplishes. By it the sick are healed; by it the sorrowing are comforted; by it the sinner is reformed; and to them who are "dead in trespasses and sins," the gospel is preached with "signs following."

Christian Science is not an ism. It is not the personal opinion of any one. It is not Mrs. Eddy's opinion. It is the name she gave to her discovery; and it is the term that should be used when reference is made to Christian Science. Christian Science is a demonstrable scientific knowledge of God, a spiritual understanding of Him, that is found available to meet the needs of any honest, fair-minded student. Its teachings and practice are in full accord with the teachings and practice of Christ Jesus and his disciples.

Christian Science admits that there is a claim of sin, and that many mortals indulge in the practice of sin when seeking pleasure through the senses of matter. Christian Science teaches that punishment for sin continues as long as the practice of sin is indulged. In Science and Health (p. 40) Mrs. Eddy writes, "While there's sin there's doom." Christian Science takes away a sinner's belief in the pleasure of sin, and this improved mental state, when utilized by him, saves the victim from the consequences of sin. Christian Science teaches that there is but one creator, even God, who made all and pronounced "very good" all that He had made. It might be asked, Is there any good in sin? and if it be admitted that there is none, are we not justified in contending that God is not its author? Is there more than one creator? No; "to us there is but one God," Paul writes; "the Father, of whom are all things, and we in him." Let us keep intact the first commandment, which reads, "Thou shalt have no other gods before me."

Baptism is not "set at naught by the Christian Scientists," as our critic seems to believe. Baptism for the Christian Scientist means "a purification from all error" (Science and Health, p. 35),—a cleansing from all sin,—a spiritual purgation where the *modus operandi* is wholly mental. It is that spiritual baptism mentioned in Luke as the baptism of the "Holy Ghost and with fire."

Our critic says, "Neither is there a place for the resurrection of Jesus in her [Mrs. Eddy's] system." In her book "Science and Health with Key to the Scriptures," on page 497, Mrs. Eddy gives the tenets of Christian Science, two of which will be sufficient to answer our critic's objection. The fourth tenet reads as follows: "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death." The fifth tenet reads: "We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter."

If our critics would merit the confidence of the public, they should learn to be just and permit a man's faith to be judged by its fruits; then it will be seen and acknowledged that Christian Science is the greatest moral influence and the most effectual remedial agency known among men.

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[William C. Kaufman in *Anaconda* (Mont.) *Standard*]

Our critic admits that healing is accomplished through Christian Science, but he claims that this healing is accomplished by psychic suggestion, which could be practised outside of Christian Science. This at once shows his ignorance of what Christian Science teaches. Christian Science practice is not one human mind exercising power over another; it is not the suggestion of one mind to another; it is not mental or physical manipulation; it is not will-power or psychic suggestion. It is the truth of being realized.

Christian Science takes the position that God is the only power, presence, cause, the only lawgiver; that God is infinite good, divine Life, Truth, Love, Spirit, Soul, Mind. It regards Christ as the Son of God and the divine manifestation of God's infinitude. It regards man as spiritual, perfect, and immortal. It looks upon sin, sickness, and death as false conditions which exist only in human experience, and which can be overcome through the right understanding of God and man.

Mrs. Eddy never claimed to be God or the equal of God or of Christ Jesus. She claimed nothing more than that she was the Discoverer and Founder of Christian Science. This came to her through her investigation of an instantaneous

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healing which she experienced as a result of reading the Scriptures. She had been given up by the doctors to die, and turned to the sacred Scriptures for relief. "Science and Health with Key to the Scriptures" and her other writings on Christian Science are the result of her Scriptural search for the Principle which had healed her. Thousands of men and women have been healed through the reading of this book. In Christian Science, healing the sick and reforming the sinner are one and the same thing, because healing follows spiritual exaltation.

Christian Scientists do not neglect their children. Where both parents are Christian Scientists they naturally rely upon God for the healing; and it is a fact that there is less sickness among the children of Christian Scientists than among those who rely upon medicine. Christian Scientists believe in sanitation, obey the quarantine regulations, and are law abiding.

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[Editorial in *Austin* (Texas) *American*]

The chief justice of the New York court of appeals, in a memorandum accompanying a decision handed down by that court last week, said, "I deny the power of the legislature to make it a crime to treat disease by prayer." This was in the decision of the celebrated Cole case, in which the defendant, a Christian Scientist, had been charged with practising medicine without a license and convicted. The court of last resort in New York state reversed the finding of the court below and discharged the defendant.

The decision was a signal victory for a people who believe absolutely in the efficacy of prayer,—believe in it to a degree exceeding the accepted tenets of the general churches of the Christian religion. In their excess of belief they have often found themselves in conflict with the laws of the land, and in this case the court specifically held that where a person goes forth to practise medicine for gain, for pay, be the method of practice what it may, he must comply with the laws enacted for the protection of the public health. But in this case it was different, and the act complained of appears to have been in keeping with the principle laid down by the chief justice, and was a question of religious belief and prayer,—prayer expected to be recompensed, not in return of worldly pelf, but in the promise of the divine Ruler.

Where this decision is of particular interest to others than the members of the Church of Christ, Scientist, is in that it upholds that constitutional guaranty given every American citizen for the full, free, and unhampered pursuit of his own religious beliefs. This decision is only an accentuation of that many times established law which too often has been attacked by designing persons or through religious jealousies. It tends to clarify an atmosphere which has too often been clouded by these causes, and will prove far reaching in its effect.

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[H. R. Colborne in *The Newsletter*, Sydney, New South Wales, Australia]

The quotation in a recent issue shows that at the present time Christian Science is obtaining a hearing and an admission from thoughtful men of the practical utility thereof. To think, however, that there ever has in the past been anything tawdry or vulgar in Christian Science is as unwarranted as to imagine that light and darkness, knowledge and ignorance, can dwell together; for its teaching is the exact opposite, as will be seen from a perusal of Mrs. Eddy's works. If some of the younger and inexperienced students should at times have manifested such characteristics, it is only because they have not attained to a full understanding of its teaching.

In this connection it should be remembered that one of the Master's own immediate disciples betrayed him, another denied him, and they all at a critical moment forsook him and fled, but no one at this date would think of associating the Master's Christianity with treachery, lying, or faithlessness. They all with one exception thereafter, as a result of the lessons learned, went about preaching the gospel of salvation and healing all manner of sickness and disease, and this is what Christian Scientists are doing all over the world; in fact, bringing to it salvation, which on page 593 of the textbook of Christian Science, "Science and Health with Key to the Scriptures," is defined by Mrs. Eddy as "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed."

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[Lloyd B. Coate in *Columbus* (Ohio) *Dispatch*]

A speaker in his excellent address on "Pain and Its Significance," makes reference to Christian Scientists, intimating that under the spell of religious zeal they are able to efface the sensation of pain. He also refers to the ancient Stoic, who held that pain, though evil, would be triumphed over by a mind properly disciplined.

Christian Science healing is not the seeming control of matter by the human mind; it is the operation of divine law. Christian Science healing is directly opposed to so-called mental science, to mesmerism, or hypnotism. In Christian Science it is the power of God, or the divine Mind, that heals the sick and reforms the sinner. The more one thoroughly understands the divine Principle taught and practised by Jesus the Christ, the more one is led away from all thought of matter or the human mind as being a healer.

It was not the philosophy of the ancient Stoic, but the understanding of God's all-power that enabled the three Hebrew captives in the fiery furnace to escape unharmed. The understanding of this same divine Principle enables Christian Scientists to subdue pain and overcome sin and disease.

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[Written for the *Sentinel*]

Seekers of the Light

ETHEL M. GOSS

THROUGH light and shadow,
Tears and pain,
Helping each other the heights to gain,
Onward forever,
Working together,
Are those who are striving to follow the gleam.

Always preceding,
Still upward leading,
Sometimes dimly we see the gleam.
When faith burns lower
Our march seems slower,
But courage, dear heart, and follow the gleam.

The path winds upward,
And steep seems the way
Out of self to the light of day;
But our pilgrim band
United will stand,
With gladness and courage to follow the gleam.

Divine Love is strong,
Though the way seems long;
And when at last comes the even-song,
Still through the twilight,
Truth keeps our torch bright,
And guides us till full light replaces the gleam.

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Editorial

Healing by Prayer Not a Criminal Act

Bench and Bar, a monthly magazine for lawyers, published in New York City, commenting editorially on the Cole case recently decided by the New York Court of Appeals, calls special attention to the concurring opinion of Chief Judge Bartlett, in which he said: "I concur in Judge Chase's construction of the statute. But I would go farther. I deny the power of the legislature to make it a crime to treat disease by prayer." We quote from this most interesting comment as follows:—

This suggestion raises perhaps the most interesting feature of the case. Can the attempted cure of disease by prayer be constitutionally inhibited? That the treatment of disease so closely concerns the public health as to come within the police power of the state is, of course, too plain for serious argument. The licensing of physicians and surgeons is manifestly a valid police measure. Both operate directly upon the body. The one administers drugs; the other wields the knife. If the doctor knows nothing of the effect of his medicines upon the human body, or the surgeon has no knowledge of anatomy, the results are likely to be disastrous. Knowledge on these points is essential, and the state has a right to require it.

The case of the Christian Scientist is radically different. He does not operate upon the body at all. He even denies its existence. His theory is, that disease originates in the mind, and can be cured only by treatment of the mind; and that even the mental concepts resulting in what is called disease are false and unreal, and can be dispelled by the apprehension of truth. A treatment based upon such theories cannot result in malpractice upon the body; and to a great extent the reasons which necessitate the licensing of the ordinary medical practitioner disappear.

There remains, however, the argument from neglect—that the patient may resort to the Christian Science practitioner, without benefit, whereas his case, if taken in time, might have been cured by more familiar methods. But how could the patient be forced to resort to the established school of medicine? Again the distinction in method is of vital importance. A believer in the use of drugs might resort to some unlicensed quack or harmful nostrum, and receive serious injury. In his case there might have been protection in a law forbidding the quack to practise, or preventing the sale of the nostrum. Christian Science, however, holds out no hope to such a person. His belief that the seat of the disease is in the body, and beyond the control of the mind, would prevent his resorting to it. On the other hand, if the patient did believe in the healing power of mind, and disbelieved in material methods, it is difficult to see how the legislature would protect him by forbidding the Christian Scientist to practise. He could not then resort to such a practitioner, but neither would he apply to the established school of medicine.

The question raised by Chief Judge Bartlett seems to us an interesting one, which is worthy of serious consideration. It will not arise in this state, however, unless the legislature amends the public health law in the particular which came under consideration in the Cole case. Whether or not the amendment might constitutionally be made, the only justification for such legislation is the protection of the public health. If that is not threatened by Christian Science practice, such practice ought not to be forbidden. The legislatures of ten other states, as the opinion in the Cole case shows, have not believed in the existence of any such danger, for the Christian Science church is expressly excepted from the scope of their medical practice acts. This is true in Maine, New Hampshire, Massachusetts, Connecticut, North Carolina, North and South Dakota, Kentucky, Tennessee, and Wisconsin.

Christian Scientists are indebted to *Bench and Bar* for so clearly stating the theory upon which laws have been and are considered necessary for the regulation of the practice of medicine and surgery, and why the practice of Christian Science is not under the same necessity. Notwithstanding the scores of attempts to define by statute the practice of medicine in such a way as to include Christian Science, it is becoming more and more evident to the courts and to the thinking people of the United States that these two systems are in no wise related, and in fact that they have nothing whatever in common except that both are depended upon to heal the sick.

But even on this common ground the difference of method is so great that it only tends to emphasize that Christian Science is not the practice of medicine. One system is solidly material and physical, both in its viewpoint and methods as well as in the agencies which it employs. The other is purely spiritual in both Principle and practice. To one the healing of sick bodies is Alpha and Omega—"the beginning and the end." To the other the healing of sickness is, as Mrs. Eddy writes on page 2 of "Rudimental Divine Science," "the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin; and this task, sometimes, may be harder than the cure of disease; because, while mortals love to sin, they do not love to be sick."

Even in the use of mental suggestion, to which the medical profession has given some study and for which it has made broad claims, the mind which is exploited is simply the human or mortal mind, and the effect sought to be produced is hypnotic or mesmeric. This is frankly admitted by those who use this method. On the other hand the Mind invoked by the Christian Scientist is that divine Mind which Paul declares was in Christ Jesus. This divine Mind is God Himself, the creator of man and the universe. It is that Mind of which Mrs. Eddy writes, "The perfect Mind sends forth perfection, for God is Mind" (Science and Health, p. 239). It is divine Principle, the source of all true being. It is the Father to whom Christ Jesus prayed, "Not my will, but thine, be done."

Close reasoning proves, in the light of the decision of the highest court of the state of New York, that the law under which Mr. Cole was tried does not purport to confine the healing art to the mere administration of drugs or the practice of surgery. On the contrary, the very words of the statute and the decision which interpreted this statute clearly recognize that healing may be brought about by means which are the direct opposite of these methods—means which are distinctly a part of the religion of citizens of the state, and that these means are lawful. It was clearly the intention of the legislature so to construct the statute as to make impossible the perversion of its meaning which was attempted in the Cole case, and the court in deciding this case as it did simply interpreted the will of the legislature in this regard.

ARCHIBALD MCLELLAN.

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Protection in Divine Originality

THE growth of the Christian Science movement has been so wonderful in so many ways that it has sometimes occurred to the onlooker to ask himself what this movement will be like, say, in another quarter of a century. No uninspired mortal can draw the exact outline which the future holds in store for our cause. Apart from its inevitable growth and the conditions prescribed by the Manual of The Mother Church, as well as those necessarily resulting from the teaching and practice of Christian Science itself, nothing can be definitely predicted of our cause itself except its continued originality. Herein lies safety, for if uninspired mortals could foresee the exact outline of this movement, mortal mind might be tempted to plan its destruction, might even now initiate an attempt to efface that outline. Since, however, no uninspired mortal can foreknow God's ways, which are always original, mortal mind itself is powerless to forestall or frustrate His plans. Divine unfoldment is meaningless to that state of mind which desires to overthrow Christian Science.

A study of Mrs. Eddy's career reveals the fact that she did not endeavor to fulfil the expectations of mortal mind, or to follow its methods, but on the other hand constantly surprised and frequently antagonized it. Herein lay her

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eventual security from the various efforts made to destroy her work both in discovering and founding Christian Science. It may be added, without thereby expressing any criticism of her followers, that Mrs. Eddy rarely acted in a manner which was understood at the time by Christian Scientists themselves. The stamp of divine originality marks every phase of the work which she founded. The Metaphysical College, the Church of Christ, Scientist, and the various provisions for reading-rooms, periodicals, committees on publication, lecturers, teachers, practitioners, etc., all reveal the touch of inimitable uniqueness. Not mortal ingenuity but divine inspiration worked out these plans through a consciousness willing and obedient to take necessary human footsteps under divine impulsion.

The rules and by-laws in the Manual of The Mother Church are thus described in a letter to be found on page 148 of "Miscellaneous Writings": "They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as the occasion required." Evidently they were far removed from any theoretical or doctrinaire influence, and we may add, they reveal the touch of woman as well as of man. The Mother Church nourishes and cherishes, and its Manual is therefore designed in the first instance to protect, not to penalize. It is clear, then, that scientific protection does not lie merely in following the line of least resistance, or in a perpetual attempt to smooth things over. In Isaiah we find a rebuke uttered against "a rebellious people, lying children, children that will not hear the law of the Lord: which say . . . to the prophets, Prophesy not unto us right things, speak unto us smooth things." Protection follows the line of obedience, and may sometimes lead temporarily into places humanly conceived of as rough.

A supreme proof of originality is furnished by Mrs. Eddy's writings. They are the necessary expression of the originality of her discovery. This quality, manifested both in the content and in the style of her writings, protects them, for it is obvious to any one who is familiar with them that they could not possibly have been derived from any one else, nor can they ever be successfully plagiarized. Had Mrs. Eddy written "smooth things" to please mortal mind, her work would have lacked the divine protection.

A necessary conclusion drawn from meditating upon the originality which marked the Leader's career, and the nature of her writings, is that the movement which she inaugurated will be protected in proportion as it remains divinely original. Greater protection can no man have than to be original with God.

WILLIAM D. MCCRACKAN.

"Everlasting punishment"

TEACHERS in Christian Science Sunday schools are often asked by their pupils to explain the meaning of "everlasting punishment," when this subject comes up twice a year in the Lesson-Sermon. It goes without saying that both young and old shrink from the thought held by people at large on this subject, which in many instances means a belief that sinners are punished eternally, either in a literal fire or by mental or physical suffering of a terrible sort. Now it is very important that children should not be taught anything which is contrary to our Master's instructions as spiritually explained in our Leader's writings, and Christian Science presents no easy concessions to error, although a good many outsiders suppose this to be the case. The Master himself was responsible for the term "everlasting punishment," but as it appears in the twenty-fifth chapter of Matthew we find in close connection therewith a promise of life eternal, and this does not mean an endless duration of misery but eternal unfoldment of the true consciousness of Life.

The student of Christian Science soon learns that with the true understanding of cause and effect he must constantly keep in view divine reality, proceeding from God and giving eternal life to man as His idea, and at the same time he must remember the words of Scripture, "Whatsoever a man soweth, that shall he also reap." Throughout his whole teaching Christ Jesus showed that not only must we never sow tares in human consciousness ourselves, but that we must never go to sleep and allow the carnal mind to sow them in our consciousness. From the Christian Science viewpoint these tares not only typify the lusts of the flesh and all erroneous tendencies, but they include the belief in diseases of every sort and also the belief in death.

It is too well known that until the revelation of Christian Science came to humanity Christian people were not aware that they were constantly consenting to the sowing of tares as disease beliefs, if not actually participating in moral offenses, quite forgetful of the Master's words, "Every plant, which my heavenly Father hath not planted, shall be rooted up." They would, however, have been greatly surprised to be told that for this reason their sufferings were mainly self-imposed, that in no case did they ever come from God; yet this is what Christian Science affirms, and it is now being understood to a large extent even by those who have not yet accepted all that Christian Science teaches.

Most people would be surprised if in answer to their questions as to whether Christian Scientists believe in everlasting punishment they were told that it was largely a matter of individual choice. To the student of Christian Science it is no longer a question of an uncertain experience in an unknown future, but relates itself to the individual's acceptance or rejection of Truth from day to day. If one fails to understand or to accept the divine law which St. Paul names "the law of the Spirit of life in Christ Jesus," and which he says makes "free from the law of sin and death," he will be under a self-imposed sentence of "everlasting punishment."

Christ Jesus said on one occasion, "Ye will not come to me, that ye might have life," and the failure to do so is followed by suffering and disappointment until the lesson is learned that when we come to God through the understanding of His Christ there is for us no longer either sin or suffering. In one of the tenets of The Mother Church we are told (Science and Health, p. 497) that "the belief in sin is punished so long as the belief lasts." Humanity may well rejoice that the belief that sin has either power or pleasure attached to it is being broken by the understanding of divine Truth.

The one enlightened by spiritual understanding rises above the dreary belief in the everlasting punishment which comes from day to day because of ignorance of divine law or disobedience thereto, and instead finds in the Scriptures the Master's glorious promises of everlasting life, which are echoed by the apostles one after another, and thus one gains new strength and courage each day to lay hold upon all that divine Love so freely provides for us.

ANNIE M. KNOTT.

War Relief Fund

OUR readers will be interested in the following excerpts from letters received from the relief committees in Holland and Switzerland.

"The requests for help have been very numerous in September, and we have spent f.1185 [$459], feeling very grateful to be able to extend a helping hand in so many cases of great

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difficulties, through the love and unselfish generosity of our friends in America. I wish that all the kind givers could witness the deep gratitude of the suffering ones, when they realize that divine Love is meeting their need and that the brotherhood of men is being demonstrated in Christian Science."

"There has been great need among our people, and much suffering which we were able to lessen. To them it seemed very wonderful that loving hearts three thousand miles away should send bread to their children, wood for their fires, and last but not least, words of comfort, of hope, —of Truth and Love. They are so ready to listen; to hear about a loving Father who is able to meet every human need, to whom they can turn without doubt or misgiving; a Father near at hand, unchangeable, bestowing all good upon His children. And when they are taught our way of thinking and working with God, they are so grateful for the light which has flooded their consciousness, that they have joyfully joined our ranks with hearts overflowing with gratitude to those who, led by divine Love, have bestowed so many blessings.

"Two years of war all around us, and no immediate prospect of peace—if it were not for the generous help vouchsafed by The Mother Church the future would look black indeed to many; but now, with the understanding which they have gained through their study of Christian Science, they look forward, unafraid, knowing that 'with God all things are possible.' His angels will whisper their need to the loving hearts so far away, and until they can once more walk alone, a helping hand will be outstretched to them."

Among the Churches

Current Notes

SPOKANE, WASH.—The distribution work at this place has shown a steady growth in the past year. During the months of June, July, and August the following literature was given out: 1871 *Sentinels*, 258 *Journals*, 56 *Heralds*, 7930 *Monitors*, and 42 pamphlets. The *Journals* have also been placed on sale at the news stands on the Northern Pacific Railway at Billings, Butte, Helena, and Missoula, Montana; also in Spokane. There are a number of free subscriptions for city and county jails, county infirmary, state penitentiary, state asylum, fire stations, rest-rooms at department stores, high school, and the Y. M. C. A.—*Correspondence.*

ST. PETERSBURG, FLA.—First Church of Christ, Scientist, has acquired by purchase the property and building known as the Auditorium, the price being ten thousand dollars. The church has been holding its services there since last fall. As this is a city to which tourists come in large numbers during the winter season, and as the Scientists feel that Truth cannot be cramped or limited in any way, the securing of a new church home was taken up with the result given above.—*Correspondence.*

MIDDLETOWN, N. Y.—The Christian Science Societies of Port Jervis and Middletown, and First Church of Christ, Scientist, of Newburgh, united in maintaining a tent for the purpose of distributing Christian Science literature at the Orange County agricultural fair, Aug. 22-25. There were 270 *Sentinels*, 30 *Journals*, 315 *Monitors*, 2 *Quarterlies*, 136 pamphlets given away, a total of 753 pieces. This was the first time a church had ever undertaken work of this kind here, and the innovation was well received.—*Correspondence.*

The Lectures

Cordova, Alaska

A lecture on Christian Science, under the auspices of the Christian Science Society of Juneau, was delivered by Prof. Hermann S. Hering at the Empress Theater, which was filled to its capacity. Judge E. F. Medley, who introduced the lecturer, said:—

About the time "Looking Backward" was written, a woman, Mrs. Eddy, was teaching along new lines of religious thought, looking at the Bible with a fresher vision than the older theologians, and spreading the gospel of healing through right thinking and right living. To the ordinary person of that time Mrs. Eddy and her book "Science and Health with Key to the Scriptures" were far more visionary than Edward Bellamy and his "Looking Backward." Yet within a few short years Christian Science as taught by Mrs. Eddy has become a living, vital force to over a million people in the United States alone, while we are almost as far away as ever from the wonderful things which Bellamy predicted.

I am not a Christian Scientist, nor can I pretend to speak with authority upon the subject. Rather should I be numbered among the large majority of our citizens who, while essentially fair minded, have not, from a variety of reasons, sufficiently examined Christian Science either to accept it or to reject it. But we all must admit the remarkable progress the teachings of Mrs. Eddy have made, as shown by the spread of Christian Science all over the world. New things are looked upon askance by most of us. We are essentially conservative and prone to criticize those with courage enough to enunciate new truths; yet if what they speak is the truth, in the end they must prevail. Christ Jesus was crucified because he was looked upon as a radical by the people of his day. Lincoln won a martyr's crown because of his heroic espousal of abolition. Yet today slavery is an abomination in the minds of us all, and Christianity has revolutionized the world.

Who knows but what in time Mrs. Eddy will be equally well accepted as one of the great benefactors of the human race through the banishment of sickness and sin by her teachings? In any event, the fact that a great mass of the thinking and intelligent people of our own race are already following the path she blazed, should at least lead us to grant the advocates of Christian Science a respectful and impartial hearing. Jesus said, "He that believeth on me, the works that I do shall he do also." This is a simple statement and easily understood. Christ Jesus healed the sick and even brought the dead to life. With the force of his example before us we should all listen with earnestness and attention to the gentleman who will address us this afternoon on Christian Science.—*Cordova Times.*

Laconia, N. H.

Mayor George P. Munsey, cashier of the People's National Bank, in introducing William W. Porter, who lectured on Christian Science, said:—

I do not come before you as an advocate of Christian Science, neither do I appear as an opponent of this belief, for my own lack of experience and information along this line would prevent me from either accepting or rejecting its teachings. I can see no reason, however, for serious differences between us, for as the drowning man is not interested in the exact manner of life saving so long as results are obtained, so I have no quarrel with any man over his religion if by it he is accomplishing the great end of making men better. I know very little of the teachings of Christian Science,

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but I have seen evidence of much good emanating from this source; and when we realize that a few short years ago there was not a Christian Science church in existence, that there were but few believers, and that the teaching was confined to a small portion of New England, whereas now there are hundreds of churches, thousands of believers, and the creed is known in every country on God's green earth, we are compelled to admit that Christian Science has had a wonderful and apparently healthy growth and demands that we give the matter most serious thought and consideration.

To the inexperienced many of the claims of Christian Science seem impossible; but if it can, as some one has said, turn life's bitterness into sweetness, evil tendencies into purity of thought and speech, hate and anger into good will and love, and bring men and women into one broad, universal brotherhood of love, then such religion under whatever name compels our admiration. In these eventful days when nation is arrayed against nation, when labor and capital are in serious conflict and the business world is going at a pace never before known, we need a religion that will guide us as we approach the many problems of life,—a religion that will offer a helping hand, teach us how to live, and give to us a message of hope.—*Correspondence.*

Chicago, Ill.

In introducing Clarence C. Eaton, who lectured on Christian Science at First Church of Christ, Scientist, Milton B. Marks said:—

One of the most important discoveries awaiting the investigator of Christian Science is that the spiritual meaning of the Scriptures heals the sick. The theology of Jesus heals the sick and destroys sin in every age. His work was done in demonstration of God's unerring law,—the only real and eternal Science. In relating the circumstances attending her discovery of the operation of this scientific law, our revered Leader, Mrs. Eddy, writes in "Retrospection and Introspection" (p. 25), "I named it *Christian*, because it is compassionate, helpful, and spiritual." The world is coming to an appreciation of the fact that the name given to Mrs. Eddy's discovery—Christian Science—was divinely wise and fitting.—*Correspondence.*

Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

CALIFORNIA—Eureka: William R. Rathvon, Church Edifice, Eleventh and H Streets, 2 p.m., Dec. 3.
Santa Ana: William R. Rathvon, Grand Opera House, Fourth and Bush Streets, 8 p.m., Nov. 25.
CHINA—Shanghai: Clarence W. Chadwick, 9 p.m., Jan. ——.
ENGLAND—Liverpool: John Sidney Braithwaite, St. George's Hall (Concert Room), 3 p.m., Dec. 17.
London (First Church): John Sidney Braithwaite, Church Edifice, Sloane Terrace, S.W., 3 p.m., Dec. 14.
Manchester (First Church): John Sidney Braithwaite, Church Edifice, Daisy Bank Road, Victoria Park, 7:30 p.m., Dec. 18.
ILLINOIS—Chicago (Fifth Church): Charles I. Ohrenstein, Church Edifice, 4840 Dorchester Avenue, 8 p.m., Dec. 7 and 8.
Chicago (Seventh Church): Charles I. Ohrenstein, Church Edifice, 5318 Kenmore Avenue, 8 p.m., Dec. 1 and 2.
Chicago (Tenth Church): Paul Stark Seeley, Rosalie Hall, 5704 Harper Avenue, 8 p.m., Dec. 4 and 5.
Chicago (Fourteenth Church): Charles I. Ohrenstein, Constellation Masonic Temple, Byron and North Robey Streets, 8 p.m., Dec. 4 and 5.
Morris: John W. Doorly, Empire Theater, 8 p.m., Dec. 8.
INDIANA—Bedford: Edward A. Merritt, Stone City Opera House, 8 p.m., Nov. 28.
Muncie: Charles I. Ohrenstein, High School Auditorium, 3 p.m., Dec. 3.
Newcastle: George Shaw Cook, Alcazar Theater, 3 p.m., Dec. 3.
Petersburg: Frank Bell, Opera House, 3 p.m., Dec. 3.
IOWA—Marshalltown: Bicknell Young, Church Edifice, Main and Fifth Streets, 8 p.m., Dec. 7.
MAINE—Rockland: Ezra W. Palmer, Church Edifice, Cedar and Brewster Streets, 8 p.m., Dec. 4.
MASSACHUSETTS—Cambridge: Ezra W. Palmer, Scenic Temple, Temple Street, Central Square, 3:30 p.m., Dec. 3.
Lowell (First Church): Virgil O. Strickler, Colonial Hall, Palmer Street, 8 p.m., Dec. 7.
MINNESOTA—Minneapolis (Sixth Church): Dr. Walton Hubbard, Church Edifice, Summit and Hennepin Avenues, S., 8 p.m., Nov. 24, and 3:30 p.m., Nov. 26.
MISSOURI—Columbia: John Randall Dunn, Columbia Theater, 3:30 p.m., Nov. 26.
NEBRASKA—Omaha (Second Church): Charles I. Ohrenstein, First Church Edifice, St. Marys Avenue and Twenty-fourth Street, 8 p.m., Nov. 28; and Dundee Theater, Underwood Avenue, near Fifty-first Street, 8 p.m., Nov. 30.
Omaha (joint lecture): Charles I. Ohrenstein, Boyd's Theater, Harney and Seventeenth Streets, 12:15 p.m., Nov. 29.
NEW HAMPSHIRE—Manchester: William W. Porter, Palace Theater, Hanover Street, 3:30 p.m., Dec. 3.
NEW JERSEY—Hackensack: Bliss Knapp, Oritani Hall, 8:15 p.m., Dec. 4.
Red Bank: Willis F. Gross, Eisner Building, 54 Broad Street, 3 p.m., Dec. 3.
NEW MEXICO—Roswell: Prof. Hermann S. Hering, Masonic Temple, 8 p.m., Dec. 7.
NEW YORK—Ithaca (Society of Cornell University): Willis F. Gross, Barnes Hall, Campus, 8:15 p.m., Dec. 5.
Jamaica, Long Island: Paul Stark Seeley, Masonic Temple, Union Avenue, 3 p.m., Dec. 3.
New York (Fourth Church): William W. Porter, Church Edifice, Fort Washington Avenue at 178th Street, 8 p.m., Dec. 4 and 5.
Syracuse: Bliss Knapp, Empire Theater, 4 p.m., Dec. 3.
OHIO—Cleveland (community lectures), Bicknell Young: Fifth Church, Franklin Avenue and West Fifty-eighth Street, 8 p.m., Dec. 1; First, Third, Fourth, and Fifth Churches (joint lecture), Stillman Theater, Euclid Avenue, near East Twelfth Street, 12 noon, Dec. 2; Fourth Church, Woodward Masonic Temple, 1945 East 105th Street, 3 p.m., Dec. 3; Third Church, West Twenty-fifth Street and Mapledale Avenue, 8 p.m., Dec. 4; First Church, East Forty-sixth Street and Cedar Avenue, 8 p.m., Dec. 5.
Columbus (First Church): Edward A. Merritt, Church Edifice, East Broad Street, between Ninth and Washington, 8:15 p.m., Dec. 4 and 5.
Wooster: Edward A. Merritt, City Opera House, 3 p.m., Dec. 3.
Youngstown: John W. Doorly, Masonic Temple, 8:15 p.m., Dec. 7.
OKLAHOMA—Pawnee: Prof. Hermann S. Hering, Court House, 8 p.m., Nov. 30.
OREGON—Forest Grove: William R. Rathvon, Church Edifice, Pacific Avenue, 8 p.m., Dec. 7.
Portland (Fifth Church): William R. Rathvon, Second Church Edifice, East Sixth and Holladay Avenue, 8 p.m., Dec. 8.
PENNSYLVANIA—Norristown: William W. Porter, Grand Opera House, 3:15 p.m., Nov. 26.
Philadelphia (First Church): Virgil O. Strickler, Church Edifice, Walnut Street, west of Fortieth, 3:30 p.m., Dec. 3, and 8 p.m., Dec. 4.
TEXAS—Austin (First Church): Prof. Hermann S. Hering, Majestic Theater, Congress Avenue, 3 p.m., Dec. 3.
Crowell: Clarence C. Eaton, Opera House, 8 p.m., Dec. 7.
Dallas: John W. Doorly, Fair Park Coliseum, 8 p.m., Nov. 27.
Houston: Clarence C. Eaton, Church Edifice, Main Street and Jefferson Avenue, 8 p.m., Dec. 4 and 5.
VERMONT—Rutland: Bliss Knapp, Church Edifice, Cottage Street, 8 p.m., Dec. 5.
WISCONSIN—Eau Claire: George Shaw Cook, Eau Claire Club, 8 p.m., Dec. 8.
Racine: John W. Doorly, Orpheum Theater, 8 p.m., Dec. 4.
Sparta: George Shaw Cook, Armory, East Oak Street, 8 p.m., Nov. 28.

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Testimonies of Healing

It is with a heart filled with gratitude and an earnest wish that my experience may help some one in a like condition, that I send this testimony of healing through Christian Science. From childhood I had never been well, and every spring and fall brought a siege of illness confining me to bed for several weeks.

About four years ago I was taken very ill and my people got the best medical aid which their means permitted. All the doctors pronounced the trouble tubercular disease and said they could do nothing for me; that if I were taken to New Mexico, providing I stood the trip there, my life might be prolonged six months. I had several severe hemorrhages, and one night after the worst hemorrhage of all, when so weak I could hardly raise myself in bed, my husband's mother asked me to try Christian Science. I knew nothing of this teaching and neither did my people, but she told me several things about it and at last I decided to try it, thinking it at least could make me no worse than I was then. Treatment was begun, and at the end of a week I was up and had no return of the hemorrhages; at the end of the second week all traces of the disease were gone and it has never returned.

Since then I have been helped through several illnesses, and lately have been able to lift myself, through my small understanding, out of severe attacks of fear, lack, and discouragement. For three years after my healing I studied little, but the kind and encouraging talk of a friend who is an earnest worker in Christian Science, when I so sorely needed her comforting words, firmly convinced me that I needed Christian Science more than all else. I am now earnestly striving to know God's allness, and in our present seeming want and lack to know that ample supply was meant for me, and that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

I am deeply thankful to God, and grateful to our dear Leader, who has been enabled by her sincere and earnest work to teach us to know God as Life, Truth, and Love.

HAZEL LYON, Los Angeles, Cal.

I vouch for the accuracy of all the statements in my wife's testimony. I also wish to state that I have been helped through Christian Science. I thank God, and feel deep gratitude to Mrs. Eddy for her untiring efforts to benefit humanity by showing the way to find their divine heritage.

ROBERT E. LYON.

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In August, 1909, my family physician, after two years of constant attention, told me I was in a very critical state, owing to a complication of diseases and ten different ailments for which he could not give me medicine on account of the condition of my stomach and heart. For nine months I had been on a rigid diet. My friends thought it time to get other advice, so I went to a specialist connected with one of our best hospitals. He corroborated all the family physician had said, and told me I had a disease which he could only hope to alleviate, as there was no cure for it. When asked the cause of such a disease, he said neither the cause nor the cure had ever been found by the medical faculty. The next specialist consulted said he could not give me any encouragement, and told the one who had sent me to him that I could not possibly live until the holidays. To make a long story short, I was given up as incurable by five able physicians of this city and plainly told there was no chance of recovery.

All my life I had had more or less trouble with my heart, fainting often, regardless of place or circumstance, and for about twenty years had suffered from intestinal disorder. For more than two years I had not slept four hours out of the twenty-four, and then for such short periods that it was hard to tell if I slept at all. My suffering was so intense that at night I prayed for morning and at morning for night. Nothing could be given me to produce sleep, owing to the heart trouble.

I had promised a friend who had been healed in Christian Science that if the fifth specialist gave me up I would let her introduce me to a practitioner, so in April, 1910, she did so. I expected nothing from Christian Science, but I wish it were possible to describe the love and patience with which the practitioner treated me. I was a nervous and physical wreck, without hope or faith in anything, and had fully determined to end it all after that visit to her; but after the first treatment I slept so well that we could hardly believe it. When the heart trouble went I do not know, but it just seemed to vanish, and the intestinal trouble went with it, as well as chronic bronchitis. Since coming into Science I have fainted only once, and that was through an accident. The disease which was said to be incurable was very stubborn, but finally yielded on New Year's day, 1915.

Since I came into Science many serious ailments have had to be overcome, among them acute lung trouble and hemorrhage of the lungs and the kidneys. They have all been healed with Christian Science treatment, for no doctor has been consulted since the first week of April, 1910, nor have any material remedies been used.

I have not words to express my gratitude to all those who have been kind to me in Science, and I can only hope to show my gratitude to our dear Master and to Mrs. Eddy by trying to follow their teachings.

ELIZABETH F. COLEMAN, New York, N. Y.

✧

Most testimonies enumerate the blessings derived from Christian Science from a physical standpoint, but while I have received unlimited good in a physical way, I am more grateful for the healing of mental distress. For several years previous to taking up Science I had been an invalid, but with the help of friends was able to eliminate most of the thought that I classified as limitations, and at first was quite happy. I soon became discontented, however, and allowed myself to think of what others could do, and what I could not do, until I had reached a point of such discouragement and self-condemnation that I was planning to put an end to everything. Then the message of Truth and Love came to me, assuring me that I had a right to be, and I gained a glimpse of what it means to be a child of God.

For almost eight years now I have been following that glorious light and have daily proved that God's kingdom "is come" (Science and Health, p. 16) and perfect harmony can be experienced here and now. All that I am and ever can be I owe to Christian Science, which has revealed a perfect God and perfect man as the basis of all our work. I am glad we have a Leader who has reflected so much of God that we may all see the light.—J. OSBORN BRINK, Laporte, Ind.

✧

I wish to express my gratitude for what Christian Science has done for me and mine. It has been our only physician for the past fifteen years, during which time we have had many beautiful demonstrations.

I had been suffering from rheumatism for some time, but was completely healed in one week through Christian Science treatment. After a year and a half my youngest child was taken with severe cramps during the night, and as my hus-

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band was not then interested in Christian Science he went to call a physician. While he was gone I repeated the "scientific statement of being" (Science and Health, p. 468) and tried to declare the truth the best I knew how. As a result, when he returned with the physician the child was calm and asleep. As soon as daylight came I called on a Christian Science practitioner and had her help us destroy fear. The baby never had any return of this trouble. The same child was healed of a throat disease which had seemed to affect her every winter.

Several years later my four children, then quite young, were taken with scarlet fever, but with the aid of a practitioner they were healed of this ailment in a very short time. Whooping-cough, sprained ankle, bladder trouble, extreme nervousness, and other ills have likewise been overcome. My husband has been cured of weak eyes, chronic stomach trouble, and bowel disorder.

My family join me in expressing gratitude to Mrs. Eddy and to all the dear friends who have helped us to an understanding of this beautiful truth. We have found that Christian Science is not only a curative but a preventive agency and that the truth can be applied not alone for physical but for financial troubles. We are grateful for the physical healing, but much more for the spiritual uplift which has come to us through the study and application of Christian Science.—Anna M. Edmonds, Milwaukee, Wis.

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Following an experience which was the source of unspeakable mental anguish and sorrow as well as great physical suffering, I underwent a series of illnesses, surgical operations, and the like, until it seemed that I had run the gamut of the ills to which flesh is heir. The climax seemed to be reached in April, 1910, when I lay for days in what was supposed to be death's stupor, as the result of an acute attack of peritonitis. A specialist was summoned, and after consultation with the attending physician announced that the end was at hand.

At eleven o'clock at night the minister whose church I had attended was called. While those about thought me in a state of coma, yet I knew when the minister came into the room and why he was there. A great hope surged up within me and I thought, "Now here is one who will understand how to pray, and he will pray for me to get well." But imagine my disappointment as he prayed for comfort for the sorrowing husband and mother, and that my sins might be forgiven and my soul saved in heaven. He was, in fact, entirely resigned to the thought that I must die. In that moment rebellion swept over me, and I knew that this man's understanding of God was incorrect. I no longer wanted to live because of the sweetness of life, but that I might search out the meaning of life and be of service. To the surprise of the doctors and nurse, morning brought a slight change for the better, which continued slowly for two weeks, during which time no medicine was taken and no tangible help rendered. At the end of this time I was able to be taken by my mother to her home in another state. There I lay in a state of apathy and weakness, yet reaching out with hungry heart for peace and satisfaction.

I knew nothing of Christian Science, having known but one Christian Scientist in my life, but one morning I recalled the remark of a friend that I might be helped by it. Immediately I took up the telephone and called the first Christian Science practitioner listed in the directory. I at first insisted that he must call at my home, but after a little I promised to go to his office the next afternoon. It was only with a supreme effort that I made the trip, accompanied by my sister, and this helplessness was extremely humiliating, though I now understand it was a great rebuke to personal pride, as I had always been remarked for my strength and endurance.

Words fail me here, for how can I explain to those who have not had a similar experience the change which that treatment brought. The kindly sympathy and tender patience of the practitioner struck a responsive chord in my consciousness, and during the silent treatment an ineffable peace and joy and hope seemed to blossom in my waiting heart like a great white flower, and strength, the result of trust in an omnipotent God, encompassed me round about like a rich mantle. The surprise of my sister as I walked into the reception room with body erect, face aglow, and eyes alight, well-nigh amounted to fright. Indeed I had been on the mount and seen the vision,—the glorious revelation of God as infinite divine Mind, and of man as an idea of that Mind,—and understood something of what Paul meant when he said, "For in him we live, and move, and have our being." The reasonableness of the statement that being is immutable and harmonious, since God is without variableness or shadow of turning, appealed to me instantly as the truth.

In the six years which have followed I have known what it means to have life more abundant; that is, to have a larger measure of right and true thinking. My heart goes out in gratitude to Mrs. Eddy, who through unflinching faithfulness to her mission was enabled to put her discovery into such form that all who diligently seek may find. I am so grateful for the change in disposition which has followed the physical healing, a quick temper giving place to greater sweetness and unselfishness. More than all else I am grateful for the trust and confidence in the supremacy of good and the ultimate overcoming of evil,—for that perfect ideal of the perfect man which in this age has rekindled for countless thousands "the kindly light of hope."

Mrs. Merle Scott Reder, Forest Grove, Ore.

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I first became acquainted with Christian Science in Kalgoorlie, Western Australia, six years ago; and I have been studying it progressively ever since. My object in writing a testimony is to give expression to the gratitude I feel for the help that has come to my family and to myself through this teaching.

One evening in January, 1914, our second son, aged six, became very ill and was put to bed. He was delirious, but his mother noticed that from time to time he would break off from the delirium to repeat the prayers he had learned at the Christian Science Sunday school. The next morning he was quite well and was running about with the other children. My wife had told me that she supposed the boy was coming down with a so-called acute infectious disease, since he had the symptoms, but as he was well next morning she thought she had been mistaken. Three weeks later we noticed that he was talking in a very peculiar manner, and I decided to ask for a treatment from a Christian Science practitioner. As I was informed on the following day that the child was suffering from the after effects of the disease referred to, it was necessary, in order to conform to the health regulations of the district, to call in a medical officer. The doctor examined my son and stated that he certainly had had diphtheria and was now suffering from paralysis of the soft palate, and he was surprised that the heart had not been affected. He ordered my family into isolation until a bacteriological examination was made and the Government analyst certified a negative result from his investigation, when the quarantine was removed.

The Christian Science practitioner went on with the treatment, and in three or four weeks the boy was talking nor-

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mally again. This was over two and a half years ago, and the child has been perfectly healthy ever since. I wish to draw attention to the fact that from what he learned at Sunday school he was able to go himself straight to the divine Principle of all healing.

My study of Christian Science has been of the greatest help to me during the last two years. It is six years since I tasted medicine, and I have been able through my slight understanding of Science to overcome such ills as dysentery, influenza, and deafness due to the shock of gun explosion. One morning I was in charge of a trench when it was being closely attacked, and a bomb fell amongst five of us. I covered it with a blanket, and as I was putting a filled sand-bag on top of the blanket the explosion occurred. This thought came very clearly: "There shall no evil befall thee." We were very busy in the trench until afternoon, when the attack died away and I was relieved. Although I had been awake all night, I could not go to sleep in my dugout until I had read through the whole of the Lesson-Sermon. I slept about an hour and when I woke I saw that the knee of my trousers was torn, so decided to visit the dressing station to see if I was wounded. I was surprised when the doctor found a hole in my knee down to the bone. A splinter of the bomb had gone in and out without my feeling it. I was sent away because I might get a stiff knee; but I knew I would not. The wound healed in two days and I was back to work in three weeks, after enjoying a rest in a convalescent home, where I put in much time reading and studying.

I have been fortunate in always getting a regular supply of literature. The *Monitor*, *Journal*, and *Sentinel* have always followed me wherever I have been sent, and have been much appreciated both by myself and by friends to whom I have handed them. I am grateful for the discovery of Christian Science, and to the Discoverer, Mrs. Eddy. I feel it a privilege to be a member of The Mother Church.

J. Boyd Aarons, Major, London, England.

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It is with a heart full of gratitude that I give this testimony of the numerous benefits that have accrued to me and mine since gaining an understanding of the healing truth as revealed in Christian Science. The first awakening came some eight years ago, at a time when there seemed nothing left to do but endure as best I could the sickness, inharmony, unhappiness, and trouble which apparently engulfed me.

Although in a wretched state of health myself, still it was for our little girl that Christian Science treatment was first tried. At this time she was a baby less than two years of age and suffering from a serious bowel difficulty. After exhausting every other means of help, we decided to try Christian Science, although we had no faith in it; in fact I was ashamed of what I thought it to be, but I am happy to say that it proved to be so entirely different from my conception that I was deeply grateful for being led to investigate it.

Since then our little family have in an ever increasing measure relied upon Christian Science to meet all our needs, and we have not found it wanting. In addition to the ailment already referred to this same child has been healed of measles, croup, small-pox, and numerous minor ills. All of this, however, is not so wonderful as the transformation that has taken place in her disposition. As for myself I have been changed from an emaciated woman with scarcely a sound organ in my body to one of robust health. I am perforce grateful for these physical benefits, but rejoice more in the spiritual uplift that has come to me, and for the consciousness of the ever-presence and omnipotence of divine Love, God, who is ever ready to guide our feet in paths of peace and loving-kindness.

Previous to taking up the study of Christian Science I had never known of a religion that satisfied the reason. Although in the first efforts to comprehend Christian Science there was found a great deal which did not coincide with earlier training and instruction, nevertheless it was discerned that the logic was correct, therefore the former beliefs could not be true. In this way many false conceptions have been replaced by a demonstrable knowledge of the real and true status of man.

I am thankful to God that I am learning how to exchange disagreeable experiences for heavenly ones, also grateful to our revered Leader, Mrs. Eddy, that she through self-denial, purity, and spiritual discernment has shown us how to make the exchange.—Maxie Dona Scoffern, Kansas City, Mo.

I can verify the testimony given by my wife, and wish to add that I have found Christian Science a great benefit in the business world as well as a very present help in all other circumstances.—R. C. Scoffern.

⟡

I wish to express my gratitude for the many blessings that have come to me through Christian Science, and for the healing and understanding of this truth, which is an ever present help. Some years ago I met with an accident while hanging a heavy picture. I was standing on a step-ladder and fell to the floor. When I landed I was unable to move, so my two daughters picked me up and placed me on a couch. I told them to sing a Christian Science hymn, so that I could hear the words and know the truth until I was able to treat myself.

Within an hour I was up and pretty well able to be about the work. This was on Thursday evening. Sunday morning I did not know whether it would be possible for me to go to church, as the ligaments of one leg seemed to be out of place and I could not bear my weight on the foot. I however kept on declaring the truth and left the result with God. I went to church and got along finely, and from that hour the foot was all right, although it was weak for about two weeks.

Nine years ago my husband lost his business, home, and everything we possessed. At first my pride was very much hurt; then the final blow came in the loss of my husband. I could not see why all this should come to me when I was trying to be a good wife and mother and was giving most of my time to the study of Christian Science, but I learned another lesson. I had to know there was nothing lost; that God was my Father and my all, the source of all supply,—and it certainly has been proven to me. Blessings came from all sides, and whenever there was a call from the field or church, or anywhere else, I was always able to give my portion.

I am indeed thankful to God for the many blessings my family and I have received, and grateful to Mrs. Eddy for the wonderful book, "Science and Health with Key to the Scriptures," that is showing us how to demonstrate the truth.

Mary Hass, Chicago, Ill.

⟡

For many weary years I was a sufferer from nervous trouble. Mentally I was in great agony, as pain in the head was so intense at times that I feared my reason would leave me. Many eminent physicians all over the United States were consulted, but none of them helped me. I oftentimes prayed that God would send me to a good physician. That prayer was answered, and if I had not rejected Christian Science the first time it came to me I would be two years ahead. With what understanding I now have of this teaching I have become mentally, physically, and spiritually a better man.

Healing and understanding came slowly, and at times I was much discouraged, but the practitioner assured me that these

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blessings would come; and so they have. I have found the great Physician, "who healeth all thy diseases," and for this I am thankful to God, as well as grateful to that gentle woman, Mrs. Eddy, and to all who have helped me from darkness to light.—GOTTHARDT B. OERTEL, Seattle, Wash.

✧

[Translated from the French]

Since we have been acquainted with the teachings of Christian Science I have had opportunity to appreciate the benefits accruing from their study and to experience the power which comes with the realization of the truth. Last year, while on a journey, our little boy during the night began to cough, and to breathe with so much difficulty that a great effort was required on my part to banish all fear, as I was apprehensive that it might be a serious trouble. Having regained my calm, I was able with the help of my husband to realize that the trouble was no part of reality and therefore had no power over God's child, and opening Science and Health I read and reread the "scientific statement of being" (p. 468). The child went to sleep, and great was my gratitude to God when about six o'clock in the morning he took some milk without difficulty. When we arrived in Geneva at nine o'clock, the child did not show the slightest trace of a bad night.

For a good many years I was subject to attacks of rheumatism and used many drugs. When recently the ailment returned, and as a result of a rather severe attack two fingers of the right hand became paralyzed, the pain completely disappeared within two days through the affirmation of the power of Truth.

A splendid demonstration, for which I am most grateful, is one experienced a month ago at the birth of a little girl. During the whole period of gestation I felt well, thanks to the understanding of the Principle of Christian Science which I was able to apply daily. One morning at half past six, as I felt somewhat distressed, we telephoned to the Christian Science practitioner, asking her to lend me her assistance, and at quarter past seven, that is three quarters of an hour later, the baby had arrived and I was as well as if nothing had occurred, and happy to have had once more the proof that God is an ever present help in moments of difficulty. The midwife who attended me declared that during her long professional activity she had never witnessed so harmonious a case, and while she is not a Christian Scientist and has no understanding of it, she can but pay tribute to so convincing a proof.

It is with a deep sense of gratitude to God, and also to our revered Leader, Mrs. Eddy, who through her marvelous teachings has reopened to us the way of true spiritual comprehension, that I submit this testimony.

EMMA SPIEGEL, Geneva, Switzerland.

✧

I am very grateful for Christian Science, not alone for the spiritual healing but for the understanding about God. I know I have found something that no one can take from me, and that neither things past nor things to come can separate me from God. My only prayer is that not my will but God's will may be done, and that I may prove worthy to be called a Christian Scientist. Since I came into Science three years ago, headache, sore feet and hands, colds, and many other discordant conditions have left me. Pride has been overcome, and through Christian Science I have learned to love more. My health is better now than it ever was. I am grateful to Mrs. Eddy for giving to the world the understanding of this beautiful truth which makes men free.

CARLA M. EDLER, Highland Park, Ill.

From Our Exchanges

[T. Rhondda Williams in *The Christian World*]

Christians have often spoken of the apostolic age as if the apostles had succeeded in adapting themselves to every age, so that their creeds and forms and institutions must be the model for all time. The apostles never made such pretensions as have since been made for them. Paul exhorted the Christians of his day to adapt themselves to the age in which they were living. Christians of every age must do the same. As the times change we can follow Paul's principles at times only by departing from his practices.

If by clinging to the form of an apostolic institution or to apostolic opinions we get out of touch with the mind of our time and fail to reach our people, we are not buying up our opportunity. If the needs of our age require a different kind of service from that which other ages required, it is only by being prepared to render the service now that we can do our duty. In order to do this we must take account of the prevailing modes of thought in our time and its prevailing methods of life, and we must learn the language of our age. Some old forms of service are dropping out simply because the age no longer needs them, and because it does need the old religious spirit to incarnate itself in other forms of service. The main reason why so much of the modern world is outside the Christian churches today is because it feels that the churches belong so much to a world that has passed away. A clear and candid recognition of this is the first condition of advance.

[Rev. E. S. Woods in *The Christian*]

It remains tolerably clear that Jesus Christ did intend faith in himself to be a force which should remold society, and it is also clear that the early Christians found their faith to produce in large measure precisely that practical result. This, unless I am mistaken, is the line along which we may look, and ought to look, for a real advance. History has shown, unmistakably though fitfully, something of what the faith of Christ can do in and through isolated individuals, men or women, who go all lengths for him. It is for the future to unfold what infinitely more wonderful things that same faith will do when it once dominates men generally, in every part of their living together, when it establishes itself at the very heart of the common life of the community, the nation, the world.

[*The Methodist Recorder*]

The church of the future will be composed of members whose religion is the dynamic of their ethics. "Feeling good" will not be sufficient; "doing good" will be the criterion of membership. The power of the church will not rest on priestly authority or tradition, nor will its foundations lie on formal creeds and long inherited opinions. Its influence will be felt by the might of its "saved-to-serve" members, and the logic of their lives will be irresistible. We shall see Christianity in its essence as the spirit of heavenly Love binding human society together in a brotherhood of service; or as the writer of the Hebrews epistle says, "He taketh away the first, that he may establish the second." If it be He that destroys and establishes, have we any cause for fear?

[Rev. H. Maldwyn Hughes, D.D., in *The Methodist Times*]

The truth is not that the decline of spiritual life is due to worldliness, but that worldliness is due to the decline of the spiritual life. We shall overcome the spirit of the world not by expanding the ten commandments into a hundred and by legislating as to pursuits and pleasures that in themselves

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are neither moral nor immoral, but by deepening the spiritual life. When the heart is full of Christ we learn the right use of "the world," and we possess all things without being possessed of them.

[*The Continent*]

An ambition to advance in place, recognition, and prestige works its way into the inner shrines of the life where, in a true minister, no thought belongs except the passion to honor God and help men. Many and many a pastor who is troubled to know why he is not succeeding better, ought to look for the answer right here: He is not succeeding because he cares too much for success. If the world of spiritual fact is not real enough to a man for him to depend literally on the promise of Christ that when he seeks the kingdom of heaven all needful things shall be added to him, the ministry is certainly not the place for him.

[*The Watchman-Examiner*]

It is to our shame that our religion has dropped out of our every day speech. Men usually talk most freely about the things in which they are most interested. Lack of interest, however, is not the only reason why men are silent about their religion. They have a notion that to talk about religion would make them appear to be either pharisaical or sanctimonious. They dread also to obtrude their religious views for fear of giving offense or wounding the feelings of somebody. Perhaps we may sum it all up by saying that in polite circles it is not considered "good form" to talk about anything so strictly personal as religion.

[Pres. Carl G. Doney in *Pacific Christian Advocate*]

Moses had a pattern shown him in the mount; and all men have a pattern shown them in Christ. He is greatest and best who takes into his life the perfect interpreter, guide, and inspirer. He who follows the lead of God sees a burning light which does not delude or grow dim. Ruled by whim or fancy, life loses its glory and inspiration, but he who follows heaven's gleam has the secret of everlasting satisfaction and success. He never stagnates: he sees and believes in the unattained possibility beyond.

[*The Biblical World*]

The kingdom of God will not come because men in orthodox fashion say, Lord, Lord; but because they do their Lord's will, teach men to be as sane as their Lord's ideals, and manfully endeavor to have every piece of legislation, every foreign policy, every industrial program governed by their Lord's example of love and sacrifice. Some idealism may be a mere apotheosis of selfishness; the idealism of the teaching of Jesus is the apotheosis of love. For God is love.

[Prof. John Wright Buckham, D.D., in *The Homiletic Review*]

The "great awaking" is having its effect upon the conscience of the church in summoning her, with a voice too clear to be mistaken, to the long deferred duty of unity. The war has plainly registered the failure either of Christianity or of the church—which? The church knows, and knows well, that one of the chief reasons of her world shame has been her shameless, selfish disunion.

[*The Christian Work*]

Surely to be generous means to give of self without so much as a thought of exacting a return either in feeling or kind. Yet how many of us are really capable of such giving? Deep down in our hearts lies the expectation of return. Generosity is, we repeat, a word badly knocked about.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

As the advertising pages of the *Journal* and *Herold* go to press the 20th of the month, to insure publication in a desired number requests for changes in a church or practitioner's card should reach the Publishing Society at least six weeks previous to the actual date of issue.

"Law and Work," one of the pamphlets recently issued by the Publishing Society, is now printed in the New York point system, and the American Braille system of type for the use of the blind. For convenience in reading, the pamphlet has been printed in two volumes, and may be purchased at the following prices: Single copy (in two parts), prepaid, $1.00; six or more copies, prepaid to one address, each 75 cents. When ordering please specify whether the New York point or the American Braille system is desired. Arrangements have also been made to issue this pamphlet in the English Braille system, and copies will be on sale at a later date.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

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Please advise promptly of any change in name or address.

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The Christian Science Journal

Published Monthly

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

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

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Published Monthly

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 14

Boston, December 2, 1916

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS BOSTON MASS U.S.A.

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Christian Science Sentinel

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Items of Interest

President Wilson has signed the national park service bill, and the sixteen national parks of the United States will in the future be administered under one management. The chairman of the conservation department of the General Federation of Women's Clubs says: "Our national parks are of little use to us unless they are developed with roads and trails, and provided with hotel accommodations so that the people may visit them. This will be the work of the national park service. Provision is to be made for people of all degrees of income. Those who require luxurious quarters will find them; and those who enjoy simple camp life and want to keep their vacation expenses down to a small figure will find the opportunity to do so, and still see just as much of the parks as the more luxurious traveler."

The Chicago, Milwaukee & St. Paul Railway has just added 110 miles to its electrically operated lines in Montana. This section extends from Deer Lodge to Alberton, Mont., and is the third unit to be changed from steam to electricity, bringing the electrified mileage up to 336. The 226 miles of railroad between Harlowton and Deer Lodge were put under electric operation some months ago. Work on the fourth and last unit between Alberton, Mont., and Avery, Idaho, is being completed, and when that is ready, about the first of the year, the St. Paul will have 440 miles of electric line in operation, reaching an elevation in the Rocky Mountains of 6350 feet above sea level, in the Bitter Root Mountains of 4200 feet, and in the Belt Mountains of 5768 feet.

The Rhone Canal, which will be open to navigation within a few years, will connect Marseilles, France, with the Rhone River. The first section of the canal places Marseilles in direct communication with the Etang de Berre, a small lake. The second section connects the Etang de Berre with Port de Bouc, a small seaport town. From this point the canal proceeds in a northerly direction and joins the Rhone River at Arles. When the canal is completed, barges of 600 tons will be able to penetrate for a distance of 335.5 miles into the interior of France. Barges of lesser tonnage may continue northward to Paris, Havre, and the British Channel.

Two years ago the Kansas State Prison and the Kansas Agricultural College began an experimental course of correspondence for the men confined in prison. Over two hundred prisoners are now enrolled, and the prison is fitting up a vocational school where the prisoners can work out the problems presented through the correspondence study. Until this year none of the women prisoners was enrolled in the correspondence work. The agricultural college is now at work on a course of study in home economics which will be made available for the women prisoners about the first of the year.

Bulgaria devotes to rose culture about twenty thousand acres, on which are grown about eight billion roses. A one acre garden under favorable conditions produces about twenty-five hundred pounds of roses, from which ten to fifteen ounces of attar of rose may be distilled. The total production of the attar varies with the seasons, but it averages 175,000 ounces. The rose fields are on the southern slopes of the Balkan Mountains, the rose district being 80 miles in length, 30 miles in width, with an average height above sea level of 1300 feet.

The export article of greatest importance to Hankow, China, is tea, which was exported in 1915 to the value of $17,917,665. Next in importance are cow hides, which were exported to the quantity of 30,931,400 pounds. Next in rank, according to value in 1915, are raw cotton, sesame seed, nut and wood oil, peanuts, bean cake, beans, pig iron, vegetable tallow, antimony, ramie, miscellaneous silk products, prepared tobacco, and bristles—each valued at more than one million dollars.

The area under rubber cultivation in Madras Presidency, India, is 12,922 acres, and the number of trees is estimated at 1,636,476. The only other rubber producing regions in India are Assam, with 4681 acres and 137,430 trees, and Burma, with 29,544 acres and 4,911,399 trees. The yield of the Assam plantations is relatively small. The outturn in Madras in 1913 was more than double that of Burma, where most of the trees being less than six years old were still unproductive.

In Rio de Janeiro recently a good roads congress was held under the auspices of the Brazilian Automobile Club. There are relatively few highways in this vast republic, and until now no attempt has been made at anything like a continuous system of highways of interstate character. Transportation throughout the interior is consequently costly, and this is a serious obstacle to the development of the country in many ways.

The President of Panama has recently submitted to the National Assembly seven codes of laws that have been carefully prepared by a commission especially appointed for the purpose which has been working on this task for the last three years, and these codes have been approved and will take effect on and after Jan. 1, 1917. These codes relate to civil, penal, commercial, judicial, administrative, fiscal, and mining law.

The great barrage scheme of the Rand Water Board proposes to dam the Vaal River in southern Africa at a point about twenty-five miles below Vereeniging. The cost is at present estimated at £750,000, but it is probable that a scheme designed ultimately to impound 20,000,000 gallons of water and to pump 10,000,000 gallons to the Rand will involve a much larger expenditure.

The Texas peanut crop, now being harvested, will yield about twenty-one million bushels. The area planted is 350,000 acres. Each acre also produces a ton of peanut hay, now bringing twelve dollars a ton. The price for peanuts ranges from eighty cents to one dollar a bushel. This season's crop will bring Texas farmers $24,000,000.

The President of Peru has issued a decree directing the minister of fomento to organize a service of industrial statistics of the republic. By this decree all the industrial establishments of the country are obliged to furnish the minister with such data as he may desire. The information so collected will be published annually by the Government.

Ten thousand bituminous coal miners in the Fairmont region of Virginia were officially notified on Nov. 1 that their wages had been advanced 10 per cent. The new scale was decided upon at a meeting of the Central West Virginia Coal Operators' Association, and was without solicitation on the part of the miners.

Since gold was discovered in the Auckland province, New Zealand, in 1852 there has been exported from that district gold to the value of $116,796,000. Great progress has been made since the introduction of the cyanide process in 1906, when it became possible to work the lower grade ores and tailings at a profit.

More than two thirds of the world's supply of tin is mined in the Malay Peninsula. Straits tin, as it is known in the trade, is of exceptionally good quality. The total exportation of tin from Malaya for 1915 was valued at $17,991,042.

At the United States mint at Philadelphia, Pa., in October, the total number of coins turned out was 45,231,413, or more than one fourth the coinage for any of the past five years, the yearly output having averaged around one hundred and fifty million pieces.

The area under sugar in British Guiana in 1915 was 73,108 acres, thirty-seven estates manufacturing it, and the total production was above 120,000 tons, of which 116,224 tons were exported. The local consumption of sugar is about 6000 tons.

On July 28, 1916, all clocks in Greece were set forward twenty-five to thirty minutes, depending upon the difference between mean local time and astronomically correct time at Athens. This brings Greece within the zone of eastern European time.

A plan has been broached to have the entire New Orleans-Houston Highway bordered by palm trees the entire distance between the two cities,—some 400 miles.

The amount of coal produced in Bengal and Bihar and Orissa, India, in 1915 was 15,086,816 tons. For the whole of British India the production was 16,352,480 tons.

The law which provides for the construction of port works at Antofagasta, Chile, was promulgated Sept. 8. The cost is limited to £1,700,000 sterling.

For the nine months ended Sept. 30, 1916, the total value of the exports of pottery from the United Kingdom was $9,473,800.

The French customs returns of exports of silk goods during the first half of 1916 give the total value as 210,966,000 francs.

Jamaica's foreign trade in 1915 reached a total value of $22,172,374.

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Christian Science Sentinel

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

Vol. XIX December 2, 1916 No. 14

Scientific Affirmation

CLARENCE W. CHADWICK

ALL scientific mental work is based upon spiritual understanding, which at once separates such work from anything that may seem to be accomplished upon the plane of human suggestion or will-power. An affirmation of spiritual truth must of necessity come through a mentality permeated with the spirit even more than with the letter of truth. The student of Christian Science learns from the very start that argument alone does not heal, and that he must possess the spirit and the love of good if he would accomplish anything in Christian Science; for, as our Leader says (Science and Health, p. 454), "the letter and mental argument are only human auxiliaries to aid in bringing thought into accord with the spirit of Truth and Love, which heals the sick and the sinner."

There is therefore a legitimate use which can be made of the letter of Christian Science, but to formulate a treatment or to make use of any argument calculated to bring about anything of a purely selfish nature would mean inevitable defeat. It would be the perversion of Christian Science practice or right mental treatment. It would be human suggestion rather than scientific affirmation. The user of literal statements of truth must have within himself some degree of understanding of the divine Principle which makes such statements true, else they fall short of being scientific affirmations. They cannot be powerful, positive, and exact unless supported mentally by some degree of comprehension of the true nature of God and man.

One who believes in two powers could not make any practical use of scientific statements. His use of such statements would be confined to the realm of human will-power. If he believes in the reality of evil, he would have no moral right to declare that God is All. Until he can acknowledge with Christlike humility that because God is infinite good there is and can be no evil, he is not divinely authorized or empowered to declare any scientific fact of being. Affirmations of the truth will transform men into saints only as they learn to subjugate the human will and to attest by thought and act that ever present good precludes the power and presence of evil. If they continue to affirm the supremacy of good but fail to live in conformity to their profession, their use of the letter of Christian Science will certainly make mental nuisances of them, to say the least.

It is no strange thing that students of Christian Science should sometimes be criticized for seeming to cover up evil. The too frequent use of absolute statements of truth, which deny the real existence of evil without furnishing any proof of evil's unreality, lays them open to this very criticism. Right at this point we should pause to ascertain whether we are making practical scientific affirmations of truth, or whether we are mentally experimenting with the letter of Science as a chemist might with certain material elements. The heart must be right if we would go forward in the ennobling strife. We cannot deceive the divine Principle of all righteousness, but we shall deceive ourselves if we believe that mere intellectuality can appropriate and demonstrate the facts of divine Science.

When the Christian Scientist affirms that God is Love, he knows that the one and only thing which will make this a scientific statement with power to bless himself or any one else, is a deep seated love for his fellow man, coupled with an honest, sincere desire to express this love at all times and under all circumstances. It must become an axiomatic truth in the hearts of humanity that Love operates only through channels of love, before the letter of Science can be rightfully employed for the benefit of mankind and instantaneous healing become the rule rather than the exception. Let not a carping, complaining, and unmerciful mentality imagine for one moment that it is employing the weapons of divine Science in its own defense or for the protection of others.

The sword of Truth cannot be wielded by a tyrant, but only by a kind, loving, considerate, and compassionate mentality, pure and undefiled in the sight of God. The Master said, "Blessed are the pure in heart: for they shall see God." Unless one is seeing good scientifically, he is not in possession of any demonstrable knowledge of Christian metaphysics. Because an evil mentality can quote Scripture to further its own selfish ends, this is no proof that it is either scientific or Christian in its attitude toward God. One could repeat Science and Health from beginning to end and yet not have a spiritually scientific realization of truth unless his heart is right in the sight of God.

The sacred word of God is expressed in demonstration. It is said of Jesus that "his word was with power." So must our affirmations of truth be before we can be called scientific Christians. It is no uncommon occurrence for healing to take place in the Christian Science church, because its readers are rising in consciousness to the zenith of spiritual understanding, or the holiness "without which no man shall see the Lord." They are doing something more than reading from an intellectual or elocutionary standpoint,—they are declaring the truth; in other words, they are voicing the word with power.

Let no mortal be in the least discouraged because of the high standard which Christian Science sets for him, but let him in all meekness, humility, and love begin to meditate upon those things which make for righteousness, and he will soon feel the touch of that ever present influence for good which is destined to purify human consciousness until it can affirm the scientific facts of being with power and authority from on high. He who sees the truth in the smallest degree, and is ready to consecrate himself to the great task of overcoming evil with good, will find that it is God who worketh with him "both to will and to do of his good pleasure." He will be modest in his presentation of spiritual truth, striving always to let the spirit of Truth and Love find expression in his consciousness. If he persists in correcting a corporeal or material sense of life in order to gain an incorporeal or spiritual sense of existence, he will learn, in response to the declaration voiced by the psalmist, to open his mouth wide for Truth to fill it with scientific affirmations of the power, presence, and reality of good.

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Let us not say that "all is Mind" (Science and Health, p. 492) if we believe in the reality of matter; let us not say that God is Love if we believe in any opposite to Love; let us not say that God is Life if we believe in death; let us not say that God is divine Principle if we believe in and practise any phase of dishonesty, and all the while imagine that we are voicing the truth to the world. But let us rather ponder these words of our Leader on page 149 of Science and Health: "We need to understand the affirmations of divine Science, dismiss superstition, and demonstrate truth according to Christ."

✧

Thought Testing

HORTENSE W. LEWIS

THE study of qualitative and quantitative analysis in chemistry requires much time and thought on the part of the would-be chemist. He must become proficient in these branches of this science if he is ever to know the quality and amount of the various ingredients forming any material substance. In chemistry all analysis is based on the belief that matter has existence, form, action, law, power, attraction, and force,—that there is material causation.

The Christian Scientist, having learned that all is Mind and the expression or revelation of Mind, concludes that Mind, God, and His ideas are all that have reality and existence. He finds that cause being Mind, the effect must be mental; he also learns that it is thinking which counts, and so forthwith he begins to watch, to test his thinking. Then the important questions are no longer, What have I eaten or drunk? How long have I slept? but, What am I thinking? Am I thinking in accord with that which is divine, spiritual, and eternal, or am I believing that which is mortal, material, and temporal? To watch one's thinking, to test his thinking, then, becomes the first duty of the Christian Scientist.

If we are to test our thinking, there must be a fixed, unchanging, unvarying, perfect standard of thinking. That standard is to think in accordance with God's thought, to express the qualities and attributes of divine Mind. The reproach given through the prophet Isaiah, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord," should no longer characterize our thinking and doing. Rather should we one and all heed the command, "Let the wicked forsake his way, and the unrighteous man his thoughts." We shall thus maintain man's likeness to and inseparability from Spirit, Soul, express that which is correct, true, intelligent, and thereby represent aright the divine consciousness.

Through the study of the Bible and Mrs. Eddy's writings we acquaint ourselves with the truth about divine Mind and its manifestation, and learn to recognize the qualities of all that is godlike and spiritual. We are taught that man as God's likeness is the expression of Life, the manifestation of Love, which is ever impartial and just; that he expresses the intelligence of the all-knowing Mind, which is never deluded or deceived; and that he utilizes the power and dominion of omnipotent Mind.

Since true thinking, righteousness, divine thinking, is our standard and aim, let us note some of the characteristics of Truth. Truth never has changed, never can change, never will change, for Truth is eternal. Truth can be explained and understood by humanity; but error, the opposite of Truth,—a lie,—can never be understood or demonstrated. Truth is always beneficial and harmless. Truth is universal, impartial, just, unprejudiced; is no respecter of time, place, person, nation, sex, or creed. Truth always liberates, enlightens, and frees from bondage. To use the words of St. Paul, Truth casts down "imaginations, and every high thing that exalteth itself against the knowledge of God," and brings "into captivity every thought to the obedience of Christ." In Science and Health (p. 130) Mrs. Eddy says, "Truth should not seem so surprising and unnatural as error, and error should not seem so real as truth." Truth is omnipotent, and always annuls the so-called material laws and conditions.

The Bible records proof after proof of the supremacy of the spiritual fact over material fiction. For our reassurance and for encouragement in our thought testing, we can read in the Bible many instances of the overcoming of the so-called law of gravitation; likewise of the so-called law of combustion; also of the so-called law of molecular attraction; and of the asserted laws of *materia medica*. Innumerable instances of the extinction of error by Truth could be given from the Bible, and to these could be added the testimonies in our Wednesday evening meetings and those published in our periodicals. In the recognition of the fact that Spirit is divine substance, and that matter is the lie about substance; that law is the will of divine Mind made manifest, and that so-called material laws counterfeit God's laws, we have the true basis for our thinking, and we are accepting the standard of the patriarchs and prophets, of Jesus, of Paul, and of Christian Science.

These words by our Leader, Mrs. Eddy, found on page 3 of "Pulpit and Press," are full of inspiration and encouragement to us all in our thought testing: "Know, then, that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love."

✧

Our Literature

EDWARD G. WRIGHT

QUITE often we say to ourselves that if we could only remember everything we read what wonderful knowledge we would possess; but does it ever occur to us that perhaps we have been trying to remember the wrong things, or the non-essentials, instead of sifting the chaff of mortal, finite sense from the wheat of spiritual truth? Mrs. Eddy says (Science and Health, p. 312), "How true it is that whatever is learned through material sense must be lost because such so-called knowledge is reversed by the spiritual facts of being in Science." Do we sometimes find ourselves trying to remember a particular sentence or word in order that we may be able to quote it at some future time, giving more attention to the words than to the thought which is contained in the article, and in this way missing the kernel which is underneath the husk? In other words, are we seeking life in matter when we ought to know that "it is the spirit that quickeneth," and that the mere letter "profiteth nothing"?

The seeker after truth in Christian Science would do well to apply the words of Paul to the reading of its literature, as well as to the practice of its teachings. "We look," he says, "not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Keeping this thought in mind let us read, if possible, Christian Science literature with the sole purpose of obtaining the spiritual facts, for by gaining these facts we are acquiring a knowledge which cannot be reversed.

As we thus read we begin to realize and understand the wonderful truths which are being disclosed to us, truths which previously were hard for us to understand because their meaning seemed to be hidden. We thus advance spir-

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itually, mentally, and physically, and begin to experience for ourselves the great truth of being,—that God is Spirit, and that man is His image and likeness.

In reading our literature we are sometimes prone to select those articles which interest us and to pass by those which make no appeal, thinking, perhaps, that at some future time we will become interested in what we formerly laid aside. This habit is apt to grow if we are not awake to the subtlety of it. We should be careful not to allow an article to go unread for this reason, since it is possible to become interested at any time if we overcome the habit of reading carelessly, that is, if we master the subject rather than let it master us. In other words, we should read every article as though we had written it ourselves, and were going over it again to see if we had expressed the thought in the clearest manner. In this way we are more likely to get the spirit of it.

Christian Scientists are, and rightly should be, enthusiastic when they speak of their publications as world benefactors; and those whose articles appear in them are not actuated by anything less than the desire to spread truth and to elevate human consciousness to an understanding of the allness of good and the nothingness of evil. We need all the publications, because each serves a separate and distinct purpose in the cause of Christian Science, as can be observed from a careful study of them and by reading our Leader's messages pertaining to their issuance.

From the Prospectus of the *Journal*, the first of Mrs. Eddy's publications, and in fact the first periodical ever issued which circulated a current literature that healed, we have the following extract: "Dear reader, the purpose of our paper is the desire of our heart, namely, to bring to many a household hearth health, happiness, and increased power to be good, and to do good." These purposes and desires are being fulfilled every day, for one has only to read the testimonies given to realize what a wonderful blessing this message of truth has been to mankind. With the continual growth of the cause, however, came the need of reaching its increasing number of students more quickly, and Mrs. Eddy met this need by publishing what is now known as the *Christian Science Sentinel*.

The following is taken from the Salutatory which appeared in the first issue of *The Christian Science Weekly*, afterward called the *Sentinel*. "The growing necessities of the situation seem to demand, at times, a speedier means of communication with the field than our monthly *Journal* affords. . . . Then, too, our files contain many communications in the nature of experiences, testimonies, and dissertations which, for want of space in the *Journal*, must often be indefinitely laid aside or entirely withheld from publication, and which are too valuable and helpful to meet such a fate. . . . Let it not be inferred, however, that the *Weekly* is to take the place of the *Journal*. Not so. . . . The *Weekly* will be but a convenient, and, we trust and believe, an invaluable adjunct to the *Journal;* a friend and colaborer, as it were. . . . The *Journal* will be the mother publication; the *Weekly* its child."

Ten years after the founding of the *Sentinel*, and twenty-five years after Mrs. Eddy began to publish the *Journal*, a daily newspaper was established, *The Christian Science Monitor*. This paper was instituted by Mrs. Eddy's direction, for it was one of her earliest desires that Christian Scientists throughout the world should have a daily newspaper which would be entirely free from all sensationalism, and it has been proven by the *Monitor's* success that clean journalism is not merely an ideal in newspaper work, but that it is a practical fact. The world has always needed a daily paper of this character, but was not ready for it until the way had been prepared by the *Journal* and *Sentinel*, and also by the influence for good which the teaching and practice of Christian Science was spreading throughout the whole world. The *Monitor* is the only daily international newspaper in the world, and is read by people of every class, regardless of their religion, for it embodies everything which may be desired by the reading public, not only in its clean and unbiased information but in the truthfulness and purity of the advertising which it prints.

The leading editorial in the first issue of the *Monitor* was written by Mrs. Eddy, an extract of which is found in "The First Church of Christ, Scientist, and Miscellany" (p. 353). It reads: "I have given the name to all the Christian Science periodicals. The first was *The Christian Science Journal*, designed to put on record the divine Science of Truth; the second I entitled *Sentinel*, intended to hold guard over Truth, Life, and Love; the third, *Der Herold der Christian Science*, to proclaim the universal activity and availability of Truth; the next I named *Monitor*, to spread undivided the Science that operates unspent. The object of the *Monitor* is to injure no man, but to bless all mankind."

Because we are able to demonstrate only what we understand, it is therefore necessary that we gain more of this understanding of infinite Mind, in order that our demonstrations may be more frequent and complete. To do this we should devote all the time we can possibly give to the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and to the reading of the literature furnished us by The Christian Science Publishing Society. By so doing we are acquiring a spiritual knowledge, the understanding of God, the divine Principle, which leads unto eternal life. In the book of Proverbs we read, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

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Our Text-book

HENRIETTA MARCUS

ONE of the marvels of Mrs. Eddy's writings is the way our attention is held by her interpretation of certain words and expressions unnoticed by us before. Our imagination is stirred, our interest aroused, by the spirituality of her thought; the mists of mortal opinion that formerly obscured the brightness of the Bible have been cleared away effectually, and a new vista is opened to us. It is like gazing for the first time through a telescope and realizing the presence of distant and beautiful stars of whose existence we were unconscious,—something new is revealed to us which increases our knowledge of good. All that stimulates our desire for a better comprehension of God is as the rending of the veil of the temple, the brushing aside of mere ritual, which gains for us a glimpse of reality. Beyond the truth of the statements and the logic of the arguments in Science and Health, is added the charm of following to its source many a stream of living water, the clue to which has been indicated but not followed out in detail by Mrs. Eddy.

The value of literature is in proportion to the moral and mental stimulation that its study sets up in the thought of the reader. The best work is that which awakes in the student the dormant appreciation of truth and beauty, and the most invaluable of all writing is that which offers a logical explanation as to why our acts should always be on the side of good. Can any book compete with Science and Health on one or all of these points? Not one. We all know that gleams of truth flash out from the writings of many a genius; but in no book, except "Science and Health with Key to the Scriptures," can be found the constant, unwavering consecration of effort to explain and elucidate the simplest of all

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statements, and yet, for practical use, the most difficult of theories,—that God is All-in-all. It is only through the study of our text-book that the greatest book in the world, the Bible, is made comprehensible to us. The surest sign of the connection of the Bible with Science and Health is the undoubted fact that only through this book can we rightly appreciate the Scriptures; and, conversely, only through their study do we gain a better understanding of Science and Health.

In studying a particular word, or group of words, in the Christian Science text-book one cannot but be astounded at the original method employed in its composition. One sees that an opportunity is offered to each student to work out the application of its teaching to various problems from his own mental standpoint, and yet at the same time the subject is enclosed within safe boundaries, for however lightly Mrs. Eddy may touch upon a theme it is nevertheless always used in connection with a definition of the unity of the divine nature. One can clearly see how innumerable are the applications of each word used in Science and Health and yet how impossible it is to falsify or misinterpret its use. For students of Christian Science the chief value of words lies in their metaphysical significance, and it is not merely of interest but highly important to interpret them aright and reveal the thought which they embody, like the miner who brings to the light the gold which lies hidden till sought for.

Truth in its entirety, however, is never discovered by human sense; a portion only is revealed at a time, and it is this fact which allows of the countless interpretations of words used by Mrs. Eddy. They are chosen by her as symbols of an idea, and they cannot possibly be confused with the idea itself, which remains apart, eternal and unlimited. If we take up Science and Health and look up all the references to any important noun, it will be found that the single reference is always a confirmation of the unvarying statements in Christian Science as to the reality of good and the unreality of evil, and the combined references form a detailed argument of the same statement. There is no other book in the world, one would imagine, in which the reiteration of a certain postulate is made in so many ways with such force and such originality, and yet withal so clearly that the whole of the book when viewed as a statement can be found in a sentence, while the whole volume merely expresses with greater precision and amplification the simple declarations made in each chapter, page, and paragraph.

Most of us know the exquisitely carved Chinese ivories which when closely examined reveal an inner carving, smaller but equal in beauty to the outer shell; and wonder of wonders, within that is another carving and yet another, each conformed to the other and yet separate and complete in itself. So in Science and Health each chapter, page, and sentence forms in itself a statement of the premise on which the book is written. The paragraph amplifies the statement of the sentence, and the page that of the paragraph, while each chapter though distinct in its theme links itself to the others, and the whole book reiterates the theme of the component parts. Thus also one can refer to a particular word and find that it is always used in consonance with the main argument on which the book is founded.

Christ Jesus said, "There is nothing covered, that shall not be revealed; neither hid, that shall not be known." Since words are but a vehicle for thought, the highest interpretation of them is necessary when they are used to convey a spiritual message to the human understanding. The great bridge of words reaches across the centuries, linking up the thought of the past with the present and spanning the ever flowing river of doubt and fear. The only value of this bridge consists in its strength to resist the force of the turbulent waters rushing underneath, so that the highest inspiration to man can come direct to us across its path, untouched by the swirling tide of mortal thought below. In traveling over level country one has at times, unconsciously, a feeling that after all the earth must be flat; but the sight of the curved horizon appeals to reason and dominates the material supposition that falsity can be real. Mrs. Eddy in her writings never lets us lose sight of the mental horizon, and if we are faithful students we shall keep our gaze fixed on this reality, God, and man in His image and likeness, which alone can render null and void the evidence of the senses.



Christian Science Teaching

KENNETH B. ELLIMAN

WHILE Christian Science makes its appeal to intelligent thought, the pride and self-satisfaction of the human intellect rob it of teachableness; and since Christian Science is not humanly intellectual, but spiritual, it can be understood only through spiritual sense. On the other hand, dogmatism is the attempt of the human mind to formulate its own conceptions, and these may be stated intellectually and accepted intellectually. An individual's conception of Christian Science may also be formulated and stated intellectually, but it then becomes a finite conception. Intellect defines; spiritual sense unfolds.

Some readers of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, object to what they call its vagueness and lack of formulation. Some have even claimed that they could write a clearer statement. But Science and Health needs to be understood spiritually; its teaching appeals not to the human sense of intellect, but to spiritual understanding, and he who persists in reading it with open mind and sincere desire to apprehend the truth, will find the spiritual understanding of God, man, and the universe gradually unfolding in his own thought.

Thus Christian Science is seen to be a revelation, not a dogmatic statement or mere human system; and since each individual may gain an understanding of his own, direct from divine Mind, he does not need to depend upon another's theology or formulation of truth. Through his study of the Scriptural truth as interpreted in Science and Health, his spiritual sense is roused to activity and he gains his own understanding. Instead of having to rely on another person's statement or proof for authority, he has his own inward conviction or intuition of what is true, and can prove its truth by testing it in his daily life and experience. Since one's own experience includes all he really knows,—all else being believed or accepted on faith,—the student of Christian Science who demonstrates the verity of his understanding has the strongest possible evidence of its correctness.

Some statements of Science and Health (p. 330), such as God is "the only Life," or "God is Mind," may seem dogmatic, but on analysis they prove to be infinite, not finite, and they can be understood differently by each student according to the stage of his progress; therefore they do not limit one. Instead, they serve to guide the student and to point him in the right direction, without depriving him of the benefit of working out his problem for himself.

The human mind wants to bind and limit everything; and to this end the human intellect formulates statements of what it conceives to be true,—as much as to say, "Thus far and no farther,"—and mankind likes lazily to accept these formulas and systems. The purpose of Spirit, however, and the method of spiritual sense, is not to limit or bind, but to

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liberate; and Science and Health, when understood by the individual, does just this. It needs no interpreter but spiritual sense, and the student should accept no other.

Lesson from a Tree

ABBY BEECHER ABBOTT

WHEN the home was built twenty-five years ago a shapely sycamore was planted, and each year added to its beauty and matchless dignity. The tree became a part of the home. Its proud owner, a true lover of trees, watched its growth and gloried in the fact that he had the finest tree in the neighborhood. The birds flew to the tallest branches and sang their morning carols. During the heat of the day the children played beneath its sheltering boughs, and late in the afternoon its grateful shade protected the home from the hot summer sun. It was vigorous, useful, and beautiful.

Then the day came when the fact dawned on the tree lover that this beautiful, useful tree was nevertheless keeping the sunlight from his much loved flower garden. To consult a tree expert seemed the wise course to pursue, but the verdict was a trying one: "All the lower limbs must come off." To sacrifice this beauty was a severe ordeal, but it must be done to let in the light. One by one the branches fell under the hand of the skilful pruner, until the tree stood more shapely and beautiful than ever with its lofty branches lifted to the sky. Now the sunlight could shed its radiance over the flowers which were being dwarfed by the constant shade.

On page 84 of "Miscellaneous Writings" Mrs. Eddy says, "A true sense of the falsity of material joys and sorrows, pleasures and pains, takes them away, and teaches Life's lessons aright," and out of this experience I gained a valuable lesson. Our earth life appears like the tree—beautiful, vigorous, and glowing with growing interests and sweet delights. Our higher thoughts reach heavenward; our earth thoughts ever hide the all-encompassing light which forever sheds its radiance and is only hidden for a time by our material desires and pleasures. The call for the vision of more light reaches the heart of the earnest seeker. Our "inner guide," the expert of all true living, soon reveals to us what must be cut away in order to bring that glowing radiance into our lives. Worldly ambition, the lust of the flesh, the pride of life, and all unworthy desires must be severely dealt with to let the light of God's presence bring to fruitage the flowers of spirituality so long hidden by materialism. Then our lives, grander and nobler than before, reach ever toward the light, testifying to the victory of Spirit. No sacrifice can be called too great which reveals the sunlight of Truth and Love to a sin-darkened world. I have learned many a lesson from the book of nature, which reveals not the knowledge of Solomon but the wisdom of the gentle Nazarene.

[Written for the *Sentinel*]

The Pleasant Land

W. EDSON SMITH

"LOVE never faileth": Up—around—
Our joyous thoughts are winging,
With Love pervading every song,
Love smiling at their singing.

"Love never faileth": We too smile,—
Clasp hands and go our way,—
Each springtime but a little while
Beyond November's gray.

Selected Articles

[Judge Clifford P. Smith in *Morristown* (N. J.) *Jerseyman*]

The attack on Christian Science by a Newark preacher which was printed in the *Jerseyman* was so mistaken as to be an imposition on the public. The writer's bias was betrayed by the manner in which he referred to Mrs. Eddy. For instance, he spoke of her as the "much be-married Mrs. Eddy." Such an expression constitutes what Jesus called "the leaven of the Pharisees." It does not explicitly state a derogatory fact, but it is calculated to convey a derogatory impression by insinuation.

Mrs. Eddy was married three times in eighty-nine years. Her first marriage occurred when she was twenty-two years old, but it was ended within six months by her husband's decease. Her second marriage took place nearly ten years later, when she was thirty-two years old. It was dissolved twenty years afterward by a divorce which she obtained for long continued desertion caused by her husband's adultery. Her third marriage occurred four years later, when she was fifty-six years old, and it was followed after five years by twenty-eight years of widowhood, which continued to the end of her earthly life. The facts are such, therefore, that Mrs. Eddy's marriages furnish no reason for criticism nor excuse for insinuation.

The same assailant also said that Christian Scientists put Mrs. Eddy before Christ, and he offered as proof the alleged fact that Christ is not given credit for his words over the pulpit of The Mother Church in Boston, while quotations from Mrs. Eddy are "blazoned" with her name. Christian Scientists do not put Mrs. Eddy before Jesus or Christ; they could not do this without rejecting her teaching. The quotations on the walls of The Mother Church have the names of the persons quoted immediately under their words. The quotations over the pulpit or readers' platform are from St. Paul and Mrs. Eddy. At the sides of this platform and above it are two quotations, one credited to Christ Jesus, the other to Mrs. Eddy. All these quotations and names are cut in gray stone, not artificially colored, and the names are cut in the same sized letters as the quotations. The condition of thought which would make a visitor see these quotations with one name omitted and the other blazoned is not conducive to just or fair criticism.

It is almost usual for clerical opponents of Christian Science to claim, for one reason or another, to be specially qualified to speak against it. This gentleman's claim was that he lived for ten years in India and could speak as an authority on Hinduism. Thus equipped, he tried to identify Christian Science with Hinduism and to produce the impression that the latter, hence the former, is very bad and dangerous. His first and main specification was that both Hinduism and Christian Science teach that God is all. He neglected to say that this is also taught by the New Testament. The following citations are pertinent: Acts xvii. 28; I Cor. xv. 28; Eph. iv. 6; Col. i. 17; Heb. xi. 3; Rev. iv. 11. The proposition that God is All-in-all is understood by Christian Scientists to mean "one God and His creation, and no reality in aught else" (Christian Science *versus* Pantheism, p. 9). The beginning of this teaching is to be found, not in Hinduism, but in the Hebrew Scriptures. It can be found in the first chapter of Genesis (thirty-first verse), the twenty-ninth chapter of I Chronicles (eleventh verse), and elsewhere in the Old Testament.

Two other contentions of the same critic may be disposed of in this connection. One was that Christian Science teaches or permits its adherents to ignore the difference between good and evil. The other was that its denial of evil dispenses

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with the need of a Saviour. These are fables that could not survive a fair minded reading of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, a book which any one may examine for himself by going to a public library. It would be as just to say that Jesus ignored the difference between good and evil and dispensed with the need of salvation by asking, "Which of you convinceth me of sin?" The viewpoint from which he spoke is that of Christian Science.

Continuing his attack, the gentleman in question declared that Christian Science "emphasizes the motherhood of God in Mother Eddy." Here is more of the leaven of the Pharisees. Christian Scientists do not speak of their Leader as Mother Eddy, nor do any of her friends. It should be evident, however, to all thoughtful people, or at least to all who believe in one creator, that the infinite One must possess completely all the attributes of being. Unless the Deity is Mother as well as Father, men and women considered together would possess more mental and spiritual qualities than their creator. Unless God is Father and Mother, Paul should have said, In Him we men, but not women, live and move and have our being.

Not constrained to be consistent, the gentleman in question also charged Christian Scientists with regarding themselves as God and with praying to themselves accordingly. There is no decent pretext for this canard. Whether Hindus do this or not is another question. However this may be, Christian Science teaches specifically that "man is not God, and God is not man" (Science and Health, p. 480), and Christian Scientists not only pray to God but try to make their lives a constant prayer.

The final thrust was as follows: "Since God is all, to the Christian Scientist as to the Hindu, there is no personal God." Now, Christian Science teaches that God, though not like a human being, is personal in the highest and best sense of this term, and that He is the infinite Person. This religion also teaches that God is personal to each of His children in that sense which Jesus implied when he spoke of Him as "my Father, and your Father; . . . my God, and your God." In short, to quote from Mrs. Eddy, "human philosophy has made God manlike. Christian Science makes man Godlike" (Science and Health, p. 269).

The Scriptures declare, "The wrath of man shall praise thee: the remainder of wrath shalt thou restrain." An attack on Christian Science may praise God and bless men by inducing them to learn what this religion actually teaches and what it does for its adherents. Sooner or later its present adversaries will seek its benefits. Meanwhile there is food for thought in the fact that it was not the chief priests but the common people who heard Jesus gladly.

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[Editorial in *Brooklyn* (N. Y.) *Eagle*]

The court of appeals has ordered a new trial for Willis Vernon Cole, accused of "practising medicine without a license." As the court of last resort throws out all the supposed theories of law on which Cole was convicted, this means victory in the state of New York for the Christian Scientists. So long as they are following the tenets of their religion they may cure people by prayer if they can, and take money for the praying. Of course, it is a laughable travesty on "prompt justice," a desideratum emphasized ever since the Magna Charta, to the more than four years taken up with the settlement of this issue by the courts.

Nobody is compelled to go to a Christian Scientist. The principle of *caveat emptor* governs. If you choose to spend your cash for prayers, that is your affair. The Scientist does not do anything that aggravates the complaint; he does not administer drugs; and even though failing to cure, he may give mental comfort that is worth all it costs.

The decision is that the "religious tenets" exception in the statute covers Christian Science, and that healing people without a license is not a *malum in se*, under the common law. Chief Justice Bartlett went further than the majority of the court. He said, "I deny the power of the legislature to make it a crime to treat disease by prayer." Certainly the trend of sentiment, even among those who are not Christian Scientists, is toward the Bartlett view. There is a growing resentment of the notion that medical men and their medicine are sacrosanct.

It is the duty, the immanent obligation, of physicians of high character to wipe out some impressions if they can, and the way to do it is to stop worrying over the fees paid to Christian Scientists or other persons rendering psychological rather than physical relief, and give more attention to the division of fees between family doctor and surgeon, and like scandals within the profession. If dishonesty is stopped among its own members, the medical society's existence is fully justified.

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[Hector Wallace Smith in *The Mearns* (Scotland) *Leader*]

A speaker is reported to have said that although there was a little truth in Christian Science he did not wholly believe in it. What I wish to point out is that Christian Science is the Science of the Christ and is nothing else than the restoration to humanity today of primitive Christianity as it was practised by Jesus, the apostles, and the early Christians for nearly three hundred years after the time of our Lord. The Authorized Version of the Bible, and "Science and Health with Key to the Scriptures" by Mrs. Eddy, are the two text-books of Christian Science. On page 341 of the latter book the author says: "In Christian Science mere opinion is valueless. Proof is essential to a due estimate of this subject." It is therefore evident that one can only speak with authority upon this subject after he has obtained the necessary proof of the truth of the teachings of Christian Science. Without such essential proof any statements upon the subject are usually made more or less at random, and are therefore unreliable and rather apt to mislead the general public. The saying of the apostle James that "faith without works is dead" is full of significance in these times.

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[Thorwald Siegfried in *Wenatchee* (Wash.) *World*]

A correspondent recently attempted to connect Christian Science with Buddhism. Judging from the tone of the letter, he had satisfied himself that Christian Science and Buddhism have much in common, but I am certain that no person who has made the teaching of Christian Science his own sufficiently to heal sin and sickness by purely spiritual means will agree with him. This and similar charges have been made against Christian Science by persons of varying degrees of apparent hostility.

It is plain from the letter that your correspondent believes in Christ Jesus. It is strange, then, that he should be at such pains to identify Christian Science with occult religions, for there is nothing occult or mysterious about the teachings of Christ Jesus or of Christian Science. Indeed, had he noticed the exact coincidence between the teaching of Christian Science and that of Christ Jesus, as well as the renewal of the spiritual healing of sin and sickness as in the Saviour's time, your correspondent would have spared himself the trouble of making fine spun connections between Christian Science and anything else than Christianity itself.

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Refusing Christian Scientists the name "Christian" for reasons already referred to, the critic avers that the term "Science" is a misnomer, because Mrs. Eddy taught that matter is not real. Evidently he has a correct view of at least one of the fundamentals of Christian Science teaching—fundamental in that the reality of self-existent matter cannot be logically reconciled with the omnipresence of God, Spirit; and the reality of matter as a product of Spirit cannot be harmonized with the infinite wisdom and goodness of God, of whom John spoke as "love." Jesus had no partiality for the belief in matter, but said, "The flesh profiteth nothing." Even material scientists can tell us nothing about the ultimate nature of matter; their hypotheses are only statements of their beliefs. What is really known about matter may be stated in terms of negation,—it does not think, love, or act; that is, it is not like God, the source of all real being.

According to your correspondent's quotation, Buddhism's finale for man is "virtual annihilation." Let us compare that with Mrs. Eddy's statement on page 317 of "Science and Health with Key to the Scriptures," in considering the nature and work of Christ Jesus: "The individuality of man is no less tangible because . . . his life is not at the mercy of matter. The understanding of his spiritual individuality makes man more real, more formidable in truth, and enables him to conquer sin, disease, and death."

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[S. T. Downs in *Indianapolis* (Ind.) *Times*]

It is incorrectly presumed by many that Christian Science, of which Mrs. Eddy was the Discoverer and Founder, is chiefly interested in the healing of diseases of the human body. On the contrary, physical healing in Christian Science is only incidental to the healing of sin. Mrs. Eddy's writings unfold the spiritual meaning of the Scriptures and reveal that through right thinking the human consciousness is lifted above the love of and the belief in the reality of sin. Since all manner of discordant conditions—physical, moral, financial—are the results of sin, their healing naturally follows the destruction of their cause. We see then that Mrs. Eddy wrote primarily of and Christian Science is engaged in the salvation of mankind.

Through the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, one finds that the Christian Science teaching and the common belief about "the soul and its destiny" are quite different. Christ Jesus said, "I am come that they might have life, and that they might have it more abundantly," and the great apostle taught that "now is the accepted time; now is the day of salvation." In referring to this apostolic teaching in Science and Health (p. 39) Mrs. Eddy says, "Not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation in spirit and in life."

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[W. J. Tucker in *The World-News*, Roanoke, Va.]

I have read the editorial entitled "Healing by Faith" with much interest and appreciation. With only one of your conclusions would I take issue, that is, that death is invincible. Your breadth of view is inspiring, and I would only urge that there is ample Scriptural authority for extending your optimism to agree with Paul, who said: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." While this passage indicates that the demonstration over death is the last and greatest in a sequence of victories over the beliefs of the carnal mind to be accomplished, it also contains the promise of its fulfilment.

Jesus did not surrender to death for the reason other mortals do,—that is, lack of spiritual understanding,—but rather that he might prove by his resurrection that the spiritual understanding which he possessed was able to destroy death. It was a voluntary act on his part, as is borne out by his words: "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." When he finally left this earthly scene, he did not yield to death.

That death is not a divinely ordained event of any man's experience, as indicated by Jesus' words, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death," was proved by Enoch and Elijah, both of whom attained to the necessary spirituality to rise above death, even if Moses did not. That the demonstration over death requires immense spiritual growth cannot be questioned, but it is equally true that it is a growth to which we must all attain before it shall come to pass that death and hell are cast into the lake of fire.

Christian Science teaches us how to begin with the simplest problems, and by natural growth and through successive upward steps to attain to greater works, until finally the last great enemy shall be destroyed. To doubt that we shall reach this goal, because at present we are taking the primary steps, is like fearing that the student in simple arithmetic will never be able to solve problems in differential calculus. The lesser victories which all working Christian Scientists are constantly achieving are proofs of the truth of their Principle, and point to final complete salvation.

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[Henry Hauser in *Artesia* (Cal.) *News*]

We attended the Christian Science lecture in our Brick Hall and listened to a very forceful and logical discourse on the teachings of Christian Science. It was free from sarcasm or ridicule of any other religious sect or denomination, a most favorable symptom in religious progression that should not be overlooked, and which principle might well be embodied in the ethics of every other religious denomination.

There certainly must be something in the arguments of the Christian Science principles which commands both the attention and respect of so great a portion of all classes of people, and particularly of the thinking classes, when we witness so large a gathering of people from every section of our near-by communities as crowded into Brick Hall, leaving standing room available only in the vestibule, and very little of that. Another thing which impressed us was that there were just about as many men present as women, a fact not generally found at religious meetings of latter-day times. It must be that the duty of right thinking, and the theory of God as a God of love, not of vengeance or judgment with a fire and brimstone sentence, appeal more favorably to man's conception of what is consistent with a just and loving heavenly Father.

That the advanced present-day thought has no use for inconsistencies, or what are believed to be such, must be the answer to this trend of thought of men and women everywhere to Christian Science, for nothing could have attracted such a crowd to a religious lecture save one desire,—that of hearing what they believed was truth. It was not curiosity, for there appeared not a restless person within the sound of the speaker's voice; neither was it music, for there was none.

What was it, then, that held this large audience motionless from the beginning to the end of the lecture, except when a late arrival crowded his or her way into hearing distance? It is well worth thinking about!

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Editorial

Looking Forward

Six years have passed since the first reader read from the desk of The Mother Church the following words of Mary Baker Eddy from page 135 of "Miscellaneous Writings":—

"*My Beloved Students:*—You may be looking to see me in my accustomed place with you, but this you must no longer expect.

. . . . . .

"All our thoughts should be given to the absolute demonstration of Christian Science. You can well afford to give me up, since you have in my last revised edition of Science and Health your teacher and guide."

December 3d, 1910, marked the close of an era in the history of the Church of Christ, Scientist, and thus of the world, and dated the beginning of a new era. In this new era, as in the past, the revealed law of divine Mind continues to be the "teacher and guide" of Christian Scientists, even though they have been deprived of the personal direction of Mrs. Eddy. This, the beginning of the seventh year since the passing from mortal sight of the beloved Discoverer and Founder of Christian Science, seems an appropriate time for briefly reviewing some of the accomplishments of the past six years, for considering the opportunities of the present hour, and for a forward look to the vast possibilities of the future, which only await consecrated thought and effort.

The first effort of evil to destroy Mrs. Eddy's life-work was expressed in an attempt to break her will and to divert the funds of her estate from the purposes designed by her. This was prevented, after a long period of litigation, with the result that large sums of what may be truly described by our Leader's term, "love currency" (The First Church of Christ, Scientist, and Miscellany, p. 14), have been and are now being distributed for church buildings, literature distribution, lectures, etc., thus more effectually extending the religion of Christian Science throughout the world.

By no means the least of the accomplishments of these years has been the construction of the memorial to our Leader, which is today nearly completed. The fund for its construction, representing voluntary contributions, like the widow's cruse of oil, has never failed. It eloquently speaks to the world today of love for and loyalty to the great Founder of Christian Science, in terms which the world can understand. Had Mrs. Eddy claimed her discovery to be a mortal achievement, mortal mind would have hailed it with joy and pride, but since her spiritual understanding revealed to her the truth of Jesus' statement, "I can of mine own self do nothing," so giving God the glory of her discovery, every possible effort was made to prevent the erection of any testimonial to her human life-work. Christian Scientists may well be grateful that through form and inscription this memorial will continue to speak of life in the midst of the world's belief in death, and of immortality in the midst of the symbols of the darkness and despair of mortality. In this connection the field is invited to read what our Leader herself wrote in regard to these symbols, on page 14 of her work "People's Idea of God."

During these six years the by-laws of our Church Manual, and the precedents established by Mrs. Eddy, have been subjected to every strain to which perverted ingenuity could put them, but in no way have they failed amply to justify their existence. Thus is our Leader's prophecy, "Notwithstanding the sacrilegious moth of time, eternity awaits our Church Manual, which will maintain its rank as in the past, amid ministries aggressive and active, and will stand when those have passed to rest" (The First Church of Christ, Scientist, and Miscellany, p. 230), being fulfilled.

This period of six years has been for Christian Scientists largely a period of adjustment. It has been a testing time, a period wherein opportunity has been given to demonstrate the great fact that the Church of Christ, Scientist, is an emanation of divine Mind, and therefore that divine Mind, not human personality, directs its destiny. Today we may all rejoice in the fact that no demands have been made upon it which have been beyond its strength, and no problems have been presented for which the by-laws have not already provided the solution. These six years have afforded an opportunity to Christian Scientists throughout the world to adjust local problems, to build many church edifices, and to lay in their own consciousness the foundations for broader developments in all of the departments of this great movement.

The Mother Church is extending the channels of its usefulness. It is taking a forward look, to make provision for that day, now near at hand, which will compel a broader, more comprehensive, and more universal activity. In this hour when human thought is turning instinctively from mortal strife and suffering to the substantial things of Spirit, Christian Scientists find themselves, as watchmen on the watchtowers of Zion, confronted with the necessity of providing for the care of those who from the depths of suffering and despair have caught the message of hope which Christian Science brings, and who are turning to it for relief from their sorrow and afflictions.

In pursuance of the special wish of the Leader, repeatedly enjoined upon us, a new channel of usefulness for The Mother Church has been established in the institution of the Christian Science Benevolent Association. Among the humanitarian purposes of this Association for which there is at present a definite need, is that of caring for some of the early students of Mrs. Eddy, and for others who helped lay the foundations of this movement and who are now in need of proper provision for their peace and comfort.

During these six years it has been the policy of the Directors of The Mother Church to avoid making calls on the field for financial assistance; but an era of more intimate cooperation is now dawning, and in furtherance of this idea the following data are given, which will prove of much interest to the field:—

Numerous valuable parcels of real estate, adjacent to the property already owned by The Mother Church and necessary for extensions and betterments, have been acquired and are now in friendly hands. It will be necessary to provide the sum of $526,500 before title can be taken to these properties.

Deeply impressed by the need for adequate preparation on the part of us all to assist in the fulfilment of the glorious mission of Christian Science, we call upon the field for renewed consecration to the work of healing the sick, saving the sinner, and comforting the afflicted. The time has come when every Christian Scientist must be ready and willing to prove his faith by his works, and to make this healing instantaneous and permanent. No Christian Scientist is exempt from this demand. We must all be healers of the sick, fulfilling the responsibility which each one assumed when he claimed the name of Christian Scientist. Now as always The Mother Church looks to the whole field of Christian Scientists for cooperation in working out its divine mission.

True giving is the realization of the inexhaustible nature of divine supply, and can only be manifested as our under-

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standing of that supply unfolds. Then we begin to demonstrate the scientific fact that "giving does not impoverish us . . . neither does withholding enrich us" (Science and Health, p. 79), and we break the pretended law which would pauperize mankind by arguing a sense of personal possession.

We therefore briefly summarize the channels which are now open to the field and to which it is heartily invited to contribute, both individually and through the church and society organizations.

1st For real estate as hereinbefore stated..... $526,500

2d To erect and equip the buildings and provide a maintenance fund for the first institution of the Christian Science Benevolent Association, not less than..... $600,000

Respectfully submitted,

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

Coordination of the Vine and Its Branches

MRS. EDDY writes in the Preface to Science and Health (p. xi), "When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard." Quite naturally the most important part of this planting and watering of the Father's vineyard —with the exception of the publication of Science and Health—was the organization of The Mother Church, and as time went on of the branch churches. Both The Mother Church and these branches, during the early decades of their establishment and growth, passed through a number of states and stages of organization and development under Mrs. Eddy's watchful care and demonstration. Thus guided and fostered they finally became what they now are in form and government, organizations which are necessary for the protection of Christian Scientists and for the safeguarding of the orderly progress of Christian Science as that religion which is reinstating primitive Christianity and demonstrating the power of Christ, Truth, to heal the sick and save the sinful today as in our Master's ministry.

In its early years The Mother Church was the only one of the denomination, and Mrs. Eddy's personal work as its pastor engaged a great deal of her time and attention. Later she induced a number of the students whom she herself had taught, to enter upon the work of organizing branch churches in the larger centers of population and engaging as their pastors. Mrs. Eddy's next progressive step was the ordination of the Bible and Science and Health as the pastor of all Christian Science churches, including The Mother Church, and the form of service which she then instituted stands today as the completed and permanent form of service for each and every church of this denomination.

It was also necessary that an organization to preserve the integrity of the Christian Science church should be built up; and coincident with her work in instituting a most beneficent and satisfactory church service, Mrs. Eddy gave much of her time to the establishment of The Mother Church in a manner which would assure not only its own permanency and usefulness, but equally that of the branch churches, which would establish a perfect relationship between them, and which would through them preserve the letter, the spirit, and the practice of Christian Science free from adulteration and perversion. The intimate nature of this relationship has been likened to that of a vine and its branches, because of the necessity for each to perform its own functions, and because a branch must draw its vitality from the vine, which is firmly rooted in the soil that provides nourishment for both.

On page 62 of "Miscellaneous Writings" Mrs. Eddy says, "The theology of Christian Science is Truth; opposed to which is the error of sickness, sin, and death, that Truth destroys;" and it is the purpose of the Church of Christ, Scientist, to spread the understanding of this Truth throughout the world. To accomplish this requires unity of action, and this unity has been secured by the wise rules and by-laws provided by Mrs. Eddy for the whole denomination in the Manual of The Mother Church. The importance and permanence of this Manual, and the need for all Christian Scientists to be familiar with it, is well set forth in Mrs. Eddy's words on page 230 of Miscellany as follows: "Notwithstanding the sacrilegious moth of time, eternity awaits our Church Manual, which will maintain its rank as in the past, amid ministries aggressive and active, and will stand when those have passed to rest. . . . This church is impartial. Its rules apply not to one member only, but to one and all equally. Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner."

ARCHIBALD MCLELLAN.

Gospel Testimonies

EVEN if the beginner in Christian Science has been a church member for many years, he is usually surprised to discover how many testimonies of healing there are in the gospels, for the healing of the sick was not a distinguishing feature in the work of his own church, as it is in the Church of Christ, Scientist. He had probably received the impression from his religious instructors that healing by spiritual means was a thing of the past and had no relation to one's religious experience at the present day; therefore the cases of healing given in the gospels—and they are very numerous —had been passed over, with perchance a deep regret that these things were no longer possible.

It however often happens that little children eagerly read the gospel stories of healing in the dear Master's ministry, and sorrowfully ask, when they themselves or some one dear to them is ill, why God does not heal us today as He did in Jesus' time. It is by no means easy for them to accept the oft repeated argument that the Christ-healing belongs to another age, for there is nothing in the gospels which would support such a belief; and so they continue to hope, until they finally come to accept the almost universal verdict that God no longer heals by spiritual means, but works through material remedies. Happily, however, a hope which has its roots in the spiritual fact can never be wholly crushed, so it appears again when the need is greatest, and Christian Science teaches us that as Jesus' work was based upon eternal, divine Principle, it is therefore with us forever.

Our revered Leader gives us in no uncertain terms her estimate of the value of the healing work of Christian Science, and the testimony to this healing which should always follow it. In Article VIII of the Manual of The Mother Church, Section 24, she says, "Testimony in regard to the healing of the sick is highly important." This section further states that testimony in Christian Science shall not include "a description of symptoms or of suffering,"—a requirement which has perhaps not yet been clearly understood by Christian Scientists. They of course learn at the time of their own healing that to talk about disease or any other phase of error not only is wrong, but in many instances is a very serious hindrance to the recovery of the sick. The ability to state clearly and definitely the wonderful power of divine Truth, as manifested to human sense in the overcoming of sickness and suffering as well as the belief in sin, is however a matter of spiritual growth; and our understand-

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ing of the spiritual law of healing is greatly quickened by a faithful and intelligent study of the gospel narratives of healing. The literary beauty of these passages alone makes the study well worth while, and we finally begin to perceive that the fewness of the words actually gives larger room for the expression of the divine idea.

Among the many wonderful and beautiful accounts of healing found in the gospels is that of Peter's wife's mother, which is given by Matthew, Mark, and Luke in two brief verses. We learn that she had "a great fever," that she was healed at once, and that she immediately began to minister to others. Luke tells us that Jesus "rebuked the fever,"—showing that his method, which was mental and spiritual, is reverently followed in Christian Science today. The awakening of the widow's son at Nain from the dream of death is wonderfully told in five verses, and nothing is left out which could add to the simple grandeur of that demonstration of the ever-presence and all-power of divine Truth and Love. The awakening of Jairus' daughter is also given in the first three gospels, the one account supplementing the other; but, as in the other instances just cited, few words are needed to tell the wondrous story.

In Christian Science we learn daily to value more and more highly the work and teaching of Christ Jesus, and to estimate better our indebtedness to Mrs. Eddy, who has made his work and teaching as truly a power in our midst today as it was two thousand years ago. We therefore approach the altar with our gifts of grateful love, and gladly testify to the healing power of Truth.

ANNIE M. KNOTT.

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The Word Hypocrisy

THE advancing Christian Scientist may suffer temporarily from the self-accusation of hypocrisy unless the line of demarcation between the real and the unreal is kept sharply drawn. The apparent discrepancy between the absolute which dawns upon human apprehension and human life itself, between endeavor and fulfilment, may react upon the worker if the world's estimate of reality is once admitted.

Mortal mind attempts to maintain a double standard. It fosters a fictitious double-mindedness, and so incurs the reproof of James, who writes, "A double minded man is unstable in all his ways." It would declare that good and evil are both of divine origin, hence true and real. Metaphysically considered, therefore, hypocrisy is the belief in the reality of both Mind and matter, Spirit and the flesh, Soul and material sense, Principle and corporeality, Life and death, Truth and error, Love and hate or fear. Mrs. Eddy writes on page 360 of Science and Health: "Either Spirit or matter is your model. If you try to have two models, then you practically have none." Whoever is earnestly striving to demonstrate the unreality of evil through the spiritual understanding of the reality of God, good, need not barb the arrow of condemnation by accepting the accusation of hypocrisy.

The world has a yardstick of its own wherewith to measure its belief of hypocrisy, but Christian Science, elucidating the Scriptures, digs much deeper into human consciousness, and lays bare fundamental hypocrisy as a false belief about reality. In the gospel of Matthew we read that Jesus warned his disciples against "the leaven of the Pharisees and of the Sadducees." This leaven, we are told, the disciples understood to be the doctrine of these schools of thought, and in Luke's gospel Jesus further defined this leaven as "hypocrisy." The leaven or doctrine thus condemned, namely, the belief that good and evil are both true and real, was the one generally prevailing at that time, and is still prevailing today except in so far as it is being destroyed by Christian Science.

If the Christian Scientist is striving to lay bare and destroy this deep seated belief in his own habit of thought and in the thought of those who seek his help, he has no valid reason for self-condemnation, even though his achievements do not keep pace with his right desires. But if the scientific Christian who is fighting the world's battles ahead of the world can be induced to shrink before the finger of worldly scorn and call himself a hypocrite because his human practice falls short of his divine preaching, he will presently find himself among the camp followers in the rear of the army of spiritual warriors, instead of at the front.

The world greatly admires what it is pleased to call consistency toward its own doctrine of the reality of both good and evil, and is correspondingly quick to condemn those who reject that doctrine. Thus the worldling's argument may take the form of asserting: I at least am consistent; I do not claim to be perfect, and therefore I conform my ideals to my achievements. It is very easy to be consistent with mortal mind; all one has to do is to lower one's ideals and the work is done; self-justification is then invited to sit in the seat of righteousness, and the individual has thereby reached a dead level of mortal consistency, but has lost his hold on heaven. He may indeed win a convenient peace, but at the sacrifice of his understanding of Life, Truth, and Love.

Now it is interesting to note that Jesus reserved his terrible denunciations, not for the despised "publicans and the harlots," but for the respected and hypocritical "scribes and Pharisees." It was the latter, the teachers of a conventional double standard of reality, of an impossible double-mindedness, who called forth the thunders of his awful reproof, whereas he sat at meat with recognized sinners who were receptive to truth, and fed them with the bread of heaven. On page 304 of Science and Health Mrs. Eddy thus describes the true leaven: "This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death."

WILLIAM D. MCCRACKAN.

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Among the Churches

Current Notes

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

Reading-rooms: Berkeley Building (suite 306-307), 420 Boylston Street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m., International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

PHILADELPHIA, PA.—Germantown Christian Scientists are contemplating the erection of a church to cost nearly two hundred thousand dollars, plans for which have already been drawn. The building will be erected on the east side of Greene Street south of Schoolhouse Lane. The auditorium will seat one thousand persons, and there will be commodious rooms for the Sunday school and other church activities.

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The Christian Science organization is known officially as Second Church of Christ, Scientist, having been the second congregation of the denomination organized in this city. It was started in Masonic Hall, Germantown, in June, 1912.

Philadelphia Record.

CORTLAND, N. Y.—The Christian Science Society has purchased the plot of ground at the northeast corner of South Church and William Streets. It has a frontage of 89 feet on South Church Street and 140 feet on William Street.

Cortland Standard.

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The Lectures

Colville, Wash.

An interesting lecture on Christian Science was delivered at the Colville Opera House by Dr. Walton Hubbard. He was introduced by Mayor W. L. Sax, who said:—

The object of a Christian Science lecture is more fully to establish in the minds of men the truth about God and His creation. William Penn once wrote: "Truth is worthy of inquiry; for it is of all things the most reasonable." Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free," free from self-imposed bondage, from petty cares and annoyances, from worries and uncertainties of business, and from the fear of sickness and death. With the present conditions it is not necessary for me to cite instances of the many problems confronting the world today,—in national and international affairs, in civic and social problems, not to mention our own personal troubles. There are many people now who believe that there is involved in the solution of these problems a law based on truth, a law that is higher and more far reaching than mere human enactments are; that the full solution depends on the working out of God's law. This is not a new proposition; the teaching of Christ Jesus is full of promises and examples of what God's law will do for man.

The Statesman-Index.

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Flint, Mich.

Walter W. Powers, in introducing Charles I. Ohrenstein, who lectured on Christian Science, said:—

Two things impress the observer with particular significance in regard to the course of the sincere Christian Scientist. One is that his religion is not confined to Sunday. After a day in which praise and gratitude to God have been uppermost in thought, he goes forth again on Monday morning not feeling in the least that his whole duty has been discharged because the Sabbath conventionalities have been observed, but with a new song in his heart, pouring forth that praise and glory to God which, expressed in terms of action, is prayer unceasing. The other point is, that Christian Science offers no opportunity for a compromise with conscience, but daily, hourly, momently, accepting as absolutely true the statement that "in him we live, and move, and have our being," the Christian Scientist is measuring his way by the rule of Truth, which changeth not, and is applying to every problem that which he has learned of God's unfailing and unfaltering government of His universe.

No wonder that the Christian Scientist comes to be imbued with an ever present sense of that peace which passeth all human understanding. In seeking to account for this serenity, mankind has, both ignorantly and wilfully, confused Christian Science with many phases of mere belief; but the great mass of mankind is not maliciously wilful, nor does it desire to be ignorant. Therefore many have been the expressions of gratitude that the facts with regard to what Christian Science really teaches of unalterable truth have been and are being set forth by the members of the board of lectureship.—*Correspondence.*

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

ARIZONA—Prescott: Prof. Hermann S. Hering, Elks Theater, 7:30 p.m., Dec. 14.

CALIFORNIA—Coronado: Paul Stark Seeley, Hotel Del Coronado, 3 p.m, Dec. 10.

Pasadena: Paul Stark Seeley, Church Edifice, Oakland Avenue, near Colorado Street, 8 p.m., Dec. 11.

CANADA—Toronto, Ontario (First Church): Dr. Walton Hubbard, Church Edifice, St. George Street and Lowther Avenue, 3 p.m., Dec. 10, and 8 p.m., Dec. 11.

HOLLAND—The Hague: William R. Rathvon, "Wiligentia," Lange Voorhout, 8 p.m., April 5.

IDAHO—Caldwell: William R. Rathvon, The Hurce Theater, 3 p.m., Dec. 10.

Twin Falls: William R. Rathvon, Twin Falls High School Building, 8 p.m., Dec. 12.

ILLINOIS—Bloomington: Charles I. Ohrenstein, Castle Theater, 3 p.m., Dec. 10.

Chicago (Twelfth Church): Clarence C. Eaton, Le Moyne School Auditorium, Waveland Avenue and Rokeby Street, 8 p.m., Dec. 11 and 12.

Hinsdale (auspices La Grange): Charles I. Ohrenstein, Hinsdale Club House, 7:45 p.m., Dec. 12.

Paris: Clarence C. Eaton, Church Edifice, 209 East Court Street, 8:15 p.m., Dec. 14.

Wilmette: George Shaw Cook, Church Edifice, Central Avenue and Tenth Street, 3:30 p.m., Dec. 10.

INDIANA—La Fayette: Charles I. Ohrenstein, Victoria Theater, 8 p.m., Dec. 14.

MARYLAND—Baltimore (First and Second Churches): Ezra W. Palmer, Garden Theater, Lexington Street, near Park Avenue, 3:30 p.m., Dec. 10.

MASSACHUSETTS—Brockton: Bliss Knapp, 4 p.m., Dec. 10.

Cambridge (Society of Harvard University): John Randall Dunn, Sever 11, 4:30 p.m., Dec. 5 (open only to present and former members of the university).

Chelsea: Virgil O. Strickler, Church Edifice, Reynolds Avenue, 8 p.m., Dec. 5.

Framingham: Virgil O. Strickler, The Gorman Theater, 3:30 p.m., Dec. 10.

Lowell (First Church): Bliss Knapp (note change), Colonial Hall, Palmer Street, 8 p.m., Dec. 7.

Plymouth: Bliss Knapp, Universalist Church, 8 p.m., Dec. 11.

MISSOURI—Kirksville: George Shaw Cook, Elks Home, 8 p.m., Dec. 5.

NEBRASKA—Beatrice: Bicknell Young, Church Edifice, 800 Ella Street, 8 p.m., Dec. 8.

Holdrege: Bicknell Young, Crescent Theater, 3 p.m., Dec. 10.

McCook: Bicknell Young, Advent Church, 512 West First Street, 8 p.m., Dec. 11.

NEVADA—Carson City: Bicknell Young, Odd Fellows Hall, 8 p.m., Dec. 15.

NEW YORK—New York (First Church): Virgil O. Strickler, Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Dec. 14 and 15.

New York (Third Church): John W. Doorly, Church Edifice, 125th Street, near Madison Avenue, 8 p.m., Dec. 11.

Rochester: William W. Porter, Church Edifice, East Avenue and Prince Street, 3:30 p.m., Dec. 10, and 8 p.m., Dec. 11.

OHIO—Oberlin: Edward A. Merritt, Apollo Theater, Hobbs Building, East College Street, 2:30 p.m., Dec. 10.

Portsmouth: Edward A. Merritt, Elk Hall, 8 p.m., Dec. 7.

PENNSYLVANIA—West Chester: John W. Doorly, Church Edifice, North High Street, 8:15 p.m., Dec. 12.

SOUTH DAKOTA—Lead: Ezra W. Palmer, Assembly Hall, 8 p.m., Dec. 14.

UTAH—Provo: William R. Rathvon, I. O. O. F. Hall, Church Room, 80 North Academy Avenue, 8 p.m., Dec. 14.

Salt Lake City (Second Church): William R. Rathvon, Auditorium, 8 p.m., Dec. 15.

WISCONSIN—Lake Geneva: Charles I. Ohrenstein, Y. M. C. A. Auditorium, 864 Main Street, 8 p.m., Dec. 11.

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Testimonies of Healing

As a child I never knew anything of God and never went to church. At the age of fifteen I was all alone in Paris, working to support myself and helping to pay the bills of doctors and druggists for both my father and my mother, who had been sent to the country to recover their health. However, despite all drugs, changes of climate, and consultations with specialists, whom I begged on my knees to save my parents, they both passed on, as did one of my two brothers, and there was a strong desire in me that I might join them.

I then heard of Christian Science, which told me of a God of goodness; and this appealed to me, as I always felt very keenly the difference between good and evil. Shortly afterward an aunt in Vancouver, British Columbia, offered me a home, which was accepted, as I dreaded to live alone; but for the next two years I was still unhappy, mourning my people and wishing to be sick and die. My wish seemed about to be fulfilled, for the doctor who was consulted by the family said that one of my lungs was seriously affected, that I must be sent right away to a sanitarium, and that I could never work again.

While I was at the sanitarium a Christian Science practitioner worked daily for me and wrote letters which were a great help for a time, but at the end of two months, as I had been gradually getting worse, I was taken back to Vancouver to the home of some Christian Scientists, where the practitioner came almost daily to see me. From the first day I improved steadily. Though I sometimes got impatient, never once did I have any doubt of eventually being well, because as the practitioner would answer my questions about God and explain the way to Him in the light of Christian Science, I felt a new desire to live and try to follow as much as I knew the narrow and straight way. I ceased to think of myself as alone in the world, and learned that it was my right as God's child to be well and happy, and that nothing but wrong thoughts or actions could make me suffer. I learned to be thankful for all small blessings, and soon experienced bigger ones. I saw that since God is Life, without beginning or end, there is in reality no death, and that when I was crying for those I could not see, it was more through selfishness than for themselves. In three months I was declared perfectly well by the same doctor who had sent me to the sanitarium.

For four years I have been teaching without missing a day, speaking sometimes six or seven hours continuously. My voice, which had entirely gone, is now stronger than ever, and I am able to sing up to high B. The doctor had said that Vancouver was the worst climate I could live in, but nevertheless it was in this city that perfect health came, and I have lived in this province ever since. My heart is full of joy, and I thank God daily for my health, my friends, my work, my happiness; in a word, for Christian Science.

Twice, when every one around me was speaking of hard times, I proved that God looks after those who are willing to trust in Him. Once I went to a city where I did not know any one, but soon had all the pupils I needed; and when two years later it seemed right for me to return to Vancouver, I again in a short time, but only through entire reliance on God, got all my day's work. If it had not been for Christian Science I could never have accepted and kept a position as a teacher in a big boys' college, where I was the only woman teacher, but from the start I was able to maintain perfect order and good work.

For two years now my brother has been at his post in the French army. He also reads "Science and Health with Key to the Scriptures" by Mrs. Eddy, translating word for word from English to French, and striving to get the right meaning. He spends his few moments' rest daily in studying the Lesson. Each of his letters tells of how thankful he feels for the proofs he receives of God's protection. Neither he nor I could speak a word of English when we took up the study of our text-book. I learned this language through the study of our literature, which is now my daily food. For the help it is to me I can never be grateful enough.

ANDRÉE FINQUENEISEL, Vancouver, British Columbia.



It is with the deepest sense of gratitude that I send this acknowledgment of some of the things Christian Science has done for me. I was almost an invalid from what was diagnosed as perforation of the large intestine, accompanied by hemorrhages from time to time. I was greatly helped by Christian Science treatment when the attacks came on, but the complete healing was effected only as I studied our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and tried to live according to its teachings.

I was also perfectly healed of a diseased condition of the facial bone, which would at times partly lock the jaws, allowing me to open my mouth only far enough to put one finger between the teeth. A few years ago acute lung trouble was overcome for me, and since then I have been healed of spasms of the heart in a most violent form. I know that I owe my life to the healing power of Truth as revealed through Christian Science. My eldest daughter was perfectly and permanently cured of a terrible form of erysipelas, leaving no scars. She was also healed of what was diagnosed as chronic appendicitis after having had three attacks. There has been no return in over six years.

While I am deeply grateful for these and many more healings, I am much more grateful for the wonderful regeneration of thought and life that has taken place in me. I have depended entirely on Christian Science for ten years and it has never failed me. This Science of Life has given me a different outlook on life and man, has made me less selfish, and is proving to me every day what our dear Leader, Mrs. Eddy, tells us in Science and Health (p. 494), that "divine Love always has met and always will meet every human need."—MARGARET J. WALKER, Salt Lake City, Utah.

I have received so much help and encouragement from reading the testimonies in the Christian Science periodicals, that I should like to tell of two of the many healings which have taken place in my family. My little daughter, now seven years of age, had suffered from a skin disease almost since birth, and we had tried various remedies without success. During the summer of 1914 it again made its appearance, so I took her to a Christian Science practitioner for treatment. She was completely healed in two treatments, and there has been no return of the trouble.

The other healing seemed most wonderful, and came entirely through absent treatment. My son was suffering from a wisdom tooth, which seemingly could not come through the gum, and after days of suffering a case of blood-poison and lockjaw was fast developing. Finally, after he had passed a sleepless night, I realized he must have help soon, as his face was badly swollen and becoming stiff. He had been making daily visits to the dentist, but they had not seemed to do any good. While I had not been studying Christian Science long, I had learned to go to it for every need, so I called a practitioner. My own fear was very great, but it gradually disappeared, and in an hour from the time the practitioner

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was called, the boy was asleep and the pain gone. The help received was almost instantaneous, and is another proof of the power of absent treatment as understood in Christian Science. At seven o'clock in the morning he had been barely able to get the end of a spoon between his teeth and swallow a little milk; in two hours he made a visit to the dentist, who got his mouth open wide enough to remove a tooth in front of the diseased one, allowing a discharge to take place. The dentist continued to watch the case for several days, as he still had fear of lockjaw, but finally dismissed it, telling my son he was a lucky boy.

Many other problems have been worked out in Christian Science. A relative who was visiting me had lost her position, and as she was entirely dependent upon herself, became discouraged, especially as so many people were looking for employment. Merely for the sake of having something to read, she picked up Science and Health, and I asked her why she did not take her problem to Christian Science. When she replied that she thought it was for sick people, I told her the beautiful part of this religion was that no problem was too large or too small to be worked out in Christian Science. She continued to read the text-book, and one day asked me if I would write to my practitioner for her, state her problem, and ask for treatment. I did so, and at the first place she applied for work she was offered a position, which she accepted, and every condition was beautifully met.

I have no words to express my thankfulness to God for these and many other healings, and my gratitude to Mrs. Eddy, who gave to the world the true understanding of God as Love.—Frances Tuttle, Jersey City, N. J.

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With a heart filled to overflowing with thankfulness to God and gratitude to Mrs. Eddy I give my testimony, in the hope that divine Love will carry it to some one and thus help him out of bondage. My physical ailments disappeared shortly after I went to a Christian Science practitioner for treatment, and along with them went the habits of smoking, liquor drinking, and profanity.

When the study of Christian Science was taken up, I was working under an assumed name. From boyhood until the time divine Love healed me, my life was steeped in sin. On account of this, and because of the rigid rules of a certain corporation governing its applications, I changed my name in the endeavor to secure a position, and it was while working under this alias that Christian Science came to me, but I scoffed at the thought of its healing me.

Just three weeks prior to my advent into this wonderful truth I had returned from Fort McDowell in San Francisco Bay, where I was examined by Government physicians for enlistment in the United States Army Signal Corps, but was rejected, as the doctors claimed I had heart trouble. Three years ago I was examined by three different physicians of Fostoria, Ohio, and by the state board of health at Columbus, Ohio, and they pronounced me a consumptive. A local doctor advised me to leave for a different climate, intimating that I would not last long if I remained in Ohio. I immediately went to Texas, but along with me I took sin, and the climate did me no good.

I was living under the above illusions when the help of a Christian Science practitioner was sought. Through his clear understanding of God and of man in God's image and likeness, I was healed, and God has taken care of me ever since. It has now been sixteen months since this wonderful experience. I have not taken any medicine or used any material remedies whatever in that time, and have gained in weight. Although no physician has examined me since my healing, I know it is complete, for today I am in perfect health. The physical healing was wonderful, and I thank God for His constant care, but that for which I am most grateful is the regeneration, contentment, peace, and harmony that is gradually dominating my life, where before all was sin, discontent, discouragement, and inharmony. The Bible has become a daily companion, and through the interpretation that "Science and Health with Key to the Scriptures" gives, I am able to understand Jesus' teachings.

Soon after this wonderful truth came to me, divine Love led me into a new position with a responsible firm. The work was new to me, but I have given entire satisfaction and my salary has been advanced twice in less than a year. I also work a few hours every evening in another position without any ill effects, whereas to mortal sense it would seem to be an overtax upon my strength. Mrs. Eddy tells us in Science and Health (p. 494) that "divine Love always has met and always will meet every human need," and this has surely been proven to me. My daily prayer is that my light may so shine, in reflecting Life, Truth, and Love, that it will draw others unto the peace which passeth all understanding.

Fred D. Miller, Los Angeles, Cal.

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For several years a disfiguring eruption appeared at intervals on my face, and would not clear up entirely at any time. The cause was looked for in stomach trouble, nerves, and so on, but finally I was advised to let it alone, as neither ointments, lotions, nor internal remedies proved even helpful. After I became interested in Christian Science, in searching for hindrances to my understanding of the spiritual law the thought of resentment was uncovered. As this was overcome, the eruptions disappeared and have never returned. Another proof of the power of the right thought over the wrong was afforded on reading the Christian Science article on the Home Forum page of the *Monitor* one day, when I seemed to be at low tide financially. Only a few days elapsed before the seeming condition was changed and I was manifesting the activity and result that God's idea should manifest.

Christian Science healed me after almost twenty years of invalidism. To be grateful for the many blessings received is a small return for so much, but the striving to live in the light of the law of Life, Love, and Truth, to be faithful to Mrs. Eddy's teachings, is an ever present desire. I am grateful for every loyal Scientist, and for our literature, which carries countless blessings to all who are willing to be helped.

Kate Mayhew Widmer, New York, N. Y.

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At the time I turned to Christian Science no part of my anatomy was in a normal condition. I had never known what it was to feel strong or well, and increasing years seemed only to bring added physical distress. When I was a young girl, tubercular trouble developed, and as rapidly as one condition was overcome another claimed attention. Three times I had been upon the operating table and submitted to what is known in medical circles as major operations. On the last of these occasions, about two and a half years ago, three distinct operations were performed by one of the most skilful surgeons in Philadelphia, which had been my home for twenty years.

After this experience it would seem impossible that any one whose hold upon life was so frail could live, but to my sorrow I did. After spending fourteen weeks in the hospital, I went to a suburban town and struggled through several months of convalescence, returning at intervals of ten days for medical treatment, which produced intense suffering but failed to bring permanent relief. About this time I decided to resume my duties, only to collapse completely and return

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to the hospital within a month. As soon as able to do so I started for Dexter, Mich., where my parents reside.

There is no doubt in my mind that the condition was of a malignant type. I suffered intensely, was greatly emaciated, almost helpless; in fact I was in a truly pitiful state. Later I consulted another surgeon with no satisfactory results, but was finally led to visit a Christian Science practitioner, and with four treatments I was completely healed. It is impossible to describe the relief which the first visit to the practitioner brought me. A great weight seemed lifted, and for the first time in many years I realized that it was a joy to live. The following morning I burned an elaborate jacket or belt which I had been wearing; in fact since the hospital days I had never held an upright position without it, and was told that I must wear it until it was worn out, and even then might have to replace it with a new one. There was no uncertainty in my mind as to the result, when I destroyed it and threw away everything in the line of medicine and medical appliances which I possessed. From that day to this no drugs of any kind have passed my lips.

The transformation in mind and body was truly wonderful. I gained flesh rapidly, and as the weeks passed the change in my personal appearance was, as it still is, a source of amazement to my friends, many of whom are reading Science and Health that they may know more of this truth. My earnest desire is to progress in the understanding of divine Life, Truth, and Love, and thus show my gratitude to Mrs. Eddy and her many followers who labor so earnestly to provide us with daily helps and show us how to live so as to do the Master's work.—Clara V. Hessler, Ann Arbor, Mich.

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The first words of the Preface of Science and Health (p. vii), "To those leaning on the sustaining infinite, today is big with blessings," have been proven many times in our home within the past seven years. With the exception of the practitioner when we first came into Science, the Bible and Science and Health have been our only help in a family of four, and not only for ourselves but for the many other problems that come up on a farm. There have been times when it seemed we must have help, but the thought would come that it is not the practitioner that heals; it is God, and He "is no respecter of persons."

We have been truly blessed in many ways. Mrs. Eddy says that "every trial of our faith in God makes us stronger" (Science and Health, p. 410). It is the proving of the truth that gives us such happiness. For the new understanding of the Bible which I have gained I daily thank God; and for all the benefits received I am deeply thankful to Him and grateful to Mrs. Eddy. My sincere desire is for a constantly increasing understanding of Christian Science. Each day brings added proofs of the power and allness of God.

Anna C. Gamache, Shrewsbury, Mass.

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It would be impossible to express in words the wonderful change that has been wrought in my life through the teachings of Christian Science. I have been studying and applying the truth for almost eight years, and in that time it has solved every problem presented to me.

Christian Science has lifted me up from the deepest despondency, and has healed me of a violent temper and a quarrelsome disposition. It has taken hatred and envy out of my life, and in its place has given me a great measure of the peace that passes all human understanding. In less than two weeks after taking up the study of Science and Health and beginning to take treatment, I was healed instantaneously of the tobacco habit of fifteen years' duration, and with that went all desire for alcoholic drinks. I have been able to overcome for myself falling hair and to restore hair growth on a bald spot. The hair is now growing normally all over my scalp.

For years I had been a sufferer from organic heart disease, which at times made it necessary for me to sleep propped up with pillows. No special treatment was given for this trouble, which vanished with the general purification of my thought. A malignant growth that caused me unspeakable agony seemed to defy the practitioner's treatments; but as my thoughts became more spiritual the pain grew less, and suddenly the misery completely faded away, so that now only a small discoloration of the skin remains. Many other ailments have disappeared.

I am profoundly thankful to God, also grateful to Mrs. Eddy, who has shown us how to overcome the things that hinder and mar our lives. That for which I am most thankful is the uplift of spiritual thinking that removes one from the sordidness of material life. Christian Science is a daily help to me in my work and shows me how to be on harmonious terms with my fellow man.—Hans C. Lybye, Cleveland, Ohio.

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Many years ago, when I sought a practitioner for help in Christian Science, I did so very reluctantly, as I had no faith in what I thought it to be. I was suffering from severe nervous troubles, but was soon freed from bondage through the power of Truth. At once I put away all medicine, and have not touched it for over sixteen years. I have passed through deep sorrows,—to sense dear ones have passed on and with them worldly possessions,—but through it all divine Love sustained me, and with the psalmist I can truly say, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

Only love, obedience, and constant service can prove my thankfulness to God for the blessings that have come to me through Christian Science. I am grateful to our Leader, Mrs. Eddy, for her great discovery.

Marion B. Reid, Chicago, Ill.

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[Translated from the German]

In so far as I have endeavored to make practical application of the teachings of Christian Science I have had beautiful experiences, and I would not let the opportunity of acknowledging them publicly go by.

A short time ago, during a heavy thunderstorm, I realized that I was completely free from the effects of a fright caused in childhood by a severe electric storm. In my childhood days these effects were manifested (only during a thunderstorm) as fear, and later on in that I could tell exactly when a storm was approaching and whether it would be a heavy or a light one; besides, I could not bear to see the lightning, and my whole body felt electrified. In short, all manner of unpleasant physical symptoms showed the extent to which I was under a false belief of power and therefore how it affected me.

Although I had been acquainted with the teachings of Christian Science for several years, I made no special effort to overcome these conditions; but my duties compelled me to rise above sense-testimony whenever occasion demanded. Through the gradual understanding of God and of man's relation to Him as taught in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, all these peculiar symptoms ceased to manifest themselves, and a storm does not now affect me in the least.

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I gratefully acknowledge that Christian Science has given my life a new meaning and a far broader scope. It has been my sole helper and support in times of great trouble. My desire is for a better understanding of what it means to be grateful for all the good received.

FRIEDA CARL, Berlin-Wilmersdorf, Germany.

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To the many weary seekers after Truth I gratefully and lovingly give my testimony in behalf of that wonderful liberator of enslaved mankind, Christian Science. Early in 1912, when this teaching was brought to my attention by a loving Christian Scientist, I was to mortal sense a hopeless, incurable inebriate, having tried every means known to rid myself of the drink habit, but with failure after failure, until at last I was utterly despondent. I felt myself without hope and without a God, having earnestly prayed for deliverance to my then far-off God without avail.

While in this condition one afternoon I visited a Christian Science practitioner, and I shall never forget the loving, charitable, and helpful words that were spoken to me at the time. Deliverance came instantaneously! That was the beginning of happiness for me—a happiness never to leave me throughout all eternity. I left her office realizing for the first time my God-given dominion over material sense. Only by loving God's entire creation and by earnest consecration to divine Principle can I ever express the boundless gratitude that is in my heart for that day of salvation. Since then I have become a devoted student of Christian Science and have been able to demonstrate its teachings whenever and wherever necessary.

I have been enabled to discontinue the wearing of glasses, my sight being excellent without them, also catarrh of years' standing has disappeared. God has since been our only physician. The result is a healthy and well provided for family, instead of the former conditions, which were just the reverse in both respects. In every need, whether manifested as health or supply, I have been able to demonstrate that beautiful thought presented to us by Mrs. Eddy in Science and Health (p. 494), "Divine Love always has met and always will meet every human need." My earnest hope is that this message may reach many of those who find themselves in the same bondage as that from which I was freed. To such I wish to say that there is hope, for God is a very present help in time of trouble.

ROBERT W. GOLDENSTEIN, Peoria, Ill.

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Since studying Christian Science, a period of about nine years, I have had such wonderful proofs of God's care that I wish to express my sincerest gratitude and also to tell of a recent experience of healing.

One evening at dinner in a hotel some food was placed before me which is considered not good to eat in warm weather. The evening was very hot, and as I began to eat I was filled with fear which I was unable to overcome. In the night I became ill and somewhat frightened at my condition, but at once began to read in Science and Health and to declare the truth as best I could. While my condition improved I was not entirely healed, so after a few days I went to a Christian Science practitioner. She made clear to me that there are not minds many, but that there is only the one Mind, one God, one Life. After fifteen minutes' conversation with her I knew that I was healed, and I went home rejoicing and thanking God for His goodness and love.

I am very grateful for our literature and for the help I have received from other Christian Scientists.

ANNA L. ROTH, Washington, D. C.

From Our Exchanges

[The Christian Work]

To let in the blazing light of the spiritual upon the material; to let in the blazing light of the ideal upon the expedient; to let in the blazing light of the Holy Lord upon all the works of darkness,—this surely must be the Puritan business of our time. We are to see the Invisible, and then by our life to reveal Him, so that our track in the ways of men shall be as a shining light that will make it impossible for men to forget the high concerns of the soul.

And as we are ministers of spiritual vision we shall also be contributors of moral dynamic. The loftiness of our characters will give them their weight. We need have no concern about the force of our life if only we are concerned about its height. Our moral influence will be constant, and will always be the minister of elevation and of rectitude. In the home life, in private business, in the affairs of the city, and in the larger concerns of the state, we shall recognize only one realm, one kingdom, and we shall accept only one standard, as we shall bow to only one sovereign King. The modern pilgrim will be a spiritual seer and a moral contagion, for "he that dwelleth in me, saith the Lord, out of him shall flow rivers of water;" and on the banks of the river shall grow "the tree of life, bearing all manner of fruits, and the leaves of the tree shall be for the healing of the nations."

[The Methodist Recorder]

Our fathers had to contend, as we have, with the indifference of the world toward spiritual things; but it was for the most part the indifference of ignorance. We have to face the indifference of knowledge,—immeasurably more difficult. The upheaval of these days is compelling men in the face of grave issues to ask great questions. It has compelled multitudes of believers to verify their faith, to rediscover the essential spiritual realities. And this is all to the good. The church will not in the future face the world with old traditions but with living experiences. Truth has not changed, but we have. The old gospel! True, but a new message. Men are ready for it. The world wants God. It has always wanted Him, but today it knows that it wants Him.

[The Jewish Chronicle]

"The secret things belong to the Lord our God, but the revealed things belong to us and to our children forever, that we may do all the words of this law." By "secret things" we are to understand the things which God had not revealed even to Moses with regard to Israel's future—especially the time and manner of the fulfilment of those promises and threatenings which were made contingent on their obedience or disobedience. Moses discourages too eager a prying into the future. Sufficient has been revealed to us to teach us the whole of our duty to God and man. The Bible is primarily a book of practical guidance to conduct and was never intended to solve the many speculative difficulties with which human curiosity concerns itself.

[The Christian]

How many do we meet constantly to whom the ill will of luck is sufficient reason for almost any dereliction of duty, any cowardly flight from difficulty, or any weak refusal of the challenge of circumstances! "I never seem to have any luck," said one the other day, who having pulled his oars in-board is beginning to drift dangerously. He only spoke the language of that large company of men and women who are content to rule God out of their lives. Convinced that

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life's power is not in their own hands, they must have some sort of blind force to fall back upon, if only for explanation of their own heart's questionings. And "luck" is the god they have erected. To say that its worship satisfies them, would be an entire denial of what their lives attest. To say that it grows upon them, blinding them to all true values, and imprisoning them in a pitifully small and entirely vicious circle of uncertainty, is but to speak the bare truth. For the fact is that a large part of the dissatisfaction of heart which makes men aimless wanderers in God's world is altogether due to the disappointed worship of luck. What poor exchange do they make who refuse life to the fatherly control of God in Christ.

[*The Methodist Times*]

The leading Christian types organized in denominations have both value and vitality. Yet they should not merely exist side by side, but permeate one another with the highest influences of a fellowship which, while it respects differences, transcends them in common agreement. Such spiritual relations will undoubtedly help us toward a fuller apprehension of Christ and more successful effort in behalf of his kingdom. Unity of life cannot be maintained without unity of action. And unity of action is impossible without an organization which is in correspondence with its spirit and aims.

[*The Universalist Leader*]

Salvation, as we define it, means the developing of a Christian social consciousness until no individual soul can be entirely happy until all are happy; no individual soul can be entirely saved until all are saved. This is the Christian goal. No soul can find itself until it forgets itself. Salvation is the awakening of the sense of the unity of the human race, and the interdependence of all men with each other and all with God. This is the salvation we go forth to proclaim.

[*Homiletic Review*]

Many of the cross-roads churches that were built during the last century were monuments of denominational pig-headedness; their decay is a compliment to the growing common sense of Christian people. But others that at one time ministered to the legitimate needs of country people are in a bad way mainly because they have been left in the rear as the generation now growing up has adopted the new life.

[*The Congregationalist and Christian World*]

Every dawn is God's "again" written in light, every recurrent duty the call to a finer fidelity. All these "agains" which we welcome or fear are but the mercies of God offering us another chance to make amends for our faults, profit by our failures, correct our mistakes, and make more nobly manifest the fruits of the Spirit in our lives.

[*The Christian Intelligencer*]

The passion for money makes beasts of men and leads to the abnormal conditions back of present social unrest. The fundamental need of America is the old gospel, and until the spirit of Christ becomes controlling, our fair civilization will never outgrow the reign of the beast.

[*Northwestern Christian Advocate*]

"What is the matter with Christianity?" Nothing. What is the matter with Christians? Ah, now we are coming close to the point. There is much the matter there. There is a difference between the Christ of the New Testament and his representative today.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

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From the Editor

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

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From the Publishing Society

As the advertising pages of the *Journal* and *Herold* go to press the 20th of the month, to insure publication in a desired number requests for changes in a church or practitioner's card should reach the Publishing Society at least six weeks previous to the actual date of issue.

"Law and Work," one of the pamphlets recently issued by the Publishing Society, is now printed in the New York point system, and the American Braille and the English Braille systems of type for the use of the blind. For convenience in reading, the pamphlet has been printed in two volumes, and may be purchased at the following prices: Single copy (in two parts), prepaid, $1.00; six or more copies, prepaid to one address, each 75 cents. When ordering please specify whether the New York point, the American Braille system or English Braille system is desired.

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From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

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

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Bound Volumes in cloth, $2.75 each; half calf or half morocco $3.50 each. Write for list of volumes in stock.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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

CHRISTIAN SCIENCE HEALING VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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

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

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

CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

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

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

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture. Also printed in modern Greek, Russian, Norwegian and Italian.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: THE EXPLANATION OF THE IDEAL MAN. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: ITS DISCOVERY AND DEVELOPMENT. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: GOD'S LOVINGKINDNESS PROVED TO MEN. By REV. WILLIAM P. MCKENZIE. Also printed in German.

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

CHRISTIAN SCIENCE: THE RELIGION OF DIVINE LAW. By JACOB S. SHIELD.

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

Vol. XIX No. 15

Boston, December 9, 1916

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Items of Interest

A question of interest all along the Great Lakes is whether the drainage canal at Chicago, in diverting water from Lake Michigan to carry Chicago's sewage down the Des Plaines River and thence to the Mississippi, is actually lowering the level of the Great Lakes so as to interfere with commerce. There is litigation now in the Federal courts between Chicago and the United States Government involving this point. The issue in the Government suit is the proposed reduction of the canal capacity of 840,000 cubic feet a minute to 250,000 feet a minute. It is running now 450,000 feet a minute.

Chicago holds that when the canal was built at such a huge cost the Government said nothing about the regulation of the flow in regard to lake levels; and since the stipulations regarding Federal control were expressly named and have been complied with, therefore the Government cannot now step in and regulate the canal in such a way as to destroy its usefulness. As for alleged breaking of treaty obligations with Great Britain, Chicago declares that Canada cannot now, with good grace, question the effects of the canal, because when the treaty of 1909 with reference to boundary waters was adopted, compensation was made to Canada for diversion of water at Chicago by allowing the Dominion an excess of diversion at Niagara Falls.

It is expected that the United States Department of Justice during the next four years will find a lessening necessity for prosecuting combines to bring about their dissolution. New combinations are no longer being formed, and many of the old ones have already been dissolved or suits are now under way against them. The Federal Trade Commission, under its large powers, will do much to eliminate unfair business practices which before the commission's creation might have had to be attacked under the Sherman law, if at all.

When the dissolution suits now under way have been argued before the Supreme Court, most of the largest and best known of the combines will have come under the scrutiny of the law. The "anthracite combine" cases, involving the Reading and the Lehigh Valley railroad-mining groups, have already been argued. On the Supreme Court docket to be argued are the Harvester, Steel, Kodak, United Shoe Machinery, American Can, and Motion Picture Patents Companies' cases.

The project for the construction and equipment of a Volga-Don canal, as designed by the Russian minister of ways of communications, has been approved by the Government. The projected canal will play an important part in the economic development of southeastern Russia and of the Volga and Don basins. Grain from Tsaritsin and timber and ore from the Urals will thereby obtain a direct outlet to the ports of the Sea of Azof and thence to the Black Sea. Moreover, the canal will make it possible to supply coal to all the chief cities and industrial centers of the Volga and surrounding country from the rich coal district of the Donetz basin.

The peanut, or ground nut, although grown in places all over India as a garden and even an occasional field crop, is produced on a commercial scale only in the Madras and Bombay Presidencies, in Burma, and in that part of French India (Pondicherry) that adjoins Madras. According to the latest official figures for the crop, 1915-16, the total area in British India devoted to peanut cultivation is 1,935,000 acres, estimated at 1,011,000 tons of nuts in shell. In the same period the shipments of peanut oil from Madras ports were 262,641 gallons, valued at $135,613.

During the early part of the year the irrigation department of Siam took over the works of a large private irrigation company at Klong Rangsit, in order to extend the irrigation not only to the entire district covered by the activities of the company but also farther north. The extensive plans for irrigation proposed last year have now taken definite shape, the "Prasak" scheme, involving an outlay of about four million two hundred and fifty five thousand dollars, having been selected for the first part of the plans, which if completed will cost about fifty million dollars.

It is probable that a move may be made at the next session of the legislature to convert the Massachusetts Farmland Bank, which was being organized when the Federal farm loan act was passed on July 17, into a bank to handle mortgages on farms exclusively, and to serve as an auxiliary to the Federal bank which will be established in this district. The idea is to have the Massachusetts bank loan up to seventy-five per cent of the value of the land and of the permanent improvements.

A 100 inch reflector is to be put in place at the Mt. Wilson (Cal.) solar observatory, located 6000 feet above the sea level. It will be used chiefly for photographing stars by their own light, obtaining their spectra, and studying their motions. The mirror will be the largest of its kind in the world. The next largest is the 72 inch reflector on Vancouver Island, Canada. The new instrument will gather twice as much light as the Canadian mirror and more than twice as much as the 60 inch instrument now in use on Mt. Wilson.

As a result of recommendations made by the United States secretary of agriculture, the "Old Kassan National Monument," consisting of thirty-eight acres within the Tongass National Forest, Alaska, has just been created by presidential proclamation. The tract embraces the well known abandoned Haida Indian village of Old Kassan, situated on Prince of Wales Island in southeastern Alaska, about thirty miles west of the city of Ketchikan.

The President of Brazil has granted a concession for the construction and operation of a railway from Cuyabá, the capital of the state of Matto Grosso, to connect with the Araraquara Railway. The total extension will be about six hundred and twenty miles in length, and will furnish direct railway communication between the city of Cuyabá and the ports of Rio and Santos.

Hankow is in the heart of China, 600 miles from the ocean, with which the Yangtze River is the only practicable communication. It is a flourishing city with many modern conveniences, and with a trade passing through the maritime customs of $113,940,933 in 1915, exclusive of treasure and coins, which amounted to $20,957,909. Its foreign trade equaled that of the port of Baltimore in 1914.

Stuttgart, Germany, is building a new central station which, when completed, will cost $12,000,000. The statistics of the municipal building department for the first six months of 1916 show the issuance of 600 building permits, calling for construction work that will cost $1,775,000. During 1915 there were issued 1000 permits for buildings, aggregating in cost $2,330,000.

Almost eight million trees will be available for next spring's reforesting operations in New York State from the stock now in the state forest nurseries. Over half of the eight million seedlings are white pines. The following species make up the remainder: Norway spruce, Scotch pine, pitch pine, European larch, Japanese larch, sugar maple, and Douglas fir.

The Jordan Marsh Company of Boston, Mass., announces that it will share its profits with its employees. The plan involves the distribution of more than one hundred thousand dollars a year. Its initial distribution will be made in December. The usual holiday presents will also be made.

One hundred and twenty-four pairs of birds nest and raise their families on the average farm of 108 acres in the northeastern states, according to estimates based upon the second annual bird count conducted by the Biological Survey of the United States Department of Agriculture.

Ten Danish shoe manufacturers have combined in one joint-stock company, under the name of The United Shoe Factories, in order the better to meet the foreign competition that is likely to arise after the close of the present war.

The Somers system of taxation, which has been in effect in Augusta, Ga., since Jan. 1, 1913, has proven its worth, and in the opinion of the city assessor is equally valuable to assessors, real estate dealers, property owners, and the public.

A test of the constitutionality of the Adamson eight hour railroad law recently passed by Congress is to be made in the Federal court. The Union Pacific Railroad Company has filed a suit at Omaha, Neb., to make that test.

A tunnel is to be built by the Union Pacific Railroad under Sherman Hill in the Rocky Mountains in Wyoming. This is the highest point on the line.

Sixty-one million dollars is named as the value of the manufactured furs annually bought by the people of the United States.

Direct trans-Pacific wireless service between the United States and Japan through the Marconi Company has been opened.

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Christian Science Sentinel

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

Vol. XIX December 9, 1916 No. 15

The Church of Christ, Scientist

FRANK H. SPRAGUE

CHRISTIAN SCIENTISTS are sometimes confronted with the suggestion that material organization is inconsistent with the ideal of spiritual freedom inculcated by Jesus the Christ. In support of this contention it is pointed out that our Lord neither established nor, so far as appears, made provision for any outward form of worship or organized means of carrying on the work which he inaugurated. In order to see the issue in its true light we need to consider both the physical and the metaphysical aspects of this question. Any form of organization which is fitted to subserve the ends of spiritual growth must come naturally into existence to meet practical demands as they arise in experience.

In the order of divine Science it was the mission of the Messiah, as Jesus himself declared, to demonstrate the control of Spirit over material beliefs, even to the overcoming of death, but in carrying out this ideal his public ministry was cut short after a comparatively brief season. Forced to labor with unpromising material and under adverse circumstances, his work was mainly directed to awakening in a handful of chosen followers some faint sense of the great truths of spiritual being. The master Teacher evidently appreciated the futility of outlining steps in progress which were in advance of the disciples' attainments. He declared: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

Even had the founding of an organization at that time been feasible from any point of view, Jesus' followers, by no means weaned from ritualistic beliefs, were probably not equipped to cope scientifically with the problems which such a step would have precipitated. Then again, human concepts had not matured sufficiently to be subjected to the metaphysical harvesting process whereby the understanding of divine Science separates the wheat of spiritual sense from the tares of material sense. Hence the Master foresaw and foretold the necessity for a second coming to human consciousness of the Christ, when the spiritual leaven should have more fully prepared humanity to receive the impersonal idea of the Christ, Truth.

In the fulness of time the return of "the Son of man" was heralded by Mrs. Eddy's discovery of Christian Science, the definite and exact knowledge of God. After verifying her discovery by thorough experimental tests, she was constrained to embody the truths of this Science in the permanent and universally available form of a text-book, "Science and Health with Key to the Scriptures." Later, as these truths came to be demonstrated by an ever increasing number of students, the urgent demand for ways and means of nurturing and protecting the embryonic thought, as well as of carrying on the propaganda, was fulfilled in the institution known to the world as the Church of Christ, Scientist.

On page 583 of Science and Health Mrs. Eddy defines "church" as "the structure of Truth and Love." While the real church, like the real man, must ever be purely spiritual, the human belief of material existence imposes the necessity of recognizing outward ways and means of dealing with the collective problems and economic requirements of mankind in the same sense that the belief of corporeality compels a consideration of bodily needs. The essential facts concerning mortal mind are not altered either by the subdivision of mortal thought into alleged personal units or by its multiplication into complex social bodies.

Civil governments are an outgrowth of the attempt to work out the problem of man's unity on the basis of material relationships. If the student of Christian Science renders unto Cæsar the tribute due to such materially conceived systems by loyally fulfilling the duties of citizenship, is he not under still greater stress to take up the church problem as it stands at the present stage of spiritual demonstration and help to work it out step by step in orderly progression, until the point is reached where the beliefs of material organization shall dissolve in the complete realization of man's oneness as the pure reflection of Spirit? Error, as a suppositional false claim, is one, whether it be manifested in the limitations and inharmonies of a carnal body or a body of Christian disciples; and it is to be overcome in the one case as in the other, not by disembodiment, but rather, as the apostle Paul expresses it, by being "clothed upon, that mortality might be swallowed up of life," by working naturally toward the goal of pure spirituality along the line of improved beliefs.

The first step in demonstrating the church ideal is to prove order, harmony, and efficiency within the organization; just as the first step in meeting the claim of corporeality lies in realizing the truth of being to such an extent that the body shall be made "every whit whole." The integrity of spiritual being can be proven only by defeating error in its strategic stronghold, the belief of separate, disagreeing minds. Where, it may be asked, if not in the ranks of professing Christians, united by the common bond of spiritual understanding, shall the demonstration be achieved?

Membership in the Church of Christ, Scientist, affords opportunity not alone for helping to work out the issue of human redemption in the only really effectual way, but also for learning invaluable lessons in handling one's individual problem by proving patience, alertness, obedience, humility, gratitude, and manifold other qualities which divine Mind expresses in man. If, for example, one is tempted to feel incensed by the testimony of the senses as to conditions of self-seeking or disunity among the members, he may perchance rise higher in the scale of demonstration by proving that an attitude of silent trust and watchfulness is the most effectual rebuke to error. The ancient axiom to the effect that he who finds God is silent, points a lesson in self-effacement in order that spiritual power may be exalted.

Then again the argument may present itself that one has advanced to the point where he no longer requires the ways and means of organization as an aid to spiritual growth. If it were true, however, that one had attained such a position, would not his example and support be all the more needed by his fellow servants who had not reached such heights?

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It is written that our Lord, "being in the form of God, . . . humbled himself." Must not materiality be eliminated from the concept of church by sacrificing the sense of personal selfhood and magnifying Spirit?

For a considerable period after her epoch-making discovery our Leader hoped, as she tells us, to avoid the necessity of adopting any outward form of organization, lest, as had invariably been the case in the past, the material form should in time usurp the place of the spiritual idea. But God's ways are not as our ways. The unique and indispensable function of organization in Christian Science dawned on her consciousness by degrees, until at length she was impelled to write concerning the Manual of The Mother Church: "Heaps upon heaps of praise confront me, and for what? That which I said in my heart would never be needed,—namely, laws of limitation for a Christian Scientist" (The First Church of Christ, Scientist, and Miscellany, p. 229).

The Christian Science organization, then, is not an end in itself, but it is a logical necessity at the present stage of Christian demonstration. Coming into existence as the result of spiritual demonstration to meet unforeseen requirements, it represents a proposition to be proved step by step. It is not a finished product, a closed book; rather is it the open door by which mankind must progress out of the realm of material beliefs into the spiritual estate of man. To this end our Leader with prophetic insight laid down in the Manual certain general lines along which the orderly unfolding of Truth must inevitably proceed in order to establish the impersonal leadership of the Christ, Truth, as the head of the church. We may safely trust the Mind which in "the fiery, cloudy pillar" guarded and guided the Israelites in their journey through the wilderness, to open up and illumine the way ahead.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Such was the declaration of Jesus the Christ. Did not these significant words have reference to the wider field and higher range of spiritual demonstration which would open up as "the Comforter" was acknowledged and accepted as he who would guide into all truth? Thus shall the earlier promises and prophecies of Christianity be fulfilled in the rule and reign of spiritual harmony described by the inspired writer in the Apocalypse: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

Joy Overcomes Sorrow

FLORENCE E. B. DONALDSON

In one of those striking passages which so often bring instant conviction of their truth to the readers of the textbook of Christian Science, "Science and Health with Key to the Scriptures," Mrs. Eddy gives utterance to the following statements (p. 304): "This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death." This definite reversal of things generally believed is well calculated to startle the human mind out of some at least of its dreams of false belief and erroneous teaching. The passage quoted is so wide in its application that it will be sufficient to take the single phrase which puts joy and sorrow into their correct relative positions, and implies that sorrow is merely the denial of the fulness and immutability of man's heritage of joy. Joy is positive and real, while sorrow is negative, temporal, and unreal.

In strange reversal of the truth, the human mind has continually placed sorrow on a pedestal, as something to be admired, looked up to, and if not actually sought after, at least as counting for much more than joy. So curiously perverted has the world's judgment of Christianity proved itself in this respect, that it has recognized Christ Jesus, its ideal, as mainly a "man of sorrows," rather than as the anointed of God; yet he himself gave an exact opposite of this picture when he said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Christian Science teaches that that which is spiritual is eternal. St. Paul declares joy to be one of the fruits of Spirit. It is the understanding of reality which brings joy to the heart, for it is based on a knowledge of God. There could be no possible conception of sorrow in divine Mind. Omnipotent, omniscient, and omnipresent good could not know a thought of loss or separation. It is spiritual sense alone which enables mankind to rise above the seeming sense of void. When David mourned and wept over a sick child, but rose up, and anointed himself, and resumed his normal mode of living as soon as he was told the child had died, his servants failed to understand his action; but the man after God's own heart, who had realized the need of true penitence for sin, could not be mastered by sorrow for one he knew to have only passed to another plane of consciousness. Sorrow cannot stand before an abiding sense of good.

It is not contended that sorrow will not claim to assail mankind, but Christian Science shows that it is a false claim, and that as such sorrow must be fought and overcome just as earnestly and as unremittingly as sin or sickness, for it is equally unlike God. The commonly accepted belief under theological teaching, that trouble of all kinds comes from the heavenly Father, who thus governs and chastens His children for their ultimate good, has led to many phases of unbelief. To bow in unquestioning submission even to what seemed a most unjust decree, has been considered to be the only possible attitude for a Christian. Mrs. Eddy's reversal of this false teaching has changed many a rebellious heart into one of loving gratitude, and has placed many a cowering victim of despair upright upon his feet, strong in the strength of "the joy of the Lord."

There is another condition of the human mind which hugs sorrow persistently and refuses to be comforted. When any natural reaction tries to assert itself, the sufferer tightens his hold on the sense of loss, and clings to his mental picture of something he believes to have swept away his every hope of happiness. Such a one would be greatly surprised to be told that his condition was one of self-centered thought, and that even a small amount of real love for others would do much to eliminate it from his consciousness.

Sorrow being in belief a manifestation of conscious mortal mind, it is consequently more difficult to overcome than physical ills. It is evident, however, that obedience to the first commandment makes it no less imperative for the sorrowing to turn and repent,—that is, to change their thought,—than it is for the devotee of any other belief in that which is opposed to God, or good. If any think they can of themselves heal their own sorrows, or imagine that they are called upon to do so, they will fall into the error of setting up personality, and are bound to fail in their efforts. Truth alone heals; and the understanding that sorrow is not real, because it is not of God, begins at once to destroy the false claim and illumines the thought with the light of spiritual understanding. Emotional joy is merely the human counterfeit. True joy is spiritual and is founded on the knowledge of spiritual reality. It is this joy alone that is able to dispossess sorrow.

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There is a frequently expressed belief that joy belongs to youth, but Christian Science shows that this fruit of the Spirit is necessarily continuous in a grateful heart, and no less progressive in unfoldment than other fruits of Spirit. Another belief claims that the cooperation of time is always required to alleviate the sense of sorrow; but in the understanding of a full salvation, the apostle Paul declared that "now is the accepted time," and Christian Science reiterates and endorses the statement. Joy should be sedulously cultivated as one of the first among Christian virtues. Fear and the dread of possible evil, and brooding over sorrow, not only cloud the thought, but prevent the manifestation of joy and hinder the efficacy of prayer. The basis of true spiritual communion with God must be thanksgiving. It is in this way only that we can truly dwell "in the secret place of the most High," seeing that, as the psalmist elsewhere says, "In thy presence is fulness of joy."

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Giving of Testimony

COLIN RÜCKER EDDISON

Two students of Christian Science had attended a Wednesday evening testimony meeting, and both felt that there had been something unsatisfactory about the service. The testimonies had come haltingly, and each had been followed by a somewhat oppressive pause. Altogether there had been an apparent absence of that joyous sense of freedom which is not the least valuable characteristic of a Christian Science meeting. The two who were discussing this matter realized that there was some fundamental truth in connection with the giving of testimonies which they had not as yet seen, but which, once recognized, would overcome the apparent difficulty in this direction. In determining to study the question they gratefully remembered these words of our Master: "It is written in the prophets, And they shall be all taught of God."

The light which came to one of the two as a result of a prayer for more spiritual understanding, was very helpful, for it made clear many past mistakes, and also proved the value of the Manual of The Mother Church in working out such a problem. A careful study was made of the by-law entitled "Testimonials" (Art. VIII, Sect. 24), which begins with a quotation from St. Paul: "Glorify God in your body, and in your spirit, which are God's." This then is the first and foremost requirement in a testimony, to glorify God; that is, to show forth the unlimited power of divine Mind, to acknowledge that there is but one God, infinite good, and that because good is infinite, evil is unreal, whether it takes the form of sickness, lack, or faults of character.

The by-law goes on to elaborate this idea: "Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases.'" Here let us remember that Christ, Truth, is the universal Saviour, and that it is no merit of our own if we have received some of the crumbs that fall from the Master's table. Is there not a danger, if we indulge in a mere rehearsal of blessings, that we may think of ourselves as having done something wonderful, and thus admit a sense of self-righteousness which robs God of the glory? Or again, we may be led to lay too much stress in our thought on the physical benefits received. Mrs. Eddy warns us that "if we are ungrateful for Life, Truth, and Love, and yet return thanks to God for all blessings, we are insincere and incur the sharp censure our Master pronounces on hypocrites" (Science and Health, p. 3). We must be genuinely grateful for the divine Principle at work in our lives, and not be thankful only for the loaves and fishes. True gratitude would lead us to give up gladly much to which we are prone to cling, and we should then welcome the discipline of Truth, which knows no compromise with error. True, this is not always easy, but Christian Science teaches us how it may be realized and expressed.

Not only should a testimony illustrate the demonstration of Christ in the sense that it shows to those who hear it that God is omnipotent on earth even as in heaven, but it should in itself be a demonstration of God's guiding care. It should be the outcome of the giver's understanding that man is the image and likeness of God, reflecting the activity of the one Mind, and none other. He who is trying to realize that divine Mind is the only cause, the only activity, will see that criticism of others is a useless waste of time, and will rely on divine Love to find its own channel for expression.

Christian Science, the more we study it, shows us that God, good, is the only power; that good is infinite and impersonal, that it belongs to all God's children alike, and is never circumscribed by human concepts. As this truth becomes real to us, we shall go to a testimony meeting ready to accept humbly and gratefully all the good we can get, and ready to give of our best, knowing that we can give only what we reflect. Fear will have no power to prevent our speaking, nor will a false sense of responsibility lead us to think that it is incumbent on us to fill up pauses, for we shall trust in God's guidance. In this way the demonstration of Christ will be truly illustrated and made plain to the world. On page 332 of Science and Health Mrs. Eddy writes, "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness."

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True Attraction

ETHEL M. MC CANDLESS

THAT children have to be amused in order to attract and hold their attention, is a time-worn belief to which we all have been in bondage more or less; and we find that this belief even tries to obtain a foothold in Christian Science Sunday schools, especially the smaller ones just starting in their work. It is often asked by those in charge of such organizations, if there is not some way or something to make the work more attractive to the little ones. Mrs. Eddy says in Science and Health (p. 102), "There is but one real attraction, that of Spirit," and if those who have the sacred charge of teaching these little ones keep this truth constantly before them and daily strive to demonstrate it, they will find that the children quickly respond to Truth's silent attraction and manifest attention and obedience.

The writer has always been associated with children, being one of a large family and also having children of her own, and she has found that there is nothing so attractive to the child thought as the truth. Her little sons would ask her, when she was about to begin a story, if it were "a true one," and they would sometimes refuse to listen if it were merely imaginative, thus rebuking that sense which sought to entertain by appealing to the sentimental nature of the child.

In Article XX of the Manual of The Mother Church we find all that is necessary for us to know about Sunday school work, and if we carefully and prayerfully study this, all lingering doubts will be dispersed. The seventh commandment should often be pondered by every teacher in a Christian Science Sunday school, and God will guide every sincere and humble seeker in the way of unadulterated Christian Science. A teacher in one of our Sunday schools said it had been her experience that when she herself did all that was required of the pupils, and that when she learned the Golden Text, usually she found a wide awake, interested, and interesting

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class awaiting her on Sunday morning. There is much food for thought in this, and all who are engaged in Sunday school work will do well to adopt the same method.

Let him who thinks that we have to turn aside from the absolute truth contained in the Bible and Science and Health in order to reach the child thought, study these two answers given in a class of little ones from four to six years of age. After the children had repeated the twenty-third psalm, the teacher said, " 'The Lord is my shepherd; I shall not want,'—now, what does that mean?" A little hand went up and a small tot replied, quoting Mrs. Eddy's words, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). The child no doubt had been taught these words, but could any grown-up with his so-called mature thought have applied them to better advantage? Again, when the subject of the Lesson-Sermon was "Reality," the teacher asked what the word meant. The answer came quickly, "Anything that God knows." Surely "a little child shall lead them."

When we lay the burden and responsibility of the teaching on God, thinking of our work as teachers only as a privilege and a joy; when we, like the Good Shepherd, carry the lambs in our bosom,—that is, when we mother these innocent, pure thoughts that come into our fold and look to us for instruction,—we shall find our hearts reaching out with a deep tenderness and love. Then will be fulfilled those wonderful words of our Master: "And I, if I be lifted up from the earth, will draw all men unto me."

An Analogy

WILLIAM LLOYD

How often has a Christian Science practitioner been called to a home where he found the patient lying in a darkened room, a trained nurse by his side, with anxious relatives and possibly the doctor on guard at the door. From such a scene we pass to another of similar character. In the book of the Acts of the Apostles we read that Peter lay in prison, in the dark, asleep, with sleeping guards by his side. He was bound with chains, and other guards were at his prison door. Into his prison enters an angel, and with the angel comes light. On page 581 of Science and Health we are told that angels are "God's thoughts passing to man; spiritual intuitions, pure and perfect." In this account of Peter's experience we read that the angel strikes Peter to awaken him, then bids him arise. When the chains fall off he is told to gird himself, to bind on his sandals, to clothe himself; and then, and not until then, is he ready to follow the angel out of the prison into freedom.

When the Christian Science practitioner enters a sick-room and finds the patient and the nurse asleep in the belief that man's life and health are bound up in matter, his very entrance brings light, for spiritual understanding is light; yet how often has he to arouse the patient's dormant thought with a statement of God's allness, love, and power that almost amounts to a blow to material sense! Having once awakened the patient, he bids him rise at least somewhat above his belief of life in matter, and with the effort to obey comes partial release. The patient becomes in a measure aware of man's spiritual power; then comes the further command to gird himself for renewed effort. As in Peter's experience, this may mean, "Bind on thy sandals," reach out and put on the understanding of the omnipotence of Love. Then to the awakening thought the command is, "Cast thy garment about thee." "Clad in the panoply of Love" (Science and Health, p. 571), the next step is to follow the angel of light past the anxious guards, out through the prison doors, into the broad sunlight of health and harmony, into the consciousness of God's allness and man's indestructibility.

We should note that Peter had to do each of these things himself. The angel told him what to do and showed him the way out, practically held the prison doors open for him, but Peter had to walk through. If he had not done his part, would he ever have found liberty? Paul says, "Work out your own salvation . . . For it is God which worketh in you both to will and to do of his good pleasure."

Compulsion

CAPT. GEOFFREY WILKINSON

In nothing, perhaps, are the dominating tendencies of mortal mind more pronounced than in the manner in which one person would compel others to follow his prejudices and inclinations. Because the human mind has decided that a certain course is right,—as a matter of fact it is probably in many instances entirely wrong,—it demands that all others should follow its behests. The fact is, that the human mind has no definite guidance to follow, and thus its inclinations usually spring from the feeling of the moment, or in other cases from its particular fears.

It is extraordinary how many people think they know exactly what their neighbors ought to do, and who criticize and interfere in consequence, though they would very much object to being similarly criticized or interfered with. An instance of this is presented in the ninth chapter of Mark's gospel, where John is recorded as objecting to another's work and saying, "Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us." The reply of Jesus made for that essential liberty which all of his followers should ever enjoy, and it is interesting that John was the center of a further incident along much the same lines, when Peter said to Jesus, at the breakfast after the Master's resurrection: "Lord, and what shall this man do?" Again the reply of Jesus put aside the tendency to meddle in other men's affairs and pointed out to Peter that the only thing he was concerned with was that he himself should follow in the footsteps of his Master.

It is, however, well to distinguish between liberty and license, a point which is often overlooked. Here again the right attitude was indicated by the Master in the famous injunction, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." It is at this point that we are carried from the demands of the individual to the demands of the city or state. Human government is admittedly defective and its ordinances are apt to cause injustice; but even in such cases the injunction to render to Cæsar "the things that are Cæsar's" still holds good, and it was entirely in line with this attitude that Mrs. Eddy counseled Christian Scientists to obey the law even when it seemed to discriminate unfairly and injuriously against them.

After all, there is considerably more self-sacrifice required in the observance of tyrannical or unjust law than in the lawlessness which would glory in setting it at naught, and if the objectionable human law is obeyed it is quite possible for the man who relies on the availability of spiritual law to avoid unpleasant consequences. On page 97 of Science and Health Mrs. Eddy has written of "those who discern Christian Science" that "they will maintain law and order, and cheerfully await the certainty of ultimate perfection." More and more will human law be dominated by the spiritual law, and whatever in the former seems unjust, tyrannical, or imperfect must tend to disappear.

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Referring to this tendency Mrs. Eddy writes (Science and Health, p. 340): "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

Spiritualized Memory

MARY LORD

On page 407 of Science and Health we read: "If delusion says, 'I have lost my memory,' contradict it. No faculty of Mind is lost. In Science, all being is eternal, spiritual, perfect, harmonious in every action." Mind, thus capitalized, means ever the divine, and the writer is grateful for the light of a better realization of memory, as viewed in this larger sense. She had always prided herself on a remarkable memory, but in school days, before divine Science had revealed to her the one Ego, and "every good gift and every perfect gift" as coming down "from the Father of lights, with whom is no variableness, neither shadow of turning," the false sense of memory served the ends of evil even more than the purposes of good, and proving itself to be a "house divided against itself," was of necessity frequently "brought to desolation." As she was apt at memorizing, a day's lessons were carelessly skimmed over, and when examination periods drew near, that which seemed so readily attained was found to be not sufficiently absorbed, did not reflect a true understanding, and memory's proud boast suffered its fall. Many arduous hours of applied study were then requisite in order to escape complete failure.

"Heaven and earth shall pass away: but my words shall not pass away," was the prophecy of Jesus the Christ, and this prophecy is approaching its fulfilment. As we grow in the knowledge of God, the false sense of the heavens and earth vanishes from those chambers of memory stored with useless knowledge; but the truth which His word imparts, the dawning light on some passage from Science and Health, or the wonderful correlatives found in Mrs. Eddy's other writings, are never lost.

When the periods of self-examination arrive, with the honest endeavor to "press toward the mark for the prize of the high calling of God," the messages of Truth stand out in letters of fire, illuming our path to meet our need, and failure is unknown, for the Word is indeed proven "quick, and powerful." On page 276 of Science and Health Mrs. Eddy says, "Real consciousness is cognizant only of the things of God;" hence memory, being a faculty of Mind, can hold fast only that which is good. It cannot therefore hold to fears and superstitions, it cannot entertain resentment or hate; neither can it dwell on a dead past with all it seemed to hold of sin, sickness, and sorrow, but "forgetting those things which are behind," the student of Christian Science is willing to "let the dead bury their dead." This enables him to see true manhood and true womanhood in all their perfection. It also shows him how to aid some struggling one to forget the dream of pain or woe from which he is awakening, and to remember man's creator, who made all and beheld it as "very good."

In "Miscellaneous Writings" (p. 290) Mrs. Eddy writes, "When thought dwells in God,—and it should not, to our consciousness, dwell elsewhere,—one must benefit those who hold a place in one's memory, whether it be friend or foe, and each share the benefit of that radiation."

Selected Articles

[Judge Clifford P. Smith in *The Boston (Mass.) Herald*]

The comments on Christian Science by a doctor of divinity now transiently in our city should have been discontinued long ago, for they have no point when the actual teachings of this religion are intelligently considered. Nearly everything he said in relation to this subject was given such point as it had by ignoring the distinction made by Christian Science between the real man of God's creating and the counterfeit of man, which includes sin, disease, and death. This distinction is plainly made throughout the authorized literature of Christian Science, and it is easily understood as well as easily followed by any fair-minded reader.

Moreover, the distinction just stated is not peculiar to Christian Science. It is to be found in the Bible, particularly in the teachings of Christ Jesus, Paul, and John. Here is where Mrs. Eddy found it; and other writers, either with or without her aid, have also noticed it. For instance, Prof. Lucius Hopkins Miller of Princeton University said in his recent book entitled "Our Knowledge of Christ," "In a real sense man is a child of God, and in another sense, equally real, he must become a child of God." In a sense man does not sin, sicken, or die, but is coexistent with God as His image or reflection. In another sense man needs to be saved from these evils and from all evil. Thus Jesus declared, speaking of God, "He is not a God of the dead, but of the living: for all live unto him." Yet the Master also said, "I am come that they might have life, and that they might have it more abundantly." Although Paul said, speaking of God, "In him we live, and move, and have our being," yet he also spoke of an "old man," including "mortality," to be "put off."

John made the same distinction emphatically. In his writings the reality of man's being and the human need of achieving it are plainly declared. For instance, in the first epistle of John we read, "Beloved, now are we the sons of God;" also, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Yet the same writer said in the same letter, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Such apparent contradictions disappear when account is taken of the Scriptural distinction between God's man and what is called a mortal. Likewise the efforts of the reverend gentleman to array the Bible against Christian Science were supported only by his own failure to read or heed its actual teachings.

Christian Science accepts the Scriptural account of the Virgin Mary's conception of Jesus, and Mrs. Eddy's explanation of this marvel has been regarded by reverend men of many faiths as both beautiful and satisfactory. Any one who wishes to consider it for himself is cordially invited to do so by reading Luke i. 26-38, and "Science and Health with Key to the Scriptures" by Mrs. Eddy, from page 29, line 12, to line 13 next page.

Besides the points to which I have now referred, the gentleman in question also said, "Christian Science says, 'Prayer is idle.'" No reasonable excuse for this statement exists in the authorized literature of Christian Science. On the contrary, the exact opposite of this statement can be found by any fair-minded reader frequently reiterated from the beginning to the end of Mrs. Eddy's writings. On the very first page of the above named text-book Mrs. Eddy said: "Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind."

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Mrs. Eddy herself aimed to live a life of prayer, and it was her constant habit to suspend other activities at least three times every day for a period of prayer. Moreover, there are a multitude of people who have, through Mrs. Eddy's discovery and leadership, gained some definite and practical grasp of the facts which she has thus stated on page 39 of "No and Yes": "Prayer can neither change God, nor bring His designs into mortal modes; but it can and does change our modes and our false sense of Life, Love, and Truth, uplifting us to Him. Such prayer humiliates, purifies, and quickens activity, in the direction that is unerring. True prayer is not asking God for love; it is learning to love, and to include all mankind in one affection. Prayer is the utilization of the love wherewith He loves us."

The experience of Christian Scientists has proved to their satisfaction that their religion is both spiritual and practical,—both divine and applicable to human needs. For them, and for many people who are not yet avowed Christian Scientists, the knowledge of absolute truth about man and his relation to God which this religion teaches and renders available for human progress, has brought forth the fruits of better health, more genuine goodness, and a greatly increased measure of happiness. To all other people, and particularly the clerical profession, Christian Scientists would say: We shall be glad to offer you the benefits of Christian Science when you want them. Meanwhile, we only ask that you speak of our religion with such fairness as you would desire if our positions were reversed.

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[Avery Coonley in *Oak Leaves*, Oak Park, Ill.]

In a communication signed "Neutral," a contributor attributes to "a Christian Scientist" at a needle club the statement that she could "think a headache or severe illness on any one she cared to." Permit me to say that Christian Science does not enable one to do anything of the sort and does not sanction anything of the sort. On the contrary, it is a religion of love, in which evil motive can have no place. The operation of one human mind upon another is wholly foreign to the modus of Christian Science, which teaches that such action is hypnotism or animal magnetism and is false and powerless. To quote from page 103 of "Science and Health with Key to the Scriptures" by Mrs. Eddy: "It is the false belief that mind is in matter, and is both evil and good . . . This belief has not one quality of Truth. . . . In Christian Science, man can do no harm, for scientific thoughts are true thoughts, passing from God to man."

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[William E. Krupp in *Parkersburg* (W. Va.) *State Journal*]

A local revivalist makes the charge that the fad and sham religions of today are the influences of hell which are trying to lead people down the paths to the lower world, that the majority of their members either become insane or infidels, and a further charge that Christian Science is such a religion.

Christian Science is essentially Christian, and involves the acceptance and practice of the teachings of the Master. It declares the infinity of God and His three principal attributes, omniscience, omnipotence, and omnipresence,—God possessing infinite wisdom and intelligence, infinite power, and being ever present. It accepts and demands the practice of the ten commandments, and lays particular stress upon the first, "Thou shalt have no other gods before me." Its essence is the Sermon on the Mount, and all of its adherents not only accept but strive to live these sayings of Jesus. It declares the divine mission of Jesus and accepts him as the Way-shower, in accordance with his own statement, "I am the way, the truth, and the life." It accepts and teaches the divinity of the Christ, and the doctrine of the atonement,—the at-one-ment of God and man here and now; and finally, it not only believes in the efficacy of prayer but it proves that prayer is answered, the proof being the healing of sickness and the overcoming of sin in human experience.

Christian Science is a religion of acts, not of thoughts alone; of deeds, not merely of words; of practice, not merely of profession. Thoughts, words, and professions of Christianity are well enough as such, just as are the rules of arithmetic, but they need to be applied in daily conduct; and when so applied,—and acts, deeds, and practice are shown,—then there is sounded the key-note of true Christianity. Jesus proved the truth of his teachings by his works, and he showed also that the healing works are incident to the understanding of his teachings. Did not the Master say, "He that believeth on me, the works that I do shall he do also"? And did he not also say, "Believe me for the very works' sake"? When the messengers of John came to Jesus to know if he were the Messiah, Jesus answered, "Go and show John again those things which ye do hear and see," and then he recounted his healing works. It is to be remembered that the representatives of the dominant church of that day also charged that the Master performed his mighty works, not in demonstration of the power of God, but "by Beelzebub the prince of the devils."

How absurd it is then to charge that Christian Science is a sham religion, when it is everywhere regenerating mankind, giving them health and more happiness than they ever before experienced; when it has lifted thousands from the very brink of the grave and restored them to perfect health, and then, in the language of the apostle Paul, it has transformed them by a renewing of the mind and brought into their experience a sense of that peace "which passeth all understanding."

Nor can Christian Science be likened to hell. Hell is a negation and can exist only in mortal belief. We know that it is neither a place nor a thing, and that it is only a remnant of the religion of fear developed during the dark ages. How can Christian Science, following as it does the teachings of the Master and like him proving the truth of its teachings by its works of healing and regeneration, have an evil influence? How can it lead humanity down the paths to the lower world, when its results are better health, purer lives, and a higher spirituality? "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them."

In Christian Science churches on every Wednesday evening thousands upon thousands testify to the regenerating power of this religion, its influence for good, and as a guess it may be safely stated that seventy-five per cent of its adherents have previously been members of other churches. They testify too that while the Bible had previously been an uninteresting book, full of conflicts and contradictions and seldom read, it has become their chart of life and their daily companion, teaching them the way of a salvation which is to be attained both here and now. In the face of such overwhelming proof of its regenerating power and influence, it would seem to be the height of the ridiculous to charge that a majority of Christian Scientists either become insane or infidels.

Among these aggregations of itinerant preachers, commonly called evangelists, it seems to be the common practice to indulge in the reckless use of language and to make any charge or assertion that may attract public attention to themselves. The golden rule is preached and instantly violated, the beatitudes are declared and at once stones are hurled at others; anything, provided only it attracts atten-

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tion to themselves and arouses the public to a discussion of their meetings, for perchance it may cause the curious to attend in the hope of hearing something startling. It seems more than passing strange that the ministers who regularly occupy the pulpits will permit methods and means to be resorted to that they would scorn and mercilessly condemn, were it not that such seems the almost universal practice in this method of evangelization. If the purpose is to bring humanity to Christ, certainly a better example must be set, the example of the lowly Nazarene ministering unto the multitudes, healing the sick and casting out evil everywhere.

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[Charles W. J. Tennant in *Southend and Westcliff* (England) *Graphic*]

A clergyman as reported in the *Graphic*, speaking of Christian Science, says that "it contains much that is extraordinarily valuable. Its central teaching of omnipresent love is specially helpful. . . . Further, its philosophy of the nonexistence of matter and pain, and its consequent denial of sin and death, are neither Christian, nor scientific, nor common sense. Yet I know it has helped and healed those who could really believe it." Our critic seems to have forgotten that the Founder of Christianity taught that a good tree could not bring forth evil fruit, and *vice versa*.

Christian Science is Christianity in its fullest sense, for it teaches and proves, as did our Master, the infinitude of God, Spirit, and hence the unreality of everything that is not included in this infinitude. Christian Science is Christian, for it is founded on the teaching and practice of Jesus the Christ, in conformity with his command to preach the gospel and heal the sick. It is scientific, because it evinces scientific or systematic knowledge.

St. Paul tells us that the "natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The study of Christian Science enables one to gain this spiritual discernment and prove it by demonstration.

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[Robert S. Ross in *The Courier*, Buffalo, N. Y.]

It is no mean undertaking for a scholastic theologian to speak or write dispassionately of a school that differs so widely from his own as does Christian Science. Because of this there were a few statements in the report of a recent sermon that need correcting. For example, the critic said that "unless their faith is gradually to descend into a blind and besotted fanaticism," Christian Scientists "will see its limitations; and when they need a physician or surgeon will send for one." If one accepts the proposition that God, good, is both omnipresent and omnipotent, one must also admit that there is never an instant when God is not only available but capable of meeting "every human need" (Science and Health, p. 494). Asa turned from God to medicine and died; and does not Paul assure us that "the word of God is quick, and powerful, and sharper than any twoedged sword"? Surely it is not "blind and besotted fanaticism" to have more and more faith in Spirit, God, and less and less in matter.

The critic says that one reason why he is not a Christian Scientist is that he cannot assent to the teaching of the unreality of matter. For the same reason he could say that he is not a Christian. The teachings of Christian Science and Christianity are identical on this as on every other point. Speaking of material existence, or the flesh, Jesus referred to it as "a liar, and the father of it." What is the father of a liar but a lie? Reasoning in another direction, Christian Science says that God, Spirit, Mind, is the one and only creator. He made all, and it must be spiritual, not material. In each case the conclusion is the same: matter is not because Mind is.

If matter is proved by Christian metaphysical analysis to be unreal, any system based on this unreality must likewise be unreal. The only real science is that which interprets God, Truth. In Science and Health Mrs. Eddy writes: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual" (p. 468).

Contrary to the opinion of the critic, the reasoning of Christian Science is logical and irrefutable. Furthermore, Christian Science is demonstrable. These are the elements that satisfy, and make the teachings of Christian Science acceptable to thinkers in all departments of human activity. On page 93 of Science and Health Mrs. Eddy says: "Divine logic and revelation coincide. If we believe otherwise, we may be sure that either our logic is at fault or that we have misinterpreted revelation."

No more unjust statement could be made than that Christian Scientists lack sympathy for their fellow beings. It is quite true that Christian Scientists have no sympathy for error, whether it be called sin, or sorrow, or sickness. What sufferers need is the help that will enable them to see the powerlessness and unreality of the troubles which beset them. In more than one place the Bible records that error cried out at the approach of Jesus, knowing that instead of agreeing with or coddling it, he would cast it out. To error Truth seems the cruelest of tyrants, because Truth alone is capable of destroying the errors of belief.

With all due regard for the efforts of philanthropic methods to relieve human suffering, each succeeding year will make plainer their inadequacy. Nothing short of Truth understood individually will free mankind from bondage to sin, disease, and death. Therefore the Christian Scientist concludes that the one thing most needed is spiritual understanding. Until mortals get this understanding the problems confronting them cannot be definitely and finally disposed of, and they will not seek it until their thought is ready for it. Because of this, Christian Scientists do not attempt to force their views on others. They stand ready at all times, however, to respond to calls for help. The aim of Christian Scientists is to make their literature available to all, so that all who will may understand this Science.

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[Written for the *Sentinel*]

All Mine

EMMA VIOLA WHEELER

ALL mine the joys of Spirit—all mine to send abroad
Some thought to help my neighbor, some truth about our God;
Mine too the tender loving, the omnipresent care,
The perfect understanding that Love is everywhere.
I would not then be greedy, but see that others live;
Mine thus to aid the needy—and mine to have and give.

All mine the peace of heaven, the harmony of Mind,
The sense of Love impartial, reflected in mankind.
Mine, mine, the sweet assurance that nothing ever harms,
That 'round and underneath me are the everlasting arms.
All mine; but oh, what pleasure it gives me just to tell
That every dear prized treasure is all mankind's as well.

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Editorial

Spiritual Healing

SINCE the healing work of Christian Science has become a matter of such common knowledge as it is today, there has been increasing evidence that the older Christian denominations are under great stress to provide some means by which the healing work done by Christ Jesus and the early Christians will again become a part of the official work of the ministry of these denominations. As an example of the effort which is being made to meet this need, we quote from the parish newspaper of one of the most prominent churches in the state of New York, as follows:—

A class for the study of spiritual healing, conducted by ———, will be organized shortly, to be continued as long as the interest and attendance warrant.

By spiritual healing, whether of body, mind, or spirit, is meant "the pouring in of the grace of God through prayer or sacraments, through faith and silence and meditation, through the charged atmosphere of common worship, through human intercession and religious benediction."

That there is a growing need for this ministry of healing is manifested by the many inquiries upon the subject, and by the loss of church members in increasing numbers to Christian Science, New Thought, and other healing cults. It is to meet this need, and to prove that within the church are to be found such means of healing as are sought elsewhere, that the class is planned.

Right here let us say that we are glad that in this instance the reason given for forming this class is not primarily to prevent "the loss of church members in increasing numbers to Christian Science," but to meet the need of those who are distressed in mind, body, and estate, those who have a right to expect and do expect that the complete gospel of Christ Jesus, as set forth in the New Testament, will be preached and practised within the Christian church with which they have allied themselves. In former years such announcements, when made by churches which were willing to admit that the healing of the sick by spiritual means was not the work of Beelzebub, usually were based upon no sounder reasons than the desire to keep the members of their flocks from straying into strange folds, just as children might be given candy to induce them to stay at home.

The one thing which is ground for thanksgiving is that there is now a more general admission than heretofore that the healing power used by Jesus was not something solely pertinent to himself and those personally associated with him,—a special dispensation both as to time and persons,—but that it was and is an essential part of his teaching and his ministry, and that it should be practised so long as sickness and disease are believed in and manifested by humanity.

When our Master was questioned by John's messengers, he did not attempt to prove in any other way than by the power to heal, that he was the Messiah. He told these messengers, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." When he appeared to the disciples for the last time, his words to them left no doubt of his intention that the healing of sickness should continue for all time as the hall-mark of Christianity. He did not tell these disciples that they alone should do these mighty works, that they alone had received the truth by which the sick might be healed. His promise was to "them that believe," and this promise was without further qualification.

When we realize that fifty years ago there was but one Christian Scientist on the earth, and that today the churches of this denomination encircle the globe, we welcome the "signs of the times" and confidently look forward to the complete fulfilment of Mrs. Eddy's twenty year old prophecy on page 22 of "Pulpit and Press," wherein she says:—

"If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists.

"When the doctrinal barriers between the churches are broken, and the bonds of peace are cemented by spiritual understanding and Love, there will be unity of spirit, and the healing power of Christ will prevail. Then shall Zion have put on her most beautiful garments, and her waste places budded and blossomed as the rose."

ARCHIBALD MCLELLAN.

Choosing the Better Part

ON the occasion of the dedication of the extension of The Mother Church in June, 1906, our Leader sent a message to the members entitled, "Choose Ye." It was a clarion call to draw the line of demarcation between good and evil and to choose the former. It may be safely stated that every Christian Scientist now within the ranks of the movement has found Christian Science by choosing what appeared to him to be the better part, until the best dawned upon his consciousness. Only by a process of selection, impelled by right desire and guided by understanding, can any human being advance from better to best.

It is obvious that passivity, indifference, apathy, or what is technically known as neutrality, can never under any circumstances further obedience to the Leader's call. The consciousness of a Mary of Bethany, who was finally able to recognize the Christ, must have been previously at work choosing the better part; while a Martha, confused over many things, accepting all that came to thought as equally real, was like the foolish virgin who had no oil in her lamp when the bridegroom came. Better to have made mistakes in choosing, than never to have chosen at all, for the end of the latter state of inaction is marked by an inability to distinguish between good and evil, that is to say, by a state of moral idiocy.

In unmistakable terms Mrs. Eddy has laid down the following rule for human conduct on page 289 of "Miscellaneous Writings": "From a human standpoint of good, mortals must first choose between evils, and of two evils choose the less; and at present the application of scientific rules to human life seems to rest on this basis."

The advancing Christian Scientist needs to guard against accepting theoretical statements of truth without making the necessary applications to specific problems. Clearly the simplest method of escaping this danger is to keep on proving the Principle of Christian Science by applying the rule. It may be safely recommended to every loyal follower of Mrs. Eddy's teachings to continue to heal the sick and save the sinner, no matter what the arguments may be that would hinder such activity. Self-condemnation, the charge of hypocrisy or unworthiness, the desire to stop work or to surrender wholesome activities, the purpose to feather one's own nest or to save up for a rainy day, the feeling of being misunderstood, the cares of this world,—these and innumerable other aggressive mental suggestions may seem to justify self in ceasing the healing work.

The wise Scientist will not listen to these arguments, for they are all based upon the assumption that mortal man

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heals, and that consequently he must wait until he is perfect before he can practise Christian Science. God heals the sick, and His work is permanent. The Christian Science text-book on page 495 explains, "God will heal the sick through man, whenever man is governed by God." Man is divinely authorized to do this work under God's government, and is therefore competent to do it by understanding God's law; but the negative animality which refuses to choose between good and evil, or even to choose the lesser of two evils in human conditions, can never fit any one for this holy mission.

Even after Joshua had settled the children of Israel in the land of Canaan, he was obliged to remind them to continue steadfastly their choice between good and evil: "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." Thus the Christian Scientist, obedient to the Leader's call, willingly sets aside the iron of self-will, that it may rust through disuse, and accepts the gold to be refined for eternity. Daily, hourly, he makes his choice between God and mammon, between God and Cæsar, and does not disdain to apply this choice to the qualities exhibited by men and nations. Thus only can he pass from the cross which is symbolized by the beginning of The Mother Church edifice to the crown of its extension.

WILLIAM D. MCCRACKAN.

Holding Fast

IN Paul's second epistle to Timothy he says, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." Christian people in all the centuries have undoubtedly seen the importance of heeding this admonition, but in some cases they have been led astray by what the apostle calls "doubtful disputations," by personal opinions, or by material considerations. Paul himself makes it clear how we may hold fast "that good thing" which has been committed unto us, when he says that we should keep it "by the Holy Ghost." From the Christian Science viewpoint this would mean that we can only hold fast to the truth by understanding the divine Science of being, which is also the Science of the Scriptures, and which compels us to turn away from mere personal opinion, our own or that of others, and to take every problem direct to divine Principle.

In time of trial or temptation the Christian Scientist knows that he can only emerge safely from the shadows of mortal belief by holding fast to what he knows of the truth, yet the temptation often is to cling to mortal evidence and to listen to the arguments of personal sense, which would make it difficult to overcome the seeming conditions, whether these be expressed through sickness and suffering or some other phase of mortal discord; but all the while the one important thing to be done is to "hold fast that which is good."

It is well known by all students of human experience that tremendous impressions for good have been made from time to time upon human consciousness through the work and teachings of some great thinker, but it is also too evident that these teachings, whether they were along strictly religious lines or dealt specifically with some phase of human progress, seemed to lose their value after a time, because the high ideal of the original thinker had been obscured by poor interpreters, who substituted their own imperfect views for the high ideals offered to the race.

There are very few who would deny that Christendom has not in any true sense held fast to the teachings of Christ Jesus, for had mankind done so the evils of modern society would long since have been outgrown, and the truer sense of manhood, expressing the original birthright of dominion, would have been regarded as the only consideration of importance in the education of the young and the practical work of those more mature. Christian Science has, however, come to show us how we may unfailingly and unfalteringly hold fast the truth delivered unto us, and respecting this Mrs. Eddy says, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261).

In the twenty-seventh chapter of Acts we have a wonderful account of a storm in the Mediterranean Sea, and what would have been certain shipwreck with great loss of life, had it not been that Paul, whose words have been quoted, knew what it meant to hold fast to the truth. Not only was he himself calm and serene in the face of apparently great danger, but his companions, gathering strength from his calm assurance, were ready to take all the human steps indicated by him, even to eat bread with him on the deck when they were being fast driven upon the shore, and in this perilous moment he did not forget to give thanks to God "in presence of them all." The result of his faith and understanding was the deliverance of the two hundred and seventy-six who were his fellow travelers, and as soon as they were on land Paul found opportunity to demonstrate the Christ-healing for the people of Melita, to prove the same Principle to which he had held fast during the fourteen days of storm and darkness.

On page 231 of Science and Health Mrs. Eddy says, "To hold yourself superior to sin, because God made you superior to it and governs man, is true wisdom," and she adds, "To hold yourself superior to sickness and death is equally wise."

ANNIE M. KNOTT.

Among the Churches

Current Notes

GENEVA, ILL.—At a meeting of the members of First Church of Christ, Scientist, held last evening [Oct. 6], it was unanimously agreed to proceed immediately with the completion of the present church building on South Second Street, with the hope of having the auditorium ready for occupancy by Jan. 1, 1917. For the past eighteen months services have been held in the completed basement.

Geneva Republican.

LOUISVILLE, KY.—The members of First Church of Christ, Scientist, at the regular quarterly business meeting last night [Oct. 5], approved the plans of the building committee to begin construction work on the foundation of the handsome new edifice it is proposed to construct at Third Street and Ormsby Avenue. When completed the structure will represent an outlay of more than one hundred and twenty-five thousand dollars, and will be 88 feet wide and 187 feet long. The auditorium will seat twelve hundred people.

Louisville Post.

SALAMANCA, N. Y.—The Christian Science churches and societies of Cattaraugus County conducted a literature booth at the county fair held at Little Valley Sept. 11, 1916. Calls for literature were more frequent than in previous years, and the following periodicals were given out: 542 *Sentinels*, 162 *Journals*, 1 *Herold*, 720 *Monitors*, 57 pamphlets, making a total of 1582 pieces.—*Correspondence.*

ALBERT LEA, MINN.—The Christian Scientists maintained a reading-room at the fair in the old log cabin, the first

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house built in Freeborn County. More than three hundred pieces of reading matter were distributed to visitors during the fair.—*Albert Lea Tribune.*

WACO, TEXAS.—First Church of Christ, Scientist, has leased the entire second floor of the new building being erected at the corner of Eighth and Washington Streets, the plans of which were drawn especially for this church. There will be an auditorium seating four hundred people. The structure will be ready for occupancy by Jan. 1, 1917.

Correspondence.

PHILADELPHIA, PA.—Second Church of Christ, Scientist, is asking for bids for an edifice to be erected at Germantown. The building will probably cost somewhere in the neighborhood of one hundred thousand dollars.—*Public Ledger.*

BEATRICE, NEB.—The Christian Science church at the corner of Eighth and Ella Streets is undergoing numerous improvements.—*Correspondence.*

The Lectures

Stamford, Conn.

First Church of Christ, Scientist, on Prospect Street, was filled when John W. Doorly lectured on Christian Science. He was introduced by Alfred T. Child, clerk of the local church, who said:—

Today, as never before, the world needs a clearer idea about spiritual things. In order to obtain this clearer perception we must start with an entirely new concept of God. For centuries men have believed that God was capable of being both good and evil, and these two forces were constantly warring in His creation. This wrong conception of God has brought untold misery to man in every age. Christian Science begins by declaring that God is infinite good, and that man as the child of God inherits the right to freedom, health, happiness, and holiness. You will remember that in the book of Genesis God is recorded as pronouncing all His creation good. Hence evil could never have entered the world through divine power.

If Christ had believed in both good and evil, he could never have performed the wondrous works that he did. The healing power that Jesus demonstrated was lost two or three hundred years after he disappeared from human sight. This happened because men insisted on mixing their own ideas about religion with the teachings of Christ Jesus and because the power of evil was again reinstated. About fifty years ago Christian Science, based upon the truths Jesus taught, was brought to the attention of the world by Mrs. Eddy. Not until she had proved this Science by many remarkable cures did she give her discovery to the world. Since that time thousands of sufferers from all kinds of ills have sought and found relief in Christian Science.—*Stamford Advocate.*

New York, N. Y.

Campbell MacCulloch, first reader, in introducing William W. Porter, who lectured on Christian Science for First Church of Christ, Scientist, said:—

In its simplest formal statement Christian Science is the scientific application of the truths taught by Jesus the Christ. To many persons possessed of the most superficial information on this vast subject, Christian Science is merely a new ism of some strange sort that is trying to compete with physicians in the cure of sickness. Few statements could be farther from the fact; for the aim and object of Christian Science is the regeneration of mankind, and not merely the palliation or cure of its physical difficulties.

The broad standard adopted by this new-old religion is that found in the book of Jeremiah, "For they shall all know me [God], from the least of them unto the greatest of them," and repeated by Jesus when he said, "And this is life eternal, that they might know thee the only true God." In modern words the function of Christian Science is to effect a complete redemption of mankind from all forms of difficulty by the simple method of getting an accurate knowledge of God, the divine Principle of the universe. Christian Science does not concern itself alone with the healing of sickness; it aims at the solution of all human problems, whatever they may be.

Correspondence.

Anacortes, Wash.

The Rose Theater was packed to hear the lecture on Christian Science by Dr. Walton Hubbard. In introducing the speaker W. V. Wells said:—

When we contemplate the rapid growth of the Christian Science church, we cannot help asking ourselves: What are the causes? Why is it that so great a multitude of thinking people is flocking into this church organization of comparatively recent date? The Christian Scientist will say that his church has discovered that there is science in religion and religion in science, and the faithful application of the one to the other is bringing these results. I believe that one essential to the success of the Christian Science church is, that the Christian Scientist keeps the Bible close to him all the time; he has his daily lessons; he feeds his mind and soul from the law with about the same regularity as he feeds his body. In speaking of the godly man, the psalmist said: "His delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."—*Anacortes Citizen.*

Halifax, England

John Sidney Braithwaite, who lectured on the subject of Christian Science, was introduced by Francis Eagle Clarke of Leeds, who said:—

Christian Science is growing so rapidly that during the past year new Christian Science churches and societies have been established at the rate of one every six days, and during the last ten years the membership of The Mother Church in Boston has increased 116 per cent. The reason of this growth is undoubtedly the fact that the present age is an intensely practical one,—an age which is tired of theory and dogma and which insists on thinking for itself, an age which demands that religion shall be as practical as the religion of the Founder of Christianity. Indeed, you will remember that that was the test which Christ Jesus himself applied to true religion. He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." And again, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The growth of Christian Science is due to the fact that the world is discovering that it accepts the test of Christ

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Jesus, namely, that of fruits. The evidence of the healing power of Christian Science is overwhelming. It is doing the works that he required of his followers, and it is doing them through the understanding of the presence and power of God, divine Love.—*The Halifax Courier.*

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Melbourne, Australia

Clarence W. Chadwick, who lectured on Christian Science in the Auditorium, was introduced by Albert Cope Stone, who said in part:—

The world for all time has been looking for and seeking a savior, one who would free mankind from the powers of sin and sickness. I suppose there has never been a time in the world's history when men and women have been tried more than they are at the present time, and when this need for a savior has been greater; for the world cry is, "Where is God, and where is Christ?" This large and representative audience is evidence that you have come to hear what Christian Science has to say with regard to God and His Christ.

Correspondence.

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Minneapolis, Minn.

The introductory words of Henry Deutsch at the noonday talk on Christian Science, given by Charles I. Ohrenstein in Shubert Theater, under the auspices of the combined churches of Minneapolis and St. Paul, were as follows:—

The common concept of Christian Science, even well known as this religion is, is that it is merely some new form of therapy or system for healing the sick. While it is true that Christian Science has demonstrated to a degree that is almost marvelous its efficacy in healing all kinds of sickness and disease, the fact is that Mrs. Eddy emphasized and her works continue to lay stress upon the fact that the healing of sickness, although very important, is not the most essential and vital feature of Christian Science healing. It is merely demonstrative of the essential, vital Principle, which is efficacious for the regeneration of mankind in all phases of human activity. Christian Science has been remarkably successful in regenerating sinners, saving them from drugs, liquor, and other habits, and has been particularly happy in the experience of many in its application to business and other problems which confront us in our daily experiences, so that its Principle may be said to be a panacea not only for physical disorders but for every class and kind of discordant conditions.—*Correspondence.*

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Portland, Ore.

The ever increasing public interest in Christian Science was evidenced by the large audience that assembled in First Church of Christ, Scientist, Nineteenth and Everett Streets, to hear a lecture on Christian Science by Ezra W. Palmer. He was introduced by Mrs. Anna S. Brown, who said in part:—

In the twenty-third chapter of Jeremiah we read, "Am I a God at hand, saith the Lord, and not a God afar off?" The one and only need of suffering humanity is a "God at hand." It is the gracious mission of Christian Science to reveal to all who will receive Him, a "God at hand," a God who fulfils the Scriptures, a God who heals the sick and the sinning. Christian Science teaches us how to lay hold on Him today, to think His thoughts, to follow His unerring guidance, and to rest secure in His ever present care and love. This is its peculiar mission, and this is its appeal to mankind.—*Portland Telegram.*

Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

CALIFORNIA—Los Angeles (Fifth Church): Prof. Hermann S. Hering, Church Edifice, 7107 Hollywood Boulevard, 3 p.m., Dec. 17, and 8 p.m., Dec. 18.
Los Angeles (Sixth Church): Prof. Hermann S. Hering, Church Edifice, East Forty-second and Wadsworth Streets, 8 p.m., Dec. 19.
Oakland (Seventh Church): Bicknell Young, Municipal Auditorium, 3 p.m., Dec. 17.
Palo Alto: Bicknell Young, Church Edifice, Bryant Street and Forest Avenue, 8 p.m., Dec. 18.
San Francisco (Fifth Church): Paul Stark Sceley, Native Sons Hall, 8 p.m., Dec. 15; Dreamland Rink, 8 p.m., Dec. 17.
Taft: Bicknell Young, I. O. O. F. Hall, 8 p.m., Dec. 21.
Tulare: Bicknell Young, Theater Tulare, 8 p.m., Dec. 19.
CONNECTICUT—Hartford (First Church): Bliss Knapp, Parsons Theater, 3:30 p.m., Dec. 17.
DISTRICT OF COLUMBIA—Washington (First and Second Churches): Virgil O. Strickler, Poli's Theater, 3 p.m., Dec. 17, and First Church Edifice, Columbia Road and Euclid Street, 8 p.m., Dec. 18.
ILLINOIS—Chicago (Sixteenth Church): John Randall Dunn, Rogers Park Woman's Club, North Ashland and Estes Avenues, 8 p.m., Dec. 15 and 16.
Highland Park: Edward A. Merritt, Church Edifice, 125 Hazel Avenue, 8 p.m., Dec. 19.
Lincoln: John Randall Dunn, Circuit Court Room, Court House, 2:30 p.m., Dec. 17.
IOWA—Cedar Falls: Dr. Walton Hubbard, Cotton Theater, 3 p.m., Dec. 17.
Independence: Clarence C. Eaton, High School Auditorium, 8 p.m., Dec. 19.
MASSACHUSETTS—Boston (Third Church): Charles I. Ohrenstein, Everett Square Theater, Hyde Park, 3:30 p.m., Dec. 17.
Framingham: Willis F. Gross (note change), The Gorman Theater, 3:30 p.m., Dec. 10.
Holyoke: Charles I. Ohrenstein, High School Hall, 8 p.m., Dec. 16.
Medford: Bliss Knapp, Pitman Hall, 180 High Street, near Winthrop Square, 8 p.m., Dec. 12.
NEBRASKA—Bloomfield: Ezra W. Palmer, City Hall, 3 p.m., Dec. 17.
Kearney: Bicknell Young, Crescent Theater, 8 p.m., Dec. 10.
McCook: Bicknell Young, Temple Theater (note change), 8 p.m., Dec. 11.
NEVADA—Goldfield: Bicknell Young, Elks Hall, 8 p.m., Dec. 14.
Red Cloud: Ezra W. Palmer, Orpheum Theater, 8 p.m., Dec. 19.
Reno: Bicknell Young, Majestic Theater, 8 p.m., Dec. 16.
NEW JERSEY—Paterson: John W. Doorly, Church Edifice, Fair and Auburn Streets, 8:15 p.m., Dec. 15.
Ridgefield Park: John W. Doorly, Strand Theater, Hackensack Road and Park Street, 3.30 p.m., Dec. 17.
NEW YORK—Brooklyn (First Church): John W. Doorly, Church Edifice, New York Avenue and Dean Street, 8:15 p.m., Dec. 18 and 19.
Mechanicsville: William W. Porter, Park Avenue Opera House, 3:30 p.m., Dec. 17.
Newburgh: Charles I. Ohrenstein, Academy of Music, Broadway and Grand Street, 8 p.m., Dec. 18.
New York (Fifth Church): Willis F. Gross, Aeolian Concert Hall, 34 West Forty-third Street, 8 p.m., Dec. 22.
OHIO—Toledo (Second Church): Clarence C. Eaton, Coliseum Theater, Ashland Avenue and West Bancroft Street, 3:30 p.m., Dec. 17.
OKLAHOMA—Stroud: Ezra W. Palmer, The First Presbyterian Church, 7:45 p.m., Dec. 21.
OREGON—Ashland: Paul Stark Sceley, Elks Hall, 8 p.m., Dec. 18.
VIRGINIA—Lynchburg: Virgil O. Strickler, Assembly Hall, Hill City Lodge, 8:30 p.m., Dec. 16.
Norfolk: Virgil O. Strickler, Church Edifice, 207 West Freemason Street, 8 p.m., Dec. 21 and 22.
WISCONSIN—Antigo: Edward A. Merritt, Congregational Church, 8 p.m., Dec. 18.
Fond du Lac: Edward A. Merritt, Armory E, 3 p.m., Dec. 17.

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Testimonies of Healing

When I first heard of Christian Science many years ago, it was presented to me in such a way that I took no notice of it. Then I heard of the text-book, and the title appealed to me strongly. "Science and Health" sounded reasonable, because if we had the real science it certainly would mean health; and then, a "Key to the Scriptures" appealed to me even more strongly, for I was always reading the Bible from my earliest days, though not with much understanding. My most earnest prayers did not, however, seem to be answered, and at last I did not know what I believed, or if I really believed anything. Worst of all, I did not know what to teach my children. I was groping about vainly for the light, feeling that God must be somewhere, if only I could find Him.

Just when things seemed about unbearable, we went away for a trip, on account of the health of one of the members of my family. We were taking a walk one day, in a small town on the coast of California, when we saw written up before us, "First Church of Christ, Scientist." My husband and I both exclaimed, "Now is our opportunity to find out something about this Christian Science." We very soon started going to the reading-room and the services, and bought the text-book and other literature. I cannot say it appealed to me at all, at first, for the services were so unlike what I had been accustomed to, and my old theological training kept telling me this was very dangerous ground. Still there seemed an attraction about it.

My husband would read the text-book for hours at a time, then I would take it up and read. The more I read the more I liked it, and yet I was afraid. It seemed too good to be true. I, however, had practically lost faith in the church of my bringing up, and I prayed very earnestly that in this matter I might be led aright. I felt that even if I took up Science, still I must always go to communion in my own church, for it was the only thing to which I seemed to cling. I awoke early one Sunday morning, pondering the matter earnestly and longing to know what I ought to do. Then these words on page 34 of Science and Health came very clearly to my mind: "If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or *God with us;* and if a friend be with us, why need we memorials of that friend?" Right then and there all desire for communion in the old orthodox way left me. Only one who has been brought up as I had been can understand what a wonderful demonstration this was, the best and most complete I have ever had.

Though it is chiefly for deliverance from the old theology that I am specially grateful, yet we have by no means been without abundant proof of the physical healing of Christian Science. In our family of five we have never had to turn to medical means in the nine years we have known of Christian Science. The member of the family for whose health we took this all-important trip, has been beautifully restored to strength of mind and body, and although what we had to go through from friends and relatives, on our return home, was to the senses an ordeal such as I had never even contemplated as possible, still I could always feel that it was well worth it, and looking back now it seems as nothing. Words can never express my thankfulness to God for leading me, as He surely did, to realize "the Christ, and not the creed" (Poems, p. 75) and my gratitude to our dear Leader for what she endured to make plain this saving truth for all mankind.

Florence Eveleigh Fitz-Gerald, Grenfell, Saskatchewan, Canada.

I became interested in Christian Science through the healing of a friend who has since become my wife. In 1901, while living in western Kansas, I met this lady, who had been advised by the doctors to go there for her health. She was suffering from stomach, bowel, and kidney troubles, also from other ailments, and was a frail, sad woman. After a few months she returned to the East, not much improved. In 1903, after all material means had failed, she heard of and was induced to try Christian Science, with the result that she was entirely healed of the bowel disorder in the first treatment. During the two weeks' treatment that followed the stomach trouble was overcome, glasses were laid aside, and she was greatly benefited both physically and mentally.

In 1911 my friend again came West, this time the picture of health and happiness. Knowing she had passed through deep sorrows, I wondered at her cheerfulness, and on making inquiry as to her health, was told of her healing in Christian Science and loaned a copy of the *Sentinel.* As this periodical often referred to "Science and Health with Key to the Scriptures" by Mrs. Eddy, I asked what this book was, for I had never heard of or seen it. She then loaned me a copy of the text-book, and I read it every spare moment, or as long as my eyes, then in a weakened condition, would allow. After reading about one third of the book I was much surprised to find that the desire for tobacco, to which I had been a slave for about twenty-seven years, had disappeared. My eyes began to improve, and my sight is now perfect.

After my marriage I took up the study of the Lesson-Sermons with my wife, and have since been healed of a growth in the nose which three doctors agreed was a polypus and would have to be operated on. This growth had troubled me for fourteen years, and for seven of them I could breathe through only one nostril. While on the ranch we had many proofs of the power of Truth in the healing of domestic animals.

We are grateful for the privilege of membership in the local Christian Science church and also in The Mother Church. We are thankful to God, and grateful to Mrs. Eddy for a better understanding of the Bible.

John W. Bedrang, South Bend, Ind.

With heartfelt gratitude I bear testimony to the truthful statements of my husband. Words fail to express even in part my thankfulness for all the blessings, physical, moral, and financial, which have been and are ours. My one desire is to reflect love to all, and in so doing give to others of the good I have received through the study of the Bible, together with Science and Health and the rest of Mrs. Eddy's writings. I am indeed grateful for the Christian Science literature.

Anna M. Bedrang.

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So much of help and encouragement has been received from the testimonies in the Christian Science periodicals that I pray my experience may help others. Over eight years ago I was healed in three days through Christian Science treatment, after doctors in the West and in the East, also in England, had said I would never be well again. Five operations had been performed and the doctors declared a sixth was needed, but they were afraid my condition would not warrant it. I was slowly getting worse, when Christian Science healed me of organic heart disease, intestinal growths, fear of being alone, and sleeplessness, as well as faith in medicine.

Since then I have been able by the study of the Bible and Science and Health, together with the patient help of a practitioner when needed, to overcome gall-stones, hemorrhage of the kidneys, and gravel. Christian Science has also healed

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me of influenza, colds, bowel trouble, stomach disorder, cuts, burns, tiredness, worry, and other conditions that arise from belief in a power apart from God. Severe headaches that nearly drove me frantic were relieved very quickly, but several years passed before they entirely disappeared. Not a drop of medicine have I taken or wished to take since turning to Christian Science. Greater than all else, however, is the understanding of God as a loving Father-Mother.

I thank God for giving our beloved Leader, Mrs. Eddy, strength, wisdom, and courage to stand against the persecution of the world, so as to give to mankind the spiritual interpretation of the Bible in her wonderful book "Science and Health with Key to the Scriptures." It is truly a key which unlocks untold treasures to the one who patiently and lovingly strives, as Jesus taught, to learn of God, and brings peace, joy, and hope to all who willingly seek.

MARGARET NORTHCROFT, New York, N. Y.

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I wish to express my gratitude for what Christian Science has done for me. One afternoon, while going up a stairway with a heavy burden in my arms, I fell backward, dislocating my right shoulder, and was picked up in an unconscious condition. I was carried to a doctor's office, and my shoulder put back in place. To mortal sense the shoulder was paining me severely, and I was cautioned by the doctor to be very careful. After I had been encased in bandages and taken home, I called for a Christian Science practitioner, who came to the house. The practitioner gave me treatment, and in a few minutes I went to sleep.

When I awoke three hours later the pain was gone, and the next day I went to the doctor and asked him to take the bandages off, but he advised me to wait another twenty-four hours; then I told him I did not see that it was any use to be tied up longer, as the shoulder was all right. After examining it with the X-ray, he said everything was indeed all right, so he cut off the bandages. There was not even a discolored spot. While I used the shoulder with care, I did not have to lay off work for a moment on account of it. I am truly thankful to God and grateful to Christian Science that I am able to give this testimony. I am in excellent health today.

A. L. JOHNSTON, Portland, Ore.

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Reared in a Christian home and at an early age having united with the church of my parents, I had endeavored to live a Christian life, but that peace which I felt should accompany such a life was not experienced to the degree that I thought it should be. I knew God was not the author of the discords that came into my life, but the puzzling thought was why they should come to me when I was trying to do right, while others were passed by untouched. I longed for guidance, yet when these mental cross-roads were reached I saw no sign-posts and the burden of decision was left to me.

One by one the things most dear to me had been given up, until I questioned "What next?" There was fear in my thought that I might reach the limit of endurance and succumb to insanity. A trip to the West was planned six years ago, in order that I might see new things and therefore have something different to think about. Near the close of this trip I stopped in Los Angeles and was entertained for a few days in the home of a Christian Science friend. Here I became conscious of the presence of that long looked for peace, and decided if Christian Scientists had this "pearl" I would see how they got it. With this began my search for Truth. In less than a year all fear of insanity had left me; in fact I had learned that I could not lose my mind, for Mind is God and man is the expression of this one Mind. During this period, glasses which had been worn constantly for twelve years were laid aside through the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The understanding of God and of man's relation to Him has brought that peace "which passeth all understanding" and is a living presence.

To all who have thrown the light of Truth upon my path I am indeed grateful, and especially to our Leader, who with undaunted courage has blazed the way from a night of materiality into the dawn of Spirit. I am also grateful for the provision she has made for giving to mankind through our church services, our lectures, teachers, and periodicals the truth unadulterated.—GEORGIA A. VANCIL, Belton, Texas.

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I feel very grateful for the knowledge I am gaining of Christian Science. I went to my first Christian Science service in the Southport church in July, 1914, and was much impressed by the real worship and peace expressed. Several services were attended, yet it was difficult for me to grasp the teachings for some time, as I seemed to be surrounded with error of various forms, which to me appeared very real. I had much sick nursing to do, my mother being practically an invalid for over twenty-five years, and I as an only daughter was her constant companion and nurse. Slowly a little understanding was gained through earnest study of Science and Health, and of the Christian Science literature which was given to me by willing and helpful Scientists and for which I now thank all who helped me in this manner.

I did not seek physical healing, although greatly in need of it, but Christian Science appealed to me as a pure religion. Most of my study of Science and Health along with the Bible was done after retiring to bed late at night, as I was occupied all day with my mother. I would read until two or three in the morning and then daily try to put into practice as best I could what I learned. Eventually I realized that I must turn my thoughts from material things and seek to gain a higher understanding of my true being and man's at-one-ment with God, and learn to meet life aright on a spiritual, not a material, basis. Many seeming difficulties had to be battled with and I felt I had not the time to read sufficiently. Most beginners find that difficulty has to be overcome, for if we are to receive the blessings promised in the Bible we must do first things first, and not just live on, giving daily work in business or at home our first thought. Studying our Lesson every morning and studying it aright, we find ourselves much more refreshed and renewed spiritually to meet each day's problems, whatever their nature, and if we are faithful over the few things we shall be made rulers over many.

In October occurred the healing of chronic asthma, from which I had suffered for over sixteen years, and which for the past two years had been developing very fast and was most distressing. It is a great joy to be free from that complaint and to get a refreshing night's sleep. I did not have a practitioner, but the healing came through studying and trying to practise Christian Science in daily living. I have also been able to overcome other difficult problems and have received many blessings. Above all, I am most grateful for having been shown that divine Love is all powerful and is ever guiding us. I find that Christian Science is opening out many things in my life so wonderfully, and I intend to press on steadily in seeking to gain a further knowledge of the truth, and so be able to live a higher life.

Christian Science has made a great difference in our home, for almost as long as I can remember we used to have more or less sickness. My mother is slowly progressing in the knowl-

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edge of Christian Science. Words fail to express the gratitude we feel for the unfolding of the truth. We are proving the words, "Ye shall know the truth, and the truth shall make you free."

Miss M. Gerrard, Birkdale, Southport, England.

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This testimony is sent in grateful acknowledgment of what an understanding of Christian Science has done for me. It has unfolded to me the wonderful truth that God is Love, and that He is an ever present help to all who know how to approach Him. Four years ago I was to material sense a mental and physical wreck, having labored under the illusion of so-called nervous exhaustion for about six years, and also under the bondage of the tobacco and drink habits, besides many other vices. The doctors were unable to help me; all they could advise was travel and rest, and this gave only temporary relief. I had given up all hope of receiving help from material sources and had reached that point where "man's extremity is God's opportunity," when through the efforts of kind friends I was induced to try Christian Science. Although I had no faith in this teaching, I was willing to have treatment. After a number of treatments, together with the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I awoke on the morning of May 11, 1912, to find myself completely healed of the old afflictions as well as of the habits and vices, and from that day to this I have tasted the joys of heaven.

I had not read the Bible for practically twenty-five years, but after my wonderful healing I became an ardent student of the Scriptures as they were illumined through the study of Science and Health. The light that appeared to me has been with me ever since, and has brought unbounded happiness, and the peace that passeth human understanding. The spiritual uplift far transcends the physical healing. My family have all become interested in Science, and through our understanding of man's relationship to God we have had many demonstrations of His infinite care for His children. For some time it was hard to realize that the kingdom of heaven could be enjoyed on earth now, but I have learned that it is a present possibility for all to avail themselves of "the glorious liberty of the children of God," and be free.

Words are inadequate to express my gratitude to God for His "lovingkindness and tender mercies," and surely I cannot be thankful enough to Mrs. Eddy, who through her unselfed love and sacrifice gave to suffering humanity our text-book.—Peter Peterson, Park Ridge, Ill.

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Eleven years ago Christian Science healed my mother, who had been confined to bed for months with what the doctors called organic heart trouble. She had spent years at a time in hospitals and sanitariums, and had tried change of climate only to grow steadily worse, until her condition was pronounced hopeless. A friend told her of Christian Science, and although prejudiced against what she thought it to be, as a last resort she called a practitioner. In two weeks she was up and walking, and she has been unusually well and active ever since.

This healing seemed so wonderful to us that we realized Christian Science must be the same truth Jesus taught and practised, and we began to read Science and Health with the desire to understand it. I found that it answered questions about which I had wondered all my life, and that it made Jesus' teachings plain and practical,—that it made the Bible a book I could understand. For eleven years it has met every physical need, healing me of a serious nervous breakdown and giving me increasingly better health. It helped me wonderfully when my baby was born. I was at the piano, playing and singing Christian Science hymns, twenty minutes before the child came.

While I am deeply grateful for the physical help received, I am much more grateful for the understanding of God which Christian Science has given me,—a God who is not far off, but with us all the time, who is infinite good, our Life, our consciousness, our Father-Mother; who has made us perfect and given us all good. I am learning that God is Love, and that as God's image and likeness I must reflect Love; I must have no thought that is not loving and kind, that does not reveal perfect God, perfect man, and a perfect universe to me. I am learning to watch my thoughts more carefully and to try to follow Jesus' teachings and example, to have that Mind "which was also in Christ Jesus," the Mind which heals and blesses.—Jessie Houseman Spitzley, Detroit, Mich.

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For a considerable period in my youthful days I vaguely entertained the idea that I had been specially created to do as I pleased, in other words that I might do wrong how and when I would, and that somehow I should have little or no penalty to pay; but there was also at times the feeling that some day, a long, long way in the future, I must reform. By pursuing such a course I was naturally led into much suffering and needless anguish. When my mother first told me of Christian Science, in my childish, ignorant egotism I scorned it, but tried to read Science and Health as a disagreeable duty. I dabbled at the study of this teaching for a good many years, but was not willing to let go of some heavy forms of dissipation.

In 1906 I was stricken with some sort of abdominal trouble. One doctor said it was appendicitis; another said that the appendix ought to be removed anyway. Frequently the pain was so great that an opiate was used to give temporary relief. A Christian Science practitioner was called upon for help, and though I was supposed to be passing on (indeed it was reported that I had already done so), after some days of faithful work by the practitioner I began to mend, and although the convalescence was slow, it was sure, so that in a few weeks I was quite myself.

In 1911, while in a western state, I was attacked by a fever and other alarming symptoms. Upon my arrival at my sister's home near Chicago, I was in an extremely serious condition. Again a Christian Science practitioner was called upon. He saw me just once during my stay at my sister's home, and not again until I was able to go to his office, so that the healing in this case was accomplished almost entirely by absent treatment.

Christian Science has healed me of many physical ills, and now is showing me how to overcome pride, fear, strife, and envy. It is showing me how to help my fellow man; and my prayer is that I may be worthy to scatter seeds of brotherly love. I have never enjoyed better health or more freedom from the so-called ills of the body, and the mental transformation for the better is marked in many ways,—ways that are sure marks of the effects of prayer as demonstrated by and through Christian Science.

I take this opportunity to acknowledge my debt of gratitude to our revered Leader, Mrs. Eddy, for making it possible for me to find the way out of sickness and sin, here and now. For the Christian Science publications I am truly thankful, and to the loving friends who have borne so patiently with me I am far more obliged than words can express. Last, best, and greatest of all, I thank God Almighty for my many blessings.—Louis B. Foley, New York, N. Y.

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I wish to give praise to our heavenly Father for His wonderful goodness, and to our blessed Saviour, who came to give us great gladness and freedom from sin, sickness, and death. I also love our revered Leader, Mrs. Eddy, for giving us that wonderful book, "Science and Health with Key to the Scriptures."

About four years ago I was healed of asthma in its worst form through Christian Science. My physician could do nothing for me; the old remedies failed to help me. I then turned to Science. The practitioner came, and three days later I was able to be dressed, and with assistance walked through two rooms to our screened porch, remaining there nearly all day. I have never seen a day since when I could not do the same and much more. I have also been healed of stomach trouble, and have not needed any medicine in that time. My health is better than for many years before turning to Science, so I have much for which to be thankful to God. Having received so much benefit from reading the testimonies in the *Sentinel* and *Journal*, I thought I might comfort some poor suffering or discouraged one by giving this testimony.—Mrs. C. C. Chandler, Tropico, Cal.

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"Woman, thou art loosed from thine infirmity." These words of Jesus to the woman who was "bowed together" for eighteen years, have for me a glorious meaning, now that I understand the power, Truth, and Principle back of them. The healing of our little son of infantile paralysis has been accomplished through Christian Science. A few years ago he suddenly became very ill with this dreaded affliction. The right foot was drawn up even with the knee of the left leg, and he seemed to have lost all control of it. If moved by force, it gave him great pain. He suffered more or less continually, lost his appetite, and slept very little. His mother and I did what we could to help him, but he grew steadily worse, so we sought the assistance of an experienced practitioner. On the following day, however, he seemed worse. Paralysis was something I had always been terribly afraid of, and my thought was far from being clear.

One evening when he seemed much worse, I told the practitioner I was positive my son could be healed in Christian Science, but something was keeping him from getting the needed help, and under the circumstances I felt it was better to take him to the hospital. By this time the practitioner realized where the seat of the trouble was, and told me that it was in my thought, and that I needed help far more than the boy. I would not admit this, but nevertheless asked for treatment. The following night the child was in great pain and cried continually, and I decided to take him to the hospital in the morning. Just as the day was dawning, however, I closed my eyes in a receptive, fervent prayer for more light. Instantly the truth flashed into my consciousness, and it seemed to me that the very gates of heaven were thrown open, and for the first time in my life I saw through tears of joy the perfect spiritual universe, in which there could be no disease. The moment this light came to me our little boy received the help. One instant he was screaming with pain and the next was sound asleep. When he awoke a few hours later he said his leg did not hurt a bit. He was somewhat lame for a few days, then the healing was complete.

My appreciation of Christian Science is beyond description. I can now see that if my thought on the Science of being had been perfectly clear, he could have received the help at the beginning of the trouble. There have been no indications of a return of the disease, and the boy goes to school every day.

A. Le Roy Van Ornum, Minneapolis, Minn.

From Our Exchanges

[The Christian Work]

During the night Jesus communes with God on lonely mountain tops, and how radiantly beautiful he is as the light of heaven shines from his eyes and face! The morning finds him going about among the people as the good man, helping, advising, healing, providing meals for the poor. His words are blessed, mystical at times, stirring strange emotions in the heart; at the same time his deeds are the most practical conceivable. He goes up the mount of transfiguration to meet God, and goes straight down to cast devils out of people. When one examines the Scriptures he finds the Old Testament and the New emphasizing this same ideal of Christian manhood. It recognizes diversities of gifts,—and Paul urges the church to thank God for all kinds of men and welcome them,—but continually it holds up the man who both prays and serves. Jesus would have his disciples pray unceasingly, but at the same time he is greatest who serves. The Old Testament sums up the spiritual man perfectly when Malachi says he is one who loves mercy and does justly, and at the same time walks humbly with God.

[Samuel Zane Batten, D.D., in *The Biblical World*]

Men are in hell now, the hell of lost manhood and wasted life. Men are lost here and now, lost to the kingdom and its uses. Men may be saved now, saved for God and His kingdom. Men are saved here and now when they become members of the kingdom and live for life's true ends. Perdition and salvation are present facts. Heaven and hell are here and now. All around us are lost lives, men and women who are missing the mark and losing their one chance of serving the kingdom of God. What the future may bring of doom or glory we do not know, but doom and glory are present facts in the lives of men; and the separations before the great white throne are but the results of the lives here.

[The Christian]

To one man God gives five talents, to another two, and to another only one talent. Each commitment serves in some way His wise design; and we do well to regard it thus, especially when entrusted with but the smaller endowment. For failure to do this is apt to make even Christian men self-pitying and cynical, as though "luck" had somehow gone against them and had imposed a permanent handicap upon their powers. Many a one, by reading "luck" where he should have read love, has made pitiful wreck of his whole life. For in the final judgment of things it will be clearly revealed that each of us has been ideally circumstanced for the carrying out of our life's chief end.

[The Church Family Newspaper]

We hold that truth is one, and that our Lord is "the way, the truth, and the life." Scientific, historical, and religious truths are not in conflict. They are one in their roots, and the man who starts with the conception that spiritual peace can only be purchased by the surrender of intellectual life makes the greatest of mistakes. To hold this is to alienate Christianity from the man who reverences truth and determines to "prove all things," and "hold fast that which is good."

[The Christian Advocate]

Why was it that the face of Moses shone so wondrously when he came down from the heights of Sinai and mingled again with the people, after having stood in the very presence of God? May it not have been because he had entered

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into an experience of spiritual bliss, faith, and peace such as no other mortal had ever enjoyed? The reality of God had been made so definite and satisfying to him that his heart was glad with an unusual joy, the cup of his happiness was overflowing, the floods of peace had broken their barriers, and—"the skin of his face shone." The exquisite gladness of his soul was disclosed to the people. His joy had found him out.

[Rev. John A. Hutton, D.D., in *The Christian World*]

Our business is—knowing what we know, having seen what we have seen—so to live that God, goodness, holiness, kindness, love, pity, mercy, the things of the Spirit, will become for men of the world not curious matters about which to debate, but a kingdom of realities as firm, as stable, as near to them, as convincing, as the ground beneath their feet. For, when all is said, there is no proof of God except goodness. When Jesus would make the Father known to us, he did not argue. He simply came down into the midst of us. He simply went about doing good. And afterward men knew that God had been near to them, by the very warmth and astonishment of their hearts.

[*The Guardian*]

We have never joined in the parrot cry that the church is a failure. There is a sense in which the church must always be a failure; but, as we are reminded, it is a great thing that "it has kept up in the country a good tradition of an honorable life for all classes of society." In so far as the church has fallen short of its ideals its people must share the responsibility. The responsibility of its ministers begins to be greater than theirs only when they present eternal truths so weakly, so unconvincingly, and in a guise so overloaded with conventional ideas and so wrapped in "common form" language that they make no impression upon their hearers.

[*Western Christian Advocate*]

Spiritual vision sees life in its interior quality and processes; fathoms its significance and eternal purpose, and foresees its moral destiny. It is not a natural endowment, but the gift of God's renewing and enlightening Spirit. It cannot be gotten in the schools or learned in the practical experiences of daily life. It is possessed only by those who know God, and who learn from Him the secret of all right character and of all right human relationships.

[Rev. Simon Blocker in *The Christian Intelligencer*]

The Christian life is the greatest and most beautiful adventure to which man can be summoned. It is the perpetual surrender, moment by moment, of life to Christ, in order that through his indwelling Spirit we may go on to realize the utmost moral and spiritual possibilities of the soul. God is constantly making the impossible real in personal religious experience.

[*The Sunday School Times*]

It was the tragedy of Israel that while they kept hoping for great days, there went along with the hoping another current of refusing each particular manifestation of the things hoped for, and they made the great rejection of the Christ because they had too long been prodigal of lesser ones.

[Most Rev. Daniel S. Tuttle, D.D., in *The Living Church*]

Salvation is health—spiritual health. Humanity needs it. Diseased, distorted, weakened, rebellious, sinning humanity needs the restoration to spiritual health, which is salvation. In the proffered and perfected restoration God and we are coworkers.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

As the advertising pages of the *Journal* and *Herold* go to press the 20th of the month, to insure publication in a desired number requests for changes in a church or practitioner's card should reach the Publishing Society at least six weeks previous to the actual date of issue.

"Law and Work," one of the pamphlets recently issued by the Publishing Society, is now printed in the New York point, the American Braille and the English Braille systems of type, for the use of the blind. For convenience in reading, the pamphlet has been printed in two volumes, and may be purchased at the following prices: Single copy (in two parts), prepaid, $1.00; six or more copies, prepaid to one address, each 75 cents. When ordering please specify whether the New York point, the American Braille or English Braille is desired.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

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

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The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

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CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

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

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

Vol. XIX No. 16

Boston, December 16, 1916

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Items of Interest

In order to relieve congestion and to eliminate the expense of extra handling of freight between New Brunswick and Prince Edward Island, a car-ferry service from Cape Tormentine on the mainland to Carleton Point on the island was authorized some time ago by the Canadian Government. The work of carrying out the project has now advanced to such a stage that the end of the current calendar year is expected to see the new service in full operation. The distance between the terminals is approximately nine miles, and the intervening strait is often dangerous to any but full powered craft. The boat, designed with special regard to the local conditions, is of large size, with a freeboard much greater than that of ordinary car ferries, is heavily built to cope with ice, and is equipped with powerful engines.

Port Kembla, when it is finished, will be one of the finest harbors of New South Wales. The work of construction in connection with the breakwater and wharfage accommodations has been proceeding for fifteen years but is now nearing completion. The port is situated fifty miles south of Sydney and is destined to be the shipping port for the bulk of the coal from the southern fields. Vessels of any tonnage can now enter in all weathers and unload cargoes with perfect safety. The depth of water at the northern end of the breakwater is 65 feet, and at the eastern end 70 feet, with an average of 70 feet between the two walls.

The so-called "starch trust," representing aggregate capital of $80,000,000, was adjudged guilty of "unfair methods" of competition, in violation of the Sherman antitrust law, and a plan for its dissolution was ordered filed with the Federal Trade Commission within 120 days, by a final decree filed Nov. 18 in the Government suit against the combine. The corporate defendants, which include the Corn Products Refining Company and its allied concerns, are enjoined from continuing unlawful practices, but not, however, from carrying on their business at prices and under methods adopted in good faith "to meet fair, free, and bona fide competition."

Examination of the brightly hued cliffs of Gay Head on the island of Martha's Vineyard, Mass., with the object of taking about one hundred acres around the lighthouse for a state reservation, has been begun by the Massachusetts Waterways and Public Lands Commission. Hitchcock in his geology of Massachusetts says: "The height of the cliff [Gay Head] from the shore is 150 feet, with a richness of color that renders it a striking and even splendid object from the ocean. The clays are red, blue, and white; the sand white and yellow, and the lignite black. All of these are arranged in individual strata without much order. There is nothing to compare with it in New England."

In two coast departments of Peru the cultivation of rice claims the attention of the greater part of the inhabitants. The land is fertile, there is an abundance of water, and the climate is favorable. About sixty thousand acres in these two departments are cultivated, giving an average yield of about fifteen hundred pounds an acre. It is estimated that the total production in these and other provinces will reach 40,000 metric tons in 1915-16. The quality is said to be unexcelled, and it finds a market in other countries as well as at home.

Work on the comprehensive plan of the Canadian Government for the port of Halifax is steadily moving forward, and it is expected that sufficient progress will be made in pier construction for the docking of three, and perhaps four, steamers this winter. When the plan, which calls for an expenditure of $30,000,000, is completely carried out, Halifax will, it is claimed, have the best equipped port on the Atlantic seaboard. The harbor is naturally one of the finest in the world, being well protected, open all the year round, and easy of access by night or day.

The constitutionality of the Adamson eight hour law will be decided by the United States Supreme Court on the suit instituted by the receivers of the Missouri, Oklahoma & Gulf Railroad. On that case alone the railroads of the country will fight the labor law which was enacted by Congress last September to prevent a nation wide strike of railroad trainmen. The case goes up to the Supreme Court on an appeal from a decision of Judge Hook of the Federal court that the law is unconstitutional.

Suits demanding treble damages aggregating $18,250,000 and alleging violation of the Sherman antitrust law, have been begun in the Federal court at New York on grounds of unfair competition against the Motion Picture Patents Company and several other motion picture companies and individuals on behalf of the Colorado Film Exchange, the Chicago Film Exchange, and other film agencies in the Middle West.

Population of continental United States on Jan. 1, 1917, will be 102,826,309, and with its outlying possessions 113,309,285, the Census Bureau estimates, upon the increase as shown by the Federal censuses of 1900 and 1910. Treasury Department statisticians, using a different method of calculation, estimated the population of continental United States as 103,002,000 on Nov. 1.

Most of the whale fishing of Norway is done in the southern hemisphere. In 1915 operations were carried on around Iceland, Faroe Islands, South Georgia, South Shetland, South Orkney, Falkland Islands, coast of Chile, Alaska, Gulf of St. Lawrence, West, South, and East Africa, and along the coast of West Australia. The total catch yielded 465,000 barrels of whale oil and 115,000 bags of guano, bone meal, etc., with a value of $8,500,000.

Of the 466 miles of railroad to be built by the United States Government from Seward to Fairbanks, Alaska, 186 miles are now in operation, with daily trains. The estimated cost of constructing the 466 miles of road is $25,642,000. Approximately eleven million dollars will have been spent by the close of the present fiscal year. A force of about four thousand men is employed, and work will continue throughout the winter.

Forest fires reported to the Massachusetts state forestry department by the fire observation stations this year amounted to 1281, and the total damage from the fires is estimated at $36,000. Last year 3008 fires were reported, with a loss of $141,073 worth of property. Of these fires 344 are claimed to have been set by sparks from railroad locomotives.

Guadeloupe, the largest island of the French West Indies, has a population of about one hundred and eighty-three thousand and a total area of 722 square miles, 32 per cent of which is under cultivation. The important crops are sugar cane, coffee, cocoa, vanilla, and also lime trees. The soil is fertile, and the rainfall is usually sufficient for the needs of the crops.

The predominating article of export from the Madras Presidency, India, is leather. This consists almost entirely of cow and buffalo hides, tanned but not curried, and of goat and sheep skins, tanned but only partly dressed. Shipments of tanned hides in 1915-16 amounted to 222,418 hundredweight of 112 pounds, valued at $7,675,444.

The total value of Ceylon's imports for 1915 was $53,089,540 and of her exports and reexports $88,692,283. Tea, rubber, coconut oil, desiccated coconut, and plumbago were the six leading exports in the order named. Together they made more than 92 per cent of the total.

A symposium on the sand dunes of Indiana, now under consideration for a national park, was presented at the semiannual meeting of the Chicago Chapter of the Wild Flower Preservation Society of America in the Art Institute.

President Wilson has issued a proclamation by which the Pisgah National Forest, in western North Carolina, is made a Federal game preserve. The land is located near Asheville and Biltmore, N. C.

A new wireless station has recently been erected at Viacha, Bolivia, near La Paz. Commercial service was established Oct. 20 between this station and the Lima wireless station at San Cristobal.

The liners "Victoria" and "Umatilla," the last vessels to leave Nome, Alaska, this season, arrived in Seattle, Wash., recently with $1,000,000 in gold bullion and shipments of tin ore and furs.

There are now nine plants in Spain devoted to the making of Portland cement. At present about three hundred and fifty thousand tons of cement are produced annually.

Eight million trees will be available for next spring's reforesting operations in Pennsylvania from the stock of the state nurseries.

A forecast of the bean harvest in Manchuria for 1916 states that 1,910,000 tons can be exported this year.

The foreign trade of Martinique, French West Indies, for 1915 amounted to $12,884,179.

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Christian Science Sentinel

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

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A Progressive Step

ADAM H. DICKEY

Our Leader was for many years deeply impressed with the thought that the Christian Science movement should have places where people suffering from ills of various sorts could retire for treatment, rest, and recuperation. The members of Mrs. Eddy's household who ministered to her needs have heard her many times express herself quite freely on this subject. She knew that patients under Christian Science treatment were at times placed in a position where they needed the care and attention of a skilfully trained person who was also a Christian Scientist. Her own experience had shown her the great need for a place of refuge to which sufferers could retire, and where they would receive proper care and attention as well as freedom from criticism while under Christian Science treatment. The purpose which the Directors of The Mother Church seek to accomplish in organizing the Christian Science Benevolent Association is one that is in direct obedience to our Leader's wishes and which had for a long time been uppermost in her thought.

The Christian Science movement has barely passed its infancy, and is only now branching out to fulfil some of the requirements that naturally fall upon it as a large and successful Christian organization and one from which so much is expected. First came the demonstration of the Principle of Christian Science in the overcoming of sickness and sin. Then came the formation of churches and the erection of church edifices, both of which have been done to an extent that has awakened the thought of the world to the importance of Christian Science as a religious movement. After this must come the establishing of what we might call hospitals or sanitariums, and the training of people to act as attendants in the sick room.

The question arises at this point and will doubtless be put to many, Does this mean that the Christian Science movement will establish schools, orphans' homes, insane asylums, and the like? This involves a conclusion which has not yet been reached, and which perhaps it would be unwise to discuss at this period, since we do not know what the future may bring forth. Mrs. Eddy waited a long time before she established *The Christian Science Monitor*. She also waited many years before venturing to call for the establishment of the institution which is now being launched by The Christian Science Board of Directors. She learned through experience to wait on God, and in her admonition to us she has at times expressed the thought that we as Christian Scientists should wait patiently until God moves upon the face of the waters of mortal mind before engaging in any important undertaking. In her article "Obedience" in "Miscellaneous Writings" Mrs. Eddy says: "The disobedient make their moves before God makes His, or make them too late to follow Him. Be sure that God *directs* your way; then, hasten to follow under every circumstance" (p. 117).

All we know is that today the Christian Science movement is preparing to take care of the sick while they are under treatment, and this being the natural and lawful thing to do, it should meet with commendation and encouragement from all right thinking persons. The time will come when the Christian Science denomination will do many things that have not yet been attempted, but which will be undertaken when sufficient spiritual understanding is attained to deal wisely with the needs of the hour. Our Leader says in the Manual of The Mother Church (Art. VIII, Sect. 15) that God "supplies within the wide channels of The Mother Church dutiful and sufficient occupation for all its members," but until the time comes for the undertaking of these activities it would seem best not to discuss them.

It is quite likely that newspaper men will express their views of this new activity of our cause, hence the advisability of Scientists refraining from making statements in advance of their present demonstration. The metaphysical fact is that all is Mind and Mind's ideas; that there is nothing in this universe but Mind and what Mind creates. The real newspaper then, the avenue or the channel through which authentic information is given out, can be nothing more or less than the voice of Truth,—of wisdom uttering itself and declaring itself to human consciousness.

On page 123 of Science and Health Mrs. Eddy says, "Divine Science . . . excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas." Thus we see that for every object of sense there is a spiritual idea, or right idea, which is the only thing that Christian Scientists should consider. A newspaper, then, while it is in belief a material object, is in reality a spiritual idea, and when we cling to that thought and maintain it, it will have its visible effect on the newspaper and on the newspaper man, and nothing can be printed which is not right or just. Mortal mind is not a creator; all that is real belongs to God, and the only newspaper man there is, is that condition of thought which expresses the truth. Mortal mind has no ways or means to misrepresent Christian Science, its aims or its objects. The divine Mind is the only possible means of expression, and it utters and declares only that which is right and true, and the only man that can read or think about it or know it is God's man,—the reflection and the expression of infinite Mind.

Jesus said, "If therefore thine eye be single, thy whole body shall be full of light." If in obedience to this we keep in thought one thing, viz., that "the earth is the Lord's, and the fulness thereof,"—that everything in the universe belongs to God and is under His direct control,—then nothing can darken or hinder or misinterpret the utterance of Truth. Again he said: "But if thine eye be evil, thy whole body shall be full of darkness." If we believe in two powers, evil and good; if we allow fear to come into thought that mortal mind can misrepresent the word of Truth, then we shall utterly fail in the accomplishment of our purpose.

All is Mind. There are not two sides to this proposition. The metaphysical standpoint is the only one to be considered, and is the only safe rule for the guidance of a Christian Scientist. When we have reduced things to thoughts, we

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shall then see that there is no personal proprietorship, no man or set of men that can claim ownership of an idea. The so-called possessions of mortal mind, including all the paraphernalia of a newspaper office, are ideas; and these belong to God and to His man. When we have learned this, we can see how it is that God governs the universe and that these ideas, as our Leader says, "are obedient to the Mind that makes them" (Science and Health, p. 295). The responsibility of conducting something immediately drops from our shoulders, and we find that all we have to do is to think rightly and leave the guidance of everything to God. "The government shall be upon his shoulder," and when we realize this we become followers instead of leaders.

The development and the establishment of God's cause on earth go steadily on, and just to the degree that we see and understand this will we be found occupying our right place and bringing out the true sense of what Christian Science has come to establish.

Wilderness Experiences

ROBERT RAMSEY, M.B.

In the account of the temptation of Jesus as given in the fourth chapter of Matthew, is to be recognized an epitome of the temptations common to all believers in the reality and continuity of time. The careful study of the definitions of "time" and "wilderness," as given in the Glossary at the end of Science and Health, is a key by which these temptations can be translated into terms of the present. When it is seen that the vision of Truth gained by the acceptance of Christian Science corresponds in a degree with Jesus' vision of divine sonship, we have an explanation of the not uncommon experience of Scientists, who after the first clear perception of Truth seem precipitated into a wilderness period of struggle. This is simply a demand for proof and practice, and is bound to continue until the belief in the continuity of time is given up. Sometimes the devil indeed leaves us, but it is only for a season.

In the experience of Jesus, once in the wilderness seemed to suffice, and as he is the "way," this naturally raises the question how he got out of the wilderness and remained out. In "The First Church of Christ, Scientist, and Miscellany" (p. 210), Mrs. Eddy warns us against the notion that Christian Science ever should be two-sided. This is well shown in the temptations, for it is clear that each of the three was met by Jesus with a specific declaration of truth, precisely denying the specific error.

In the three temptations Christ Jesus wielded "the sword of the Spirit, which is the word of God;" he acted as Scientists are told to act, by "prayer, watching, and working, combined with self-immolation" (Science and Health, p. 1). To meet the belief of a return of evil, however, complete self-immolation is the only weapon. It was therefore the practical recognition by Jesus that he "of himself" could do nothing which met and overcame this supposed necessity for a return into the wilderness. The reason the Scientist has trouble in keeping out of the wilderness is therefore lack of self-immolation, and the "self" which has to be immolated is the belief of a continuous existence in time and hence apart from eternity, this belief being in itself the wilderness. Mrs. Eddy, in her best known hymn, "Shepherd, show me how to go" (Hymnal, p. 188), prays that neither tear nor triumph harm. The difficulty of immolating self immediately after victory is the stumbling-block of most mortals. At that moment in his experience Napoleon was crowned Emperor of France, and at that stage in her experience Mrs. Eddy closed her college.

The Christian Scientist is still humanly in the midst of a belief in time, but by denying the continuity of time and recognizing that the present so-called time-being is superseded by the eternal "now" of God's creation, angels come to him, and will continue to do so just as long as the student refuses to admit the reality of any other form of continuity, —that is, remains self-immolated. Jesus did so, though it must have cost him many a severe struggle.

It is to be observed that in the Biblical story Jesus did not face and overcome the belief of a return of evil until he had overcome the three temptations. Mankind, however, are always anxious to do the last first; their desire is to get the devil to leave them by any means at their command; they want to lose the pains of sense but to hold on to its so-called pleasures, unfortunately for them. Only that consciousness which has laid down not only the pains but also the pleasures of the senses is receptive to angels. Even Scientists need to remember that there is a vast difference between getting the devil away for a season and getting out of the wilderness.

What is true of the individual is true of his world, and the wise Christian Scientist today is striving not for a material sense of peace, with a devil ready to return, but by self-immolation is trying to attain that understanding of the allness of God and His angels which will establish the nothingness of evil and its temptations as an inevitable correlative.

Progress Toward Perfection

OLIVE ALLISON

According to an old German proverb, "He who goes not forward, goes backward." One cannot stand still. When yesterday's ideal is attained, it becomes the lever of today for lifting tomorrow's ideal to a higher plane of thought. Every step of progress toward perfection ennobles one's ideal so that it always seems beyond present realization. Robert Browning says that—

> A man's reach should exceed his grasp,
> Or what's heaven for?

To put off "the old man with his deeds" and put on "the new man" in Christ is the law of spiritual progress necessary to those who would become earnest Christian Scientists. What is it that seems to oppose spiritual progress, and what is it that supports our efforts to reach perfection?

Jesus exposed the greatest foes to progress by means of three parables: the lost sheep; the lost piece of silver; and the prodigal son. The sheep, one of a hundred, was led astray by its own ignorance. The piece of silver, one of ten, was lost because of carelessness. The prodigal, one of two brothers, was brought to suffering and grief because of his own wilfulness. According to this interpretation of these parables, one per cent of humanity goes astray because of ignorance; ten per cent are lost because of carelessness; while fifty per cent lead lives of sin because they choose to do so. Each parable, let us joyfully remember, tells of eager searching for that which was lost and of great rejoicing when it was found.

If ignorance, carelessness, and wilful disobedience are hindrances to our progress, then the three great aids to progress must be knowledge, carefulness, and obedience. Knowledge of Christian Science is gained only as one lays aside all prejudice and earnestly studies the Bible together with the text-book of Christian Science, "Science and Health with Key to the Scriptures." Christ Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." Each newly acquired idea of Christian Science,

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showing how the old man with his deeds may be put off, must be put into practice. We learn by doing. Often we hear the remark, "I wish I had a better understanding of Christian Science." Is it not true, however, that we all understand more than we use?

Growth in Christian Science is retarded more often because of a failure to put into practice what one knows than because of inadequate knowledge of the truth. Even in our early study of Christian Science we learn that God is Love and that Love is supreme. With this also comes the revelation that hate, the opposite of love, has no presence, entity, or power. As Christian Scientists we must prove this. We are not doing so if we yield to anger, impatience, rebellion, or resentment, for these are but varying degrees of hate. Again, one of the first glimpses of Christian Science reveals the omnipotence of God and the consequent impotence of evil. Yet how frequently we harbor a belief in the power of evil by a constant talking or thinking about it. When we entertain feelings of self-pity, we are practically acknowledging the dominion of evil.

Let us heed Mrs. Eddy's counsel (Science and Health, p. 323), "In order to apprehend more, we must put into practice what we already know." Thoughtful study of the fundamental truths of Christian Science, and the application of these to our daily life, destroy the percentage of our mistakes caused by ignorance, and bring a constant unfoldment of Truth to consciousness, together with a growing realization of God's allness.

Our second aid to spiritual progress is that characteristic termed carefulness. In order to develop carefulness in thought, word, and deed, we are exhorted to watch and pray. Frequently, when we are off our guard, erroneous thoughts secure a foothold within consciousness. They come, not because we are ignorant of their negative quality, nor because we would wilfully disobey a divine mandate, but because we are not continuously careful in standing "porter at the door of thought" (Science and Health, p. 392). In our daily contact with a world of seeming discord we must cultivate carefulness in thinking aright, especially about the petty annoyances of human affairs. We must constantly make the effort to reduce to zero the error which apparently touches us only remotely. A crowded car, a discourteous person, an uncleanly individual, a trying delay, should not cause us, even momentarily, to have an unloving thought or to make an unscientific remark. It must be remembered that all error is only relatively great or small; and that all error, whether seemingly great or small, must be overcome. That the woman in the parable lost one tenth of her silver through carelessness shows us the need of careful mental supervision, lest we too lose even a part of our spiritual treasures.

If it is assumed that fifty per cent of all sin and suffering is caused by the wilful disobedience of mankind, the importance of obedience is clearly manifest. We are all aware of the command, "Thou shalt have no other gods before me." With all our devotions consecrated to the one Life, Truth, and Love, the false gods of material sense could not rob us of harmonious being. Obedience to the golden rule would bring peace among nations, and the real brotherhood of man would be established. If Jesus' admonition to love one another were heeded, all personal animosity and strife would cease.

Obedience should not be delayed, for "now is the day of salvation" from every form of error. When the necessity for overthrowing a specific sin is recognized, prompt obedience to the voice of Truth frees one from the false sense that sin gives pleasure. Then false appetites are overcome; time is not wasted in idle and frivolous amusement; feelings of ill-will, jealousy, and revenge are dismissed. Unwavering obedience to the commands of God must support the desire to overcome sickness. The lame man received his healing because of his ready response to the command of Jesus, "Rise, take up thy bed, and walk." The voice of Truth speaks to the afflicted today, and the same ready obedience brings the healing now as surely as it did two thousand years ago. Obedience is an expression of faith, gratitude, and love. The Master said, "If ye love me, keep my commandments;" while in Isaiah we read: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."

Progress is God's law. By learning the truth, by carefully applying it to every detail of daily life, and by rendering obedience to Him alone, we are able to fulfil the law of spiritual progress. The beauty and the blessedness of this law is that progress shall continue forever, for, as Mrs. Eddy says (Science and Health, p. 3), "to understand God is the work of eternity."

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"Could ye not watch with me one hour?"

IDA R. SIMONEAU

On the wall space of a certain Christian Science Sunday school room wherein temporarily are held also the church services, there is transcribed with excellently planned and loving foresight for its application, the question that Jesus in Gethsemane asked of Peter and those with him who were found sleeping: "Could ye not watch with me one hour?" In view of the fact that Christian Science Sunday services, the Wednesday evening meeting, and the Sunday school each occupy about one hour, could a more direct appeal be made than this reminder to members, pupils, teachers, and the entire audience, for their undivided attention during any of our dearly loved services, meetings, or lectures?

Our Church Manual reads: "A Christian Scientist is not fatigued by prayer, by reading the Scriptures or the Christian Science text-book. . . . Truth and Love rest the weary and heavy laden" (Art. XVII, Sect. 1). This applies as assuredly to participants as to members, who equally share in the observance and the resultant blessing. How subtle error is in making us "heavy with sleep," as were Jesus' disciples, for thereby cometh failure to heed the command to "watch and pray, that ye enter not into temptation," as the Master admonished. There is also the temptation to absent ourselves from these privileged services, of leaving before the closing hymn, or the equally erroneous and no less marked one of having attention attracted in every direction save that wherein we are watchers with the spiritual idea, the ever present Christ, that inspires and heals mankind.

The spiritual unfoldings which came from the application of that question have remained with at least one reader at services and in places far distant from the place mentioned. The uplifting result gave additional proof of the truth of Mrs. Eddy's statement that "Christian Science presents unfoldment, not accretion" (Science and Health, p. 68), in all good ways. At times the loving rebuke of the Master has been very insistent while the writer was forced to listen to distracting conversations, or noted inattention and even irreverence on the part of the careless in our midst. Then it is that the clouds of self-righteousness may well be scattered by turning to our Master's closing demand in that memorable record, "Rise, let us be going." Let us then rise to our true consciousness in God, good,—rise to watchfulness of self, to resist all that is unlike Him.

We must know the truth about our church services as well as about ourselves. When the right idea replaces a wrong

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concept, evidenced in imperfection, harmonious moments are soon found adding themselves to form the perfect hour of spiritual unfoldment. We are then true watchers indeed, and have answered a significant question lovingly and obediently; therefore we find ourselves sitting "in heavenly places" to receive "the Comforter" promised by the Master,—"whom the Father will send in my name, . . . and bring all things to your remembrance, whatsoever I have said unto you."

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"Now is the accepted time"

TIMOTHY L. ROBERTS

A LARGE proportion of the discontent, worry, in a word unhappiness in the world, comes from fearing the future or regretting the past; therefore it comes from that which is provably unreal. How so? Well, the future has not yet come, else it would not be future. How can it be said that a thing which never came into existence has in the final sense any reality? This being admitted, does the future really exist?

Now, let us assume that some one may suddenly seem to manifest certain inharmonious symptoms. Simultaneously mortal mind—always officious, insinuating, accusing, itself the sole cause of these symptoms—begins to set up "in the dark recesses of mortal thought" (Science and Health, p. 102) its scarecrow, an image in this same mortal thought composed of the advanced stages of the particular disease that mortal mind has decided to express on the body. Let us note that these advanced stages, the things which the subject fears, are all in the future, which, as has been shown, does not in reality exist. Immediately fear of the approach of these advanced stages proceeds to install itself in the mortal consciousness; and as "fear hath torment," the victim of these false processes is already discontented and worried, in a word unhappy. Job's saying, "The thing which I greatly feared is come upon me," is therefore applicable in this case, for fear flings wide open the doors of consciousness to any suggestion that is ready to enter. The victim, knowing not how to ward off aggressive mental suggestion, is apt to submit to the inevitable and proceed to manifest the disease.

But "thanks be to God, which giveth us the victory through our Lord Jesus Christ," and thanks to the teachings of our beloved Leader, Mrs. Eddy, Christian Science has come to this age to restore the Christ-healing to human consciousness. God is Love, and Christian Science has come to reassert this age-old truth and demonstrate its fulness of meaning now. As the Bible teaches that God is All-in-all, the specter, fear, should have no place in human consciousness. Christian Science is showing this to be a fact which is now operative and capable of present proof. There need therefore be no fear of the future, for one infinite Mind governs that which to human sense is past, present, and future.

Do these statements sound transcendental? They did to the writer before he became a student of Christian Science, and was healed and regenerated physically, morally, and spiritually through its holy ministrations.

Now as to the past: What reality is there in an experience that is past and gone? Can the progress of time be reversed and set back, as a clock may be set back? No; this would be an impossibility. Then as with the future so it is with the past,—it has no reality, it has ceased to exist. If Paul had spent his time sighing over his past life, which was spent in persecuting Christians, and regretting that he was ever engaged in such unholy employment, we could never have received from him such inspiring sentiments as these: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Some one may say here: I regret my past sinful habits, and want to correct them. Ah, now we come into the true sense of the present, which is always teeming with golden opportunities! God, man, heaven, eternity, are all in the present. Man is the image and likeness of God now. Disease fades away into nothingness and nowhere before this statement of truth understandingly uttered, for "the Word was with God, and the Word was God." Christian Science is proving that this Word has lost none of its efficacy in the healing of disease since it was invoked by Jesus of Nazareth in the dawn of the first century. We cannot regret the past experiences which have led us or driven us, as the case may be, to Christian Science. No more can we dread the future, for, as God is All-in-all and is good, there is nothing but good in prospect.

Mrs. Eddy writes (Science and Health, p. 367), "I long to see the consummation of my hope, namely, the student's higher attainments in this line of light." Here is present employment for us indeed, employment full of present compensation,—to search diligently for the meaning, the full import, of her inspired words, and to follow obediently, fully, and unequivocally their always healthful leading.

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"Love's recompense"

MAY HARRIS

THAT inspired sentence, "Whatever holds human thought in line with unselfed love, receives directly the divine power," is from the pen of Mary Baker Eddy, and may be found on page 192 of the Christian Science text-book, "Science and Health with Key to the Scriptures." It has been the great pleasure of the writer to prove the truth of this statement many times, but one of the sweetest proofs came to her through a little child.

A little fellow of ten sat at the breakfast table one morning and complained bitterly because his salary of ten cents for the coming week was inadequate to cover his many needs. He realized that this amount was not to be added to by either father or mother, for the lesson to be learned in its expenditure was "wisdom" and "economy" (see Church Manual, Art. XXIV, Sect. 5). A sense of limitation does not, however, stay long with one of the Father's little ones, and a few minutes later he came bounding up, with bright eyes, to say good-by before starting to school. Glancing straight into his mother's eyes, the tears he saw there reminded him that mother's heart was heavy with a grief of her own that day. His little face grew sober and thoughtful as he left the house, but he returned radiantly happy a short time afterward and, asking his mother to close her eyes, deposited in her lap a ten cent bunch of sweet peas!

Thought had been held "in line with unselfed love" and had therefore received directly the divine power, for as the mother folded her arms about the boy, realizing that he had given his all to comfort her, her grief rolled away like the unreal thing it was, and she found herself healed! Circumstances had not changed, but viewing them through this reflected love, they lost their power to harm or grieve. How true it is that "a little child shall lead them," lead human sense out of the maze of the unreal into the sunlight of Love's presence! In the clear light of that moment she saw that to attempt material repayment would be to lessen the spiritual joy which was his, and so she left him to his joy, knowing, as our Leader tells us on page 3 of "No and Yes," that she could "trust Love's recompense of love."

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Late that afternoon a little boy, with eyes shining with wonder and happiness, held out a dirty little hand to his mother and in the palm reposed a shining new dime! "Mother," he said between excited gasps, "she just wouldn't let me do the errand unless she paid me for it and so I had to take it!" He knew, child as he was, that this was "Love's recompense," all the more wonderful because unsought, and because the dear neighbor knew nothing of the morning's experience. But our Father knows all, and while the thoughts of mother and boy went out in gratitude to Him, the giver of all good gifts, they did not forget our dear Leader, who had spirituality enough to understand Him and to make clear to mortals the fuller intent of the Master's words, "It is more blessed to give than to receive."

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Sunlight of Mind

IDA MAE HAWKS

An experience came to the writer recently which proved to her that light is in reality, as Mrs. Eddy tells us on page 510 of Science and Health, "a symbol of Mind, of Life, Truth, and Love, and not a vitalizing property of matter." I was living at the time in an apartment overlooking the Pacific Ocean, where the sea in its wonderful beauty could be viewed at all times of the day. This so filled my consciousness with the joy of the beauties beheld by the eye, that the clearer, higher thought of realizing this as only typical of the light and glory of Mind was obscured in the pleasure of beholding what the eye seems to see. Too often do we forget Paul's admonition, which bids us "look not at the things which are seen, but at the things which are not seen." To this he adds: "For the things which are seen are temporal; but the things which are not seen are eternal."

In a short time after this financial reasons made it necessary for me to take an apartment in the rear of the building, where this beautiful view was not visible to the eye and where no sunshine came into the room. At first this seemed a great trial, but in studying the Christian Science Lesson-Sermon, "God the Only Cause and Creator," the following words from the sixtieth chapter of Isaiah corrected false thinking on the subject of light and so came with healing power: "The sun shall be no more thy light by day; . . . but the Lord shall be unto thee an everlasting light, and thy God thy glory." Another verse opened up the thought of joy and gratitude in these words: "The Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Then a reference from Psalms brought added joy, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."

This spiritual joy and the sunshine of Mind opened up new avenues of thought and action. A clearer insight had been obtained into Mrs. Eddy's statement, "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies" (Science and Health, p. 162). God was seen as the source not only of real light but also of all supply, and His real children were recognized as enrobed in the "beauty of holiness." As this spiritual vision was held to, divine Love opened the way, so that eventually the family spent the remainder of the winter in full view of the ocean, grateful for a lesson learned on the meaning of light.

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For thee I have no fear
Midst foes and war's alarms,
Above, beneath thee are
Love's everlasting arms!

LAURA GERAHTY.

Selected Articles

[Editorial in *Holyoke* (Mass.) *Daily Transcript*]

It has probably been a very great asset of Christian Science that the medical world assailed it so far as to try to prevent its practice for the healing of disease. Physicians have had to fight for every advance they made, from the assertion of the circulation of the blood to the use of vaccines for small-pox and for typhoid prevention. But that is no reason why they should fight the other fellow, even in defense of the sacredness of their profession—and be it said right here that no profession in the world cherishes itself as a profession to compare with the profession of medicine. The various schools of medicine have had hard times getting on their feet. The attacks on homeopathy by the allopathists are still remembered by laymen. But these schools have now assimilated each other fairly well and dwell in peace.

When Christian Science came along with its refusal of medicine and its practice of healing, accepting money in return just as physicians do, the medical world denounced it so vigorously that the attack actually helped the new idea. It was not enough to denounce the Christian Scientists as fakers; they were opposed to the extent of taking their cases into court. A great many people have the feeling that in America a man can cure himself or fail to cure himself in any way he likes, so long as the public health is not menaced; so the opposition only served to help Christian Science.

A decision in the New York Court of Appeals yesterday sends back to re-treat a famous case by which Willis Vernon Cole, a New York Christian Science practitioner, was convicted for the illegal practice of medicine. The case against him was brought by an agent of the New York County Medical Society. The judge who presided when it was tried charged the jury thus: "If you find from the evidence in this case that this defendant did engage in the practice of medicine as alleged in the indictment, within the definition which I have given you, it is no defense that he did what he did from any sense of duty, or that he did these acts in the practice of a religious tenet of the Christian Science church." The Court of Appeals now decides that the court was in error in so charging the jury, and that the practice of Christian Science methods of healing is permitted by the statute that specifically exempts those who in the treatment of bodily ills follow out the tenets of any religion. It has taken four years to get this decision from the court, and the case now goes back for retrial.

If Mr. Cole wins in the next round the Christian Scientists will have commanded a great victory, and if he does not win it will not be for lack of able presentation. The Christian Scientists are powerful because they make their appeal on the whole to the educated and the trained. They are endlessly patient, and they will not let themselves lose through court decisions or public scorn, regarding the latter as something they can overcome by persistence and using all the agencies to command favor in court, including first the ablest available lawyers to present their cases.

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[Hector Wallace Smith in *Kincardineshire* (Scotland) *Observer*]

Our critic admitted that Christian Science had a grain of truth in its teaching. Are we not thus reminded of one of our Lord's parables about a certain grain of mustard seed and how it grew into a great tree? This is just exactly what has happened in the history of Christian Science. In 1866 a grain of truth was divinely planted in the loving heart and pure consciousness of that noble woman, Mrs. Eddy, the Discoverer and Founder of Christian Science. Today, just

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fifty years afterward, this world wide movement has indeed become to unnumbered thousands of human beings a great tree of life, with many branches shooting out from the parent stem and spreading to the uttermost parts of the earth. Moreover, do we not read in Revelation that the leaves of the tree of life were for the healing of the nations?

On page 162 of "Science and Health with Key to the Scriptures," the well known text-book of Christian Science, Mrs. Eddy has written these words: "Christian Science acts as an alterative, neutralizing error with Truth. It changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness." The right way and indeed the only way to judge of Christian Science is by its fruits; that is, by ascertaining some of the tremendous amount of good it has done in healing the sick and the sinning. Multitudes are continually expressing their gratitude for the healing they have received from Christian Science, and also for the great and enduring services which Mrs. Eddy has thus rendered to humanity. No one who properly understands the teachings of Christian Science and has fairly investigated its results, could possibly condemn it, or say an unkind word about Mrs. Eddy. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." These simple yet remarkable words uttered by the Master many centuries ago are still true today.

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[Thorwald Siegfried in *The Winlock* (Wash.) *Live Wire*]

It is a sad commentary on the progress of avowed Christian sects that the barrenness of their efforts leads their ministers to occupy their time so largely in attacking other religious movements. Recently an evangelist holding services in your city went out of his proper domain to attack Christian Science; and what was worse, he repeated certain worn out falsehoods about Mrs. Eddy, whom all men who are unbiased by sectarian prejudice, recognize as a high minded woman and one of the noblest characters of the age.

Perhaps his criticism of the architecture of Christian Science churches is not worthy of notice, but if a building without spires is not in his mind a church, may it not be because he thinks of heaven as a locality "up there"? How unfounded the criticism is in truth may be seen by the fact that the top of the dome of The Mother Church in Boston is twenty-nine feet higher than that of the State House and one foot above that of Bunker Hill Monument.

The Lord's Prayer is repeated audibly by the congregation in every Christian Science service, whether on Sunday or Wednesday. Strangers attending Christian Science services for the first time catch a new significance in the well known words, born as it is of the feeling that Christian Scientists try to realize, here and now, that "Thine is the kingdom." On page 15 of "Christian Healing" Mrs. Eddy writes: "Prayer will be inaudible, and works more than words, as we understand God better. The Lord's Prayer, understood in its spiritual sense, and given its spiritual version, can never be repeated too often for the benefit of all who, having ears, hear and understand."

It is difficult to believe that in these days any minister would speak evil of Mrs. Eddy's life. The facts are too well known. Mrs. Eddy's history is an open book, and only those who will not investigate facts and who prefer to believe thoughtless and malicious gossip speak ill of her. Even though lies find their way into print, in periodicals ever intent on getting the dimes of those who will buy from mixed motives, they are forever rebuked by the facts; and ministers of the gospel should be the last to utter statements so groundless and so contemptible. A large number of men and women now engaged in Christian Science activities have spent months and years in Mrs. Eddy's household in daily contact with her. It would be startling indeed if such falsehoods could be true of Mrs. Eddy and remain unknown to these persons, or that they would remain true to her leadership if her practices were inconsistent with her teachings in the least particular.

Quoting Isaiah's words, Jesus said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Ministers of the gospel cannot do better than to follow the Master's example.

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[S. T. Downs in *Indianapolis* (Ind.) *News*]

No Christian Scientist would presume to criticize the clergyman for disbelieving in Christian Science, or for his preference for material means of treating diseases, but his statement that the practice of Christian Science is "precarious and morally dangerous," made somewhat indirectly, is not only exceedingly unjust, but impossible of proof. On the contrary, almost an unlimited amount of evidence can be offered to show that Christian Science conduces to the very highest morals, and this is attested not only by the personnel of its membership and adherents, but by the healing of all manner of evil and vice in all walks of life.

In his statement, "The power of mind over matter is mighty," our brother has not stated Christian Science teaching, even though that is a very common supposition in regard to it. Christian Science teaches the power of Mind (spelled with a capital letter and therefore meaning God) over mortal mind, or the carnal mind, as St. Paul called it. This understanding and demonstration of the power of God in Christian Science has healed almost countless numbers of "structural organic disease," our critic's statement to the contrary notwithstanding. These healings include broken bones, deformed and misshapen children, blindness, deafness, heart disease, Bright's disease, tuberculosis in its last stages, and in fact practically every disease known to mankind, after reputable physicians had given a diagnosis. Many such healings have taken place right here in our own midst, and the proofs of them, as well as of their completeness, are at the command of those who ask for them.

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[John M. Tutt in *Star-Journal*, Warrensburg, Mo.]

Christian Scientists can agree with our critic in her reminder that "Christianity is not a religion of theory or of opinion, but a religion the essentials of which are historical facts, incontrovertibly attested as any other facts of history." But Christian Science insists that these essentials are complete in the life and teaching of Christ Jesus, and that he alone is the founder of the religion bearing his name.

It is reasonable that Jesus knew and practised the essentials of Christianity and that he gave them in their completeness to the world. Upon these fundamentals the four gospels are in agreement, and these elementary facts are unreservedly accepted by Christian Science and so recorded in its authorized literature. Christian Science however points out that the essence of the scheme of salvation is the spiritual import of the component parts thereof. They therefore turn away from the material and seek the spiritual observance and understanding of what Christ Jesus set forth as the way.

This critic would exclude other denominations from Christianity because she holds the church to be a very great part

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of the plan of salvation. Now the facts are that the Founder of Christianity did not establish a system of worship nor did he subscribe to a creed or ritual. Instead he urged the worship of God as Spirit and said, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." Creeds and rituals do not make Christianity, but subscription to and practice of the teachings of Jesus do unfailingly mark a disciple of Christ. In this test Christian Scientists are not wanting, for they strive to preach the gospel and heal the sick as commanded by Jesus.

Christian Science emphasizes every element of the plan of salvation and gives Jesus his proper place in that plan, the place he claimed for himself; and because Christian Science spiritualizes Christian worship and life, it is therefore nearest right. Jesus himself rose above matter and presented the example for all mankind. Christian Science obediently turns thought away from matter to Mind and thereby seeks to "go to the Father." Material observances detract from this heavenward propulsion and inhibit man's recognition of himself as spiritual. Jesus said, "They that worship him must worship him in spirit and in truth."

The central idea of Christian Science is not, as this critic avers, the denial of the existence of matter, but is rather the revelation of the allness of divine Mind, God, and His infinite idea, man and the universe. The denial of matter as real, that is, God-created, is logically correlative with the affirmation of the allness of Mind and its ideas. As for that illusive phenomenon termed matter, even the physicists admit its ultimate explanation must be left to the metaphysician. Christian Science explains matter logically and conclusively, which is something, we must admit, hitherto unaccomplished by material theories.

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[Henry Van Arsdale in *La Mesa* (Cal.) *Scout*]

A recent article quotes from a clergyman to the effect that religion as expressed through the various churches, including the Christian Science church, is entirely ineffective to meet prevailing economic conditions. He says, "I take my stand on the life and spirit and teaching of Jesus." This is exactly the position of Christian Science. The life and works of Christ Jesus were devoted to an amelioration of every adverse human circumstance and condition. His promise was that those who believed on him should not only do the works that he did, in the way of bringing about better living and social conditions, but that such believers should do even greater works, these greater works undoubtedly referring to the wider opportunities which this age presents to those who follow the Master in deed and in truth.

The Church of Christ, Scientist, was founded in 1879 by Mrs. Eddy, and upon her motion "it was voted,—To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Manual, p. 17). Christian Science recognizes that the healing wrought by the Master was a complete healing, not only of bodily infirmity and disease but of all the ills from which mankind suffers. Christian Scientists are firm believers in the first commandment, that is, they do not give power to that which is unlike God, who is good, and who is Love.

On page 340 of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," which is the text-book of Christian Science, occurs this statement: " 'Thou shalt have no other gods before me.' (Exodus xx. 3.) The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the triunity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

Christian Scientists are doing their best to live up to this statement, and as individuals associated with each other in church organizations they are engaged each day in correcting within themselves "whatever is wrong in social, civil, criminal, political, and religious codes." As this correction goes on with the individual, it must permeate the mass exactly in accordance with the continued growth of Christian Science.

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[Lloyd B. Coate in *Fostoria* (Ohio) *Times*]

Christian Scientists believe in the only true and living God, and believe that mankind can be saved only through Christ, Truth, as Jesus taught and demonstrated. Christian Science is giving mankind a better understanding of Jesus' words and works, and this spiritual understanding has brought healing physically and morally to thousands of people. Christian Science increases our love for God and the Bible. Are Christian Scientists to be stoned from the pulpit for teaching mankind to have more faith in God even as Jesus commanded? Are Christian Scientists to be stoned by the clergy for having gained a more spiritual understanding of Jesus' teachings, which brings healing as the Master taught: "And these signs shall follow them that believe"?

Are those ministers who criticize and condemn Christian Science healing the sick through the gospel as Jesus commanded? If they are not obeying Christ's command to heal the sick in the way Jesus taught, the supremacy of Spirit over every material condition, does not the burden of proof rest with them rather than with Christian Scientists, who are striving to obey the Master's word? Would it not be well for the critics of Christian Science to give heed to Gamaliel's advice, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

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[H. S. Hughes, Jr., in *Milwaukee* (Wis.) *Journal*]

Christ Jesus said, "I am not come to destroy, but to fulfil," and he unfolded inward grace wherewith to meet outward evils. Mrs. Eddy, through Christian Science, restates this teaching, enabling man to acquaint himself intelligently with God, and be at peace. For this constructive work, whose activity is encircling the globe, ritualism and creed would, if it could, defame and malign her fair name and brand her doctrine as "murderous heresy," as evidenced by a local evangelist's statement. When prejudice gives place to tolerance, and the winning grace of the indwelling truth speaks from our pulpits, then the method of winning souls to Christ will be constructive instead of destructive, and it will universally be seen that Mrs. Eddy, known and honored by thousands through her writings and good works, has taken nothing of good from religion or medicine, but through Christian Science has inspired them with a "diviner nature and essence" (Science and Health, p. 107).

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What we need is not a new compass every year, but a new determination to steer straight by the old compass, which is the Word of God in Christ.—HENRY VAN DYKE, D.D.

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Editorial

Not Decadence, but Progress

From time to time some of those who it is assumed are authorized to speak for the Christian church, express a somewhat despondent view of the progress of Christianity, from which one might almost feel that the growth of the religion of Christ Jesus has come to an end, and that there is no hope or desire on the part of mankind for a betterment of what are alleged to be the existing conditions. As a sample of these expressions we quote from a well known religious periodical as follows:—

"Two thousand years ago the Prophet of Galilee announced the most daring spiritual program ever conceived. It involved utter reliance upon the certainties of spiritual law, and utter confidence in goodness, a belief in the truth as being able, willing, and sure to care for and reward them that put their destiny in its hands and doubted not. We have never dared to act upon his program. We have praised it, wondered at it, lauded its majesty and beauty, but to live it has been too much for our cowardly souls."

Like every other expression of despondency, this statement is too general, goes too far, and proves that the person who makes it has his eyes closed to what is going on around him. It would seem that he does not know that Christian Science, which stands for all these things, is growing by leaps and bounds, and that it is growing because its followers are modeling their lives upon the life of Jesus, and that they are not only preaching his gospel, but also to the extent of their ability they are doing the works which he did. Notwithstanding the "welter of war" which has convulsed so large a portion of humanity, it is not claiming too much to say that the world is today, because of Christian Science, closer to the spiritual program of Christ Jesus than it has been at any time during the past fifteen centuries. There are more people than ever before who place implicit reliance upon the certainties of spiritual law, who have confidence in goodness, because God is good, and who believe in divine Truth as being able, willing, and sure to care for and reward them that put their destiny in His hands.

Christian Science is teaching men and women to make this spiritual program their own, and they are doing so in increasing numbers. And not only this, but they are proving by their works that they safely do so. They are also proving that Jesus' program was founded upon demonstrable truth, and that he was a true prophet when he said that those who believed on him should do the works which he had done. Christian Science asserts that there is no power other than God, infinite Mind, Truth, and that He cares for man. It is upon this truth of the omnipotence, omniscience, and omnipresence of God that Christian Science is reinstating primitive Christianity and giving men such an understanding of Him as enables them to trust Him. On page 441 of Science and Health Mrs. Eddy writes, "No law outside of divine Mind can punish or reward Mortal Man;" and again, on page 135 of the same book, "Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light."

When all Christians realize that the works of Christ Jesus were as much a part of his ministry as were his words, and that these works may be done by all who believe, they will have reason to know that Christianity is not on the wane, but on the contrary that it is making great progress, and that a greater number than ever before are striving more earnestly and more intelligently to be obedient to the apostolic admonition, "Let this mind be in you, which was also in Christ Jesus." Christianity is not decadent while there are steadily increasing numbers who may humbly and gratefully say with Paul, "We have the mind of Christ."

Archibald McLellan.

"We shall all be changed"

St. Paul's words here quoted have many times been the subject of discussion among Christian people; nor is this to be wondered at, for he himself introduces the statement by saying, "Behold, I show you a mystery." In considering this text most people have related it mainly to the change which supposedly comes with death, and they have wondered just what it would mean. But Paul says plainly that "we shall not all sleep;" therefore the change of which he speaks is one which begins when the belief in flesh and blood—that is to say, the belief in material existence—begins to give place to the true idea of man in the divine likeness.

There is perhaps nothing in the realm of nature which has taught such a wonderful lesson to thinkers as the chrysalis state of the butterfly. Many have argued that this state typified the period following the experience called death, when the mortal body was laid in the grave, afterward to rise in a new and higher form; but in Christian Science a much higher lesson is learned, for there is nothing in the Bible to show that when we have finally laid aside the flesh and blood which the apostle says "cannot inherit the kingdom of God," we shall ever take it up again.

As we come to understand man's spiritual existence, we learn that this dream of life in matter in a certain sense does correspond with the chrysalis state of the butterfly; and yet even so a great change is going on for the little creature in its close-sealed envelope. Naturalists tell us that the latent energies of the butterfly must be developed through struggles unseen by the outward eye, and that these become very strenuous at the period of emergence through the tiny opening which may be likened to the Scriptural figure of the eye of a needle. From the evidence of physical sense it would seem as if the butterfly had no chance to emerge; in fact it could never do so were it not for the divine energy which fills the universe and which operates through everything that presents the semblance of an idea. During its seeming imprisonment this little creature is having its wings developed, and is getting ready for flight in the sunlit air.

Now Christian Science teaches us very plainly that the idea of Truth "changes not," but it also declares that "eternal Truth is changing the universe" (Science and Health, pp. 543, 255). Mrs. Eddy adds here, " 'Let there be light,' is the perpetual demand of Truth and Love, changing chaos into order and discord into the music of the spheres." This makes it very clear that while Truth itself and Truth's idea are always perfect, the operation of Truth in human consciousness produces the most marvelous changes, and there is perhaps no more inspiring statement in our text-book than this declaration of the ceaseless action of "eternal Truth" in producing the changes needed to bring out the manifestation of God's idea.

It is hardly supposable that the unborn butterfly is dreaming of sin, sickness, and death in its long sleep; but mortals unfortunately are doing this nearly all the time from childhood up, and so their emergence is sometimes a seemingly slow and painful process; but it will be a harmonious one

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when the operation of the spiritual law in the new birth is once recognized. Those who accept Christian Science begin at once to realize in some measure the divine energies which lift one out of all limiting conditions; and, to follow the figure already presented, the wings of divine aspiration are being fitted for flights above earth and earthliness.

The one important consideration for us is to realize constantly that the change from matter to Spirit, from death to life, is going on, and to declare with faith and understanding that no outside influence of mortal belief can crush the unfolding thought. To mortal sense this great change from the mortal to the immortal concept may seem to go on slowly; but if we are in earnest, we shall be ready for the trumpet sound which lifts us in the twinkling of an eye above all that is corruptible, ready to give thanks for the victory gained through Christ, Truth.

ANNIE M. KNOTT.

Overlooking Is Not Overcoming

THERE is nothing in the teaching of Christian Science which could lead any one to suppose that evil is to be overcome by overlooking it. The Christianly scientific teaching in regard to the unreality of evil is explicit and should leave no loophole by which perversion or subversion can enter. The understanding of the absolute reality of God and His creation, the All-in-all, carries with it as a necessary corollary the unreality of a supposititious devil and all his works, but in relative human experience every statement of truth must be proved and every form of error uncovered in order to be definitely overcome.

Overlooking, ignoring, avoiding, suppressing, pretending, are all futile phases of the attempt to pervert and subvert the Science of Christianity and to render vain the labor of its discovery and founding. It may therefore be taken for granted that a condition of indolence, indifference, apathy, or neutrality toward the standard of good and evil, is a premonitory symptom of mental dry-rot or of trouble in the brewing. More often such a state of passive neutrality is the prelude to a tragedy on the stage of human happenings, wherein nations as well as individuals suddenly become involuntary and, for the time being, helpless actors.

The question then naturally presents itself what the method may be by which argumentative subtlety can hope to induce a well meaning Scientist to believe that overlooking evil can possibly result in overcoming it. May not the line of reasoning follow this course: Insinuation number one, "You say that evil is unreal; then why try to make it so?" The well meaning Scientist may be taken unawares and momentarily nonplused by this question, so that he may not bethink himself in time to reply, that in truth evil is unreal, but in mortality it seems to be truth itself, and so requires to be handled again and again in its different phases before its total unreality can appear.

If the Scientist has been taken off his guard by this first question, he may then be considered by the tempter to be fair game for insinuation number two: "Do you not say that all is good? Then evil must be good also." Having attempted to overlook evil, the bewildered Scientist suddenly finds it reappearing to his consciousness because it has not been made unreal, looking very real, and moreover this time disguised as good. Therefore the end of this temptation may be that the well meaning Scientist finds evil to his great surprise classified as both real and good, and so love's long labor may be temporarily lost. Thus he may even have opened wide to animal magnetism the very consciousness which he had with much effort swept and garnished for the reception of good only. The legerdemain of necromancy by a clever mental twist may juggle with good and evil in a consciousness first made defenseless by prevailing preachments inculcating apathy or neutrality.

Solomon, who seems to have been assailed by many of the subtler forms of evil masquerading as good, wisely prayed for "an understanding heart," that he might "discern between good and bad." In this momentous hour in human history Christian Scientists welcome their Leader's rebuke, found on page 209 of "Miscellaneous Writings": "Peace has no foothold on the false basis that evil should be concealed and that life and happiness should still attend it . . . egotism and false charity say, '"Not so, Lord;" it is wise to cover iniquity and punish it not, then shall mortals have peace.'"

Overlooking will not overcome. Unless evil is seen as nothing, it seems to be something, a part of that eternal somethingness which is all good; hence, as a final consequence, evil itself would be good. Over against the ignoble habit of attempting to ignore error the instructed Christian Scientist follows the procedure outlined in the Scriptures, "And God divided the light from the darkness." When God's dividing line has been drawn taut against evil, then evil can be realized as nothing, but not till then. Christian Science uncovers evil as nothing, but never as good.

WILLIAM D. MCCRACKAN.

Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by John W. Doorly, C.S.B., a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul Streets, Back Bay, Friday evening, Dec. 29, 1916, at 8 o'clock. The public is cordially invited.

Among the Churches

Current Notes

WINNIPEG, MANITOBA, CANADA.—The Christian Science literature distribution committee for the half year ending June 30, 1916, handled 4883 *Sentinels*, 369 *Journals*, 88 *Heralds*, 13,615 *Monitors*, 58 pamphlets, 583 lectures, 327 Christian Science articles, making a total of 19,923 pieces. This literature has reached several hospitals, fire halls, homes for incurables, overseas contingents, returned soldiers, police stations, convalescent homes, sanitariums, coffee houses, quarries, theaters, and many other places, and has been taken to those institutions by individuals. Many people have been reached through mailing lists and individual mailing, and also by the literature distribution committee.

Correspondence.

WHEATON, ILL.—Work has begun on the church edifice to be erected by First Church of Christ, Scientist, on its lot at the corner of Main and Center Streets. The seating capacity of the auditorium will be three hundred, but it can be increased to five hundred. There will also be an adequate Sunday school room. The total cost of grounds and building will be in the neighborhood of thirty-five thousand dollars.—*Wheaton Illinoian.*

HUNTINGTON BEACH, CAL.—Articles of incorporation have been filed by the Christian Science Society of Huntington Beach.—*Santa Ana Register.*

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PHILADELPHIA, PA.—The First Bible Christian Church, on Park Avenue below Berks Street, more commonly known as the "Vegetarian Church," is being demolished. On the same site workmen are preparing to erect a graystone structure that will be known as Third Church of Christ, Scientist. The auditorium will accommodate more than six hundred persons, and there is to be a Sunday school room in the basement. The edifice will cover a plot of ground 50 by 90 feet.

Philadelphia Ledger.

MARION, IND.—First Church of Christ, Scientist, located at Fourth Street and Whites Avenue, will be opened Sunday [Oct. 1]. The dedication will follow when full settlement of all indebtedness is made, as that is the rule of the church. The auditorium will seat two hundred and seventy-five persons. The cost of the building, with grounds, was about seventeen thousand five hundred dollars.

Marion Tribune-Leader.

NEW HAVEN, CONN.—Plans are being figured for the proposed addition to First Church of Christ, Scientist, on Winthrop Avenue.—*New Haven Journal.*

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The Lectures

White Plains, N. Y.

Introducing Charles I. Ohrenstein, who lectured on Christian Science, Ernest F. Clymer said:—

Christian Science could not have survived without proof of its demonstrable teachings. Christian Science treats of the forces of the almighty God as preached and practised by Christ Jesus, and how to understand and use them.

About eighteen years ago the lecturer of this evening and I resided in the same city. He was then a student of Christian Science, while I was a practising physician. As a doctor of medicine I was not particularly fond of Christian Scientists, but for some reason I made an exception in his case, for I could chat with him with satisfaction regarding our respective philosophies. Those talks were always helpful, but I could not then define the reason; now, however, I regard those friendly discourses as being a contributing cause of my exodus from the confines of medicine, and I am sure that in those days I could not have imagined myself rendering this particular service for him, in which I take unusual pleasure.—*Correspondence.*

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St. Louis, Mo.

John Randall Dunn, who lectured on Christian Science in the edifice of Fourth Church of Christ, Scientist, was introduced by James Randall Dunn as follows:—

I find great joy in speaking for this church tonight,—in giving you a loving welcome and in introducing one of the new members of the board of lectureship of The Mother Church, The First Church of Christ, Scientist, of Boston, Mass. Under the circumstances I may be pardoned if in performing this pleasant duty I strike a personal note, for the whole career of the guest of the evening, as boy and man, has been the object of my paternal if sometimes critical interest, and always of my tenderest love.

It seems but a few short years since a little lad asked my permission to attend a certain political meeting. "Why do you wish to hear this particular speaker?" I asked. "Because I belong to his party," he replied. "Why?" "Because I believe in it," he said. "Why?" I asked again. "Because you do," was the response. In stern admonition I said: "Never let me hear you make such a statement again. Don't be anything, do anything, or believe anything because some one else does. Do your own studying and thinking and believing." Now I must confess that there have been times and occasions in which I wished my injunctions had not been obeyed with literal consistency, but the advice was wholesome and, except as to an inherited religion, it was fruitful in fostering the development of a faculty of independent thought with a most congenial fellowship as a corollary.

A dozen years ago I was brought out of the shadow of virtual invalidism into health and strength through Christian Science treatment. This wondrous event set us both to thinking, and to seeking for the how and the why and the wherefore of a healing which seemed almost miraculous, and presently we were as the two blind men by the wayside, asking the Saviour as he passed by that our eyes might be opened. The Master heard our cry, and in due time the light of this great truth, Christian Science, dawned upon our sight. The other "blind man" has devoted his young manhood to the work of spreading this gospel of light and life and love, and while introducing him to this most welcome audience I may with a very full heart repeat the words of Paul to Timothy: "My son, be strong in the grace that is in Christ Jesus. . . . Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—*Correspondence.*

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Paterson, N. J.

Frank Bell delivered a lecture on Christian Science at the Regent Theater before a large and attentive audience. Mr. Bell was introduced by former Congressman Henry C. Allen, who spoke in part as follows:—

Those of us in this community who have availed ourselves of the teachings of Christian Science have found in it a "pearl of great price." We sought this teaching—I think it perfectly safe to say the majority of us did—out of the depths of despair. Some of us were suffering from great bodily ill health, pronounced in some instances incurable, others were in bondage to evil and destructive habits, and others in great mental unrest and discord. We have found health for body and mind, freedom from the bondage of habit, and harmony in place of discord and unrest. We have come, in fact, to a realization of that great promise of the Master, "Ye shall know the truth, and the truth shall make you free." Can anything be more natural than a desire on our part to present to you some idea of this wonderful truth?

Paterson Call.

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Bellingham, Wash.

Clarence W. Chadwick delivered an address on Christian Science to a large audience in the Grand Theater. The lecturer was introduced by Prof. R. H. Ewing, principal of the Roeder School, who said:—

Some twenty years ago we first met with persons who styled themselves Christian Scientists. Since then it has been our fortune to meet and know more or less intimately hundreds, perhaps thousands, of them. We have seen them about their daily business, at work in the public service, and in their homes as neighbors. So far as our experience reveals, not one of these has ever tried to influence another with his own opinions in politics or religion; not one has ever been concerned in a personal or community difference; not one of them has ever asked of the public service favors

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for self or church; nor have we ever known one of them to seek public position, or to use it for personal aggrandizement or to further the cause of his church.

I have read, on the contrary, that each Scientist regards his religion as a personal matter; that each seeks to know and to understand the meaning of the sayings of Christ, and to live simply and effectively according to the philosophy of the lowly Nazarene; that they claim to have learned that these things, including his method of healing, may be known and proven in the life and experience of each person. They further believe that this church is a necessary agency in the restoration of original Christianity and the realization of the highest ideal of hope and faith.

Christian Science is a world religion. If there be any connection between this wonderful growth and its simple appeal to the human intellect, then the fruits of the Spirit are ample, and the judgment of Isaiah peculiarly appropriate: "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings."

The Bellingham Herald.

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Madison, Wis.

John W. Doorly, who lectured on Christian Science in the Woman's Building, was introduced by Harry N. Baum, first reader, who said:—

In the brief space of fifty years Christian Science has challenged the attention of the world. The reason for this remarkable growth and widespread interest is surely obvious. It is because Christian Science has not confined itself to mere professions of the truth, but has demanded and produced proofs of its practical application to all sorrow, sickness, and sin. This Christianly scientific religion comes to the storm tossed world of today with the comforting assurance that the works which Jesus did and told his followers to do are being accomplished at this very moment. People in general are gradually awakening to the fact that Christian Science is not a new religion, but is a new application of the basic truths taught by Christ Jesus.—*Correspondence.*

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Seattle, Wash.

The introductory remarks of Thorwald Siegfried in presenting Dr. Walton Hubbard who lectured on Christian Science on behalf of Second Church of Christ, Scientist, at the Princess Theater, were as follows:—

We have come here to learn more of what is unquestionably the ultimate Science,—the Science of being,—since time out of mind mortals have been fully aware that they are, without knowing at all what they are. Christian Science makes plain that which is of greatest concern to us all, namely, the nature of our own existence. The truth about ourselves is radically different from what mortals have long believed. When truth enters any one's thought, false belief goes out, and with the false belief there goes whatever depended upon it for existence; hence the importance of learning that which banishes death, disease, and sin from the life of every one who lives the truth he learns.

Christian Science, being absolutely scientific, needed a discoverer. Its Discoverer was an American woman, Mrs. Eddy, who was descended from well known pioneers of New England and who lived for many years in Boston, Mass., and in Concord, N. H. She found Christian Science stated in the words and perfectly exemplified in the works of Christ Jesus, as recorded in the Bible. She wrote the text-book, "Science and Health with Key to the Scriptures," as a help to others in understanding the Bible, and also many other books on Christian Science. She taught this Science to many, and founded the five Christian Science periodicals. In addition to all this she established on an enduring basis the organization of The Mother Church as outlined in the Church Manual, by means of which Christian Scientists are rapidly and permanently establishing religious truth all over the world.

Correspondence.

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Evanston, Ill.

A lecture on Christian Science was given in the edifice of First Church of Christ, Scientist, Chicago Avenue and Grove Street. The speaker, Virgil O. Strickler, was introduced by A. E. Mabie, first reader, who said:—

Mrs. Eddy, the Leader of the Christian Science movement, states in "Science and Health with Key to the Scriptures" (p. 254) that "the human self must be evangelized," and that "this task God demands us to accept lovingly today." The world was in need of and was ready for the Christ, or Jesus would not have manifested and demonstrated the Christ; and when the Master was parted from his disciples at the little town of Bethany he told them to continue his work, and said to them that the Comforter would come.

This age was in need of and was ready for Christian Science, or Christian Science would not have been revealed of God to our beloved Leader, and Science and Health would not have been written by her divinely directed hand. Christian Scientists understand that Christian Science is the Comforter that was promised by the Master, and that the human consciousness will be redeemed through its beneficent operations; and they are lovingly accepting God's demand and are evangelizing "the human self."—*Evanston News-Index.*

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New York, N. Y.

In introducing Edward A. Merritt, who lectured on Christian Science for Fifth Church of Christ, Scientist, Richard P. Verrall said:—

Christian Science makes its appeal primarily to thinkers, and to those who desire something more vital and inspiring than the ordinary forms of religion. The reconciliation of faith and works which has been effected through the discovery by Mrs. Eddy of the divine Principle of Christian healing, brings us back once more to the teachings and practices of the early Christian church and reminds us of the words of the Founder of Christianity, who said, "By their fruits ye shall know them."—*Correspondence.*

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

CANADA—Halifax, Nova Scotia: Edward A. Merritt, 8:15 p.m., Dec. 29.

CHINA—Shanghai: Clarence W. Chadwick, The Lyceum Theater, 9 p.m., Jan. 7.

COLORADO—Breckenridge: Ezra W. Palmer, G. A. R. Hall, 8 p.m., Dec. 29.

MASSACHUSETTS—Boston (The Mother Church): John W. Doorly, Church Edifice, Falmouth, Norway, and St. Paul Streets, 8 p.m., Dec. 29.

MISSOURI—Kansas City (Third Church): John Randall Dunn, Church Edifice, Fortieth and Walnut Streets, 8 p.m., Dec. 18 and 19.

St. Louis (Second Church): Virgil O. Strickler, Church Edifice, 4234 Washington Boulevard, 8 p.m., Dec. 29.

NEBRASKA (not Nevada)—Red Cloud: Ezra W. Palmer, Orpheum Theater, 8 p.m., Dec. 19.

NEW YORK—Bronxville: Virgil O. Strickler, "The Picture House," 8:30 p.m., Dec. 24.

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Testimonies of Healing

The wonderful blessings which my children and myself have experienced through Christian Science impel me to send my testimony. On Aug. 14, 1914, my little three year old girl lay in my arms, beyond all medical aid. We were just waiting for her to be taken from us when my mother asked me to send for a dear woman who had been healed in Christian Science. Until this time, when my loved one seemed slipping away from me, I had been very bitter against what I thought Christian Science to be, so it was with reluctance that I consented to try it.

At three o'clock in the afternoon the lady came, when the little one's condition seemed most critical, the fever being very high. After talking to me and explaining that God is our Life, she treated the child, who was instantly healed. The fever left, and the child was able to play with her sister and brother before falling into a more healthy, natural sleep than she had ever known. From birth she had been delicate. We had three doctors for her, and at last a specialist put her right leg in a cast and a brace on the other one. Since she had Christian Science treatment, her legs have become perfectly straight and she wears ordinary shoes, no supports of any kind. Under the care of the specialist she had seemed for a while to improve. I was giving her five different kinds of medicine at half hour intervals, but finally she could no longer take medicine or retain food. Hers was a peculiar and rare case, according to medical science, and of interest to our Stockton doctors, two of whom offered to give their services free to experiment; but I refused. It has been a pleasure to know of many who have been healed by Christian Science through the healing of our baby, and many are seeking to find the cause. The child is now so healthy and fat that people can hardly believe she ever saw a sick day.

Several months later I was awakened one night by my little boy, five years old, who had a high fever and was delirious; in fact he had every symptom of acute lung trouble. I telephoned to the Scientist who had done the work for my little girl, and she gave him absent treatment at eleven o'clock; but my fear was so great that the fever grew worse, and at one o'clock I again called her to tell her of the alarming symptoms. After promising to treat the boy, she told me to read page 410 of Science and Health. A sense of peace came over me and the child's breathing became easier, but as he still seemed to have some fever at two o'clock I telephoned to her again. I shall never forget the great joy I experienced when she told me the child was healed. On returning to his bedside I realized in a few minutes that he was sleeping naturally and had no fever. He awoke in the morning without a trace of the severe experience of the night before and played out of doors as usual all day.

I feel greatly indebted to the loyal Scientist who first brought me the glad tidings and did so much for my little family and myself. I am especially thankful for the spiritual uplift, the true understanding of God, which Mrs. Eddy has revealed to the world through Christian Science; it brings rest to the heavy laden, life to the dying, and light and joy to all.

Another most beautiful demonstration of the power of Truth we experienced when our baby suffered from heat prostration, lying all day in a semiconscious condition, with high fever. I called a practitioner on the telephone in the morning and she gave her absent treatment. As the child seemed dangerously sick to all who saw her, I became extremely anxious. At two o'clock in the afternoon, our fear being so great, I again asked for treatment for her, and in a few minutes the baby asked for some milk. When her father came home in the evening, I called the practitioner and told her of the fear which he had concerning the child, and fifteen minutes after the treatment she was perfectly healed. Next day she ate very heartily, whereas under a doctor's direction sometimes it is many weeks before a patient recovering from fever is allowed solid food. Surely God's word is "quick, and powerful, and sharper than any twoedged sword." This has been proven again and again. One evening baby fell, striking her head sharply on the window-sill, and it was several minutes before she regained consciousness. The healing from this by Christian Science was instantaneous.

I am grateful every day for Christian Science, and wish to express my appreciation of the *Sentinel*, which is a great help to me.—Mrs. W. H. Watters, Stockton, Cal.

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I take pleasure in testifying to the healing power of Christian Science in sickness, accident, sorrow, business difficulties, and other problems of earthly existence. For many years I had been searching for God, feeling certain that only sufficient knowledge was necessary to enable me to live so as to be successful, happy, and contented. I sought without prejudice, but found that material philosophers offered nothing better than an unknowable God or first cause. I found that "mental science" offered many nice sounding phrases, which could be used for self-hypnotism or autosuggestion, but that it had no basis. The study and proof of Christian Science has set at naught these erroneous beliefs in a power apart from God, divine Mind, and has given me a sure foundation in the ever-presence and omniscience of God.

The first reading of Science and Health convinced me that it contained the truth about God, man, and the universe, and though the way has been devious and thorny, faith in Truth has held me always in the Father's loving arms. At times I seemed to be engulfed in sin and disease and felt that I did not understand, but a more earnest study carried me through the waves of error to the haven of a clearer knowledge of divine Mind.

Many trials have come to me during the past ten years. Several years ago, while in a small southern city, a fireworks bomb struck my forehead between the eyes, crushing in the base of my nose and splintering the bones of the forehead, at the same time filling my face with powder. With the terrific shock came the thought that God is our Life, and that nothing could harm me as God's spiritual child. I held closely to the "scientific statement of being" (Science and Health, p. 468) and the Lord's Prayer with its spiritual interpretation (p. 16). This clinging to what I had learned about God and man kept out of consciousness the belief in accident and pain. All pain stopped within an hour, although I was compelled to work it out myself, as there was no practitioner in town.

A surgeon offered his services, and three stitches were taken to close an artery which had been cut over the eye. I allowed him to do this, but refused an anesthetic. After arriving home, although the pain had been overcome there were many other beliefs regarding breathing, sight, and so on, that had to be destroyed, consequently a telegram was sent to a practitioner in a distant city. The surgeon insisted on giving me a hypodermic injection so that I could sleep, until he was finally told that I had Christian Science treatment and could sleep without drugs. He left the needle and tablets, but the ninety-first and twenty-third psalms, together with Science and Health, proved to be indeed restful, though this was contrary to the doctor's prophecy.

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Thanks to the power of infinite Mind there was no fear, hence no fever, and on the following morning the surgeon found my pulse and temperature normal. Within a few days I could see again, although some time elapsed before the sense of sight was fully restored; also the straightening of the nose and forehead has proceeded continuously, but it was two years before the skull felt fully knit together. A month after the accident I was attending regularly to business.

The healing power of Truth was shown likewise in the case of a broken toe, in healing chapped hands, colds, and an acute attack of bronchitis. When confronted with the passing on of loved ones, the knowledge that God is our Life and that all of His ideas are forever inseparable from Him and from each other, carried me through these experiences safely and with increased knowledge of divine Love's ever-presence. The greatest blessing of all, however, is the peace and confidence which comes to us in the spiritual study of the Bible in connection with Science and Health, and the resultant desire to become pure and to have that Mind in us "which was also in Christ Jesus," so as to be able to take part in the healing work of Christian Science. I am sincerely grateful for this revelation.—W. N. Holmes, Chicago, Ill.

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Many times I have picked up the *Sentinel* or the *Journal* and derived just the help I needed from some testimony. It is therefore with joy and gratitude that I send mine in the hope it will help some one as I have been helped. The blessings I have received are without number. Before coming into Science life was a burden to me, and I was so discontented and unhappy that I did not care to live; but this has all been changed to joy and peace, and a spiritual uplift which is far greater than the physical healing. I had many healings, but was always opposed to Science until I was instantaneously healed after being in bed a week, not able to lift my head or taste food. The physician said I would have to undergo an operation, but after having one Christian Science treatment I could not get down stairs to prepare a meal fast enough.

Then I thirsted to know why I was healed, so studied from five to eight hours a day. In seven months I gave birth to a beautiful baby girl. The same day I sat up, the third day took all care of the baby, and in a week rode fifteen miles over rough roads with her, to go to the dentist. We have never used material remedies with the child and she is a constant joy. The doctor predicted terrible things when I appeared on the street the first time, but I am thankful there are no laws of disease in God's universe. The baby has been healed instantaneously of bowel trouble, burns, and fever. I have been healed of numerous ills,—mental, moral, and physical. We have had many wonderful demonstrations of supply; I asked daily for guidance in knowing that true substance is not in material riches.

I feel so grateful for the truth that is helping me from sense to Soul, also to Mrs. Eddy for being so pure as to make plain to all the true way of living. I have learned to rejoice always, for "underneath are the everlasting arms."

Willetta McPherson, Orondo, Wash.

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I began the study of Christian Science in 1905 entirely for the physical healing, after losing all faith in *materia medica*. For twenty-five or thirty years I suffered from the worst form of asthma, with all its attendant complications, but was healed of this distressing disease through Christian Science. I am thankful to God for this convincing proof of the power of divine Love, and am also grateful to our dear Leader, Mrs. Eddy, for giving to humanity this blessed truth that makes free. I was treated for over a year, and the healing came very slowly, but gradually I have been enabled to gain a better spiritual understanding of God and of man's relation to Him, and for this I am deeply thankful.

I am learning day by day that God is our ever present help in trouble, and I feel like exclaiming as did the psalmist, "Bless the Lord, O my soul!" My sincere desire is daily to learn more and more to trust God completely, to seek to do His will, and to show my gratitude to Him for Christian Science by living it and loving more. I trust this testimony may influence some discouraged and suffering one to seek and realize this healing truth.

Elizabeth Peacock, Clarksdale, Miss.

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About a year ago I had occasion to go underneath an elevator to make some repairs. As it did not descend below the first floor I felt perfectly safe, but overlooked the fact that the ponderous weight of some two tons descended to where I was working. While I was busily engaged adjusting a spring, the elevator was suddenly run up to the sixth floor, the weight coming down and crushing my left foot against the stone wall. I was held there for several minutes before being liberated. I tried to realize that accidents are unknown to God, immortal Mind, but the pain was so intense that I could not collect my thoughts.

Finally, when the power was reversed and the weight lifted, I was carried to the first floor and my foot examined. The boot was torn to pieces, the foot to the instep was badly discolored and apparently crushed. On my way home in an automobile I called at the house of a Christian Science practitioner and asked for treatment. After arriving home I was placed on my bed and tried to read Science and Health, but suffered so from the pain that I could read only a few words at a time. In about half an hour after I left the practitioner, the pain stopped and it did not return. A second treatment was given me that night. Next morning the discoloration was nearly all gone, and after a third treatment, with the aid of a cane I walked two blocks. The third day, Sunday, I put on my boot and walked about half a mile to church. On Monday I went to work as usual and have not lost one hour since.

I feel very grateful for what God has done for me through Christian Science and hope my testimony may be the means of helping others.—J. C. Givens, Winnipeg, Canada.

✧

Christian Science help came to me in dire need. My physician had allowed me only a limited diet, which he said I must follow all my life, but that even then I could never again be well. Two friends, though not Christian Scientists themselves, urged me to go to a practitioner, so after a while I yielded. I must have been healed in the first treatment, for I had no pain or other difficulty, though I ate whatever I wanted. The proof of my complete healing was shown later, when I was obliged to be examined by a physician in order to take out insurance papers. He then commented particularly on my sound physical condition.

For those who hold a doubting attitude toward Christian Science I wish to relate a recent experience. In childhood I met with an accident which resulted in a peculiar break of the right arm. Since then I had never been able to get it up as far as the other arm, and in consequence had to use the left arm instead. After beginning to study Christian Science I thought of having treatment for this difficulty, but as the arm rarely caused me pain, I decided not to do so; however, I kept in mind this thought: "Man, as God's offspring, must be spiritual, perfect, eternal," and "When 'the Word' is 'made flesh' among mortals, the Truth of Life is rendered

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practical on the body" (Unity of Good, pp. 24, 39). My effort was to realize that the right way to live is to dwell on perfection instead of imperfection. I do not know when the healing took place, but one day I found I could raise my right arm so as to use it as well as the left. Although the physician had told me nothing could ever be done to the bone of the arm and I had remained in bondage to that belief for thirty years, now I am free.

No words can prove adequate to express the gratitude one feels when he has grasped from experience the meaning of the text, "Ye shall know the truth, and the truth shall make you free." My prayer is to live my gratitude. For Mrs. Eddy's loving work and all other Christian Science help I am deeply grateful.—Evelyn M. Denison, Yonkers, N. Y.

✧

When Christian Science first came into my life, over five years ago, I was a very delicate girl with many ailments, the worst of which was extreme nervousness. All sorts of remedies had been tried, but they did no permanent good. My sister, who was then beginning to be much interested in Science, lent me her copy of Science and Health, which we read straight through together, and long before it was finished I knew Christian Science was the truth and the religion I had been wanting always. I was much benefited at the time, but did not work hard enough, and was not ready to give up many material pleasures that were considered necessary to my happiness, so I continued for quite a while to read the letter without imbibing the spirit. It is only when we honestly try to apply what we know of Truth that we obtain results.

After many bitter experiences I turned to Christian Science with all my heart, and now am a different person, healthier and better than I have been for years. The nervous condition has greatly improved, and fear is slowly yielding to Truth. With the help of a practitioner I was healed in a few treatments of an abnormal growth, and my little son was healed instantaneously of a severe cough. Greatest of all is the spiritual and moral healing, which is wonderful. Mrs. Eddy tells us to "emerge gently from matter into Spirit" (Science and Health, p. 485); it makes no difference how long it takes, for Science never fails.

For all these blessings I am exceedingly thankful to God. I am also grateful to Mrs. Eddy for showing us the truth which we can all prove for ourselves, if we are faithful and obedient, however difficult our surroundings may seem.

Madge Stott, Hallaton, England.

✧

I am not a member of the Christian Science church, but wish to testify to the benefits I have received from the healing power of Truth. Over twenty years ago I underwent an operation for fistula, but it was far from successful, leaving me in such a condition that material means had to be resorted to twice daily. Also for a number of years I was a sufferer from hemorrhoids and hemorrhage; at times the suffering was so great I was unable to be on my feet all day, and it finally became so intense that my general health began to fail. Several good physicians were consulted, all of whom agreed that another operation was absolutely necessary; but having had some knowledge of the surgeon's knife, both from observation and from experience, I did not want any more of it.

A good friend insisted on my trying Christian Science, but my faith was too weak to believe that such long standing diseases could be healed by this treatment. About the first of March, 1918, however, the suffering was so great that I came to the conclusion that something must be done, so decided to take my friend's advice. I called a practitioner, stated my case, and asked for treatment. Much to my surprise my general health began to improve at once, and after taking one treatment a week for four weeks and giving a little time to reading Christian Science literature every day, I was healed. Today I am in better health than I have been for twenty years.

For all these blessings I am thankful to God, and grateful to the one who made available to the world this healing power of Christ, Truth.—O. E. Horrum, Los Gatos, Cal.

✧

Before coming into Christian Science I was very unhappy and irritable; it seemed as if I could not find my place in life. While in a state of almost utter hopelessness of ever being as other people, Christian Science was presented to me by a colleague in the office in which I then worked. I used to wonder about this girl and wish I were like her. I became deeply interested and secured all the literature necessary to my study. It was not long before I was taken up on the mount of revelation, and words cannot describe the wonders I saw.

After this I was taken down into the valley, where a mental chemicalization took place which was misunderstood in the home and by all who knew nothing of Christian Science. Beliefs of sickness, sin, and what not of mortal mind illusions came to the surface to be destroyed. My books were taken from me, I was put under a physician's care, and later sent to a sanitarium, but all this well meant attention was of no avail. I grew worse until nothing remained but a faint knowledge of Christian Science. Just as soon as I was allowed to have treatment, the clouds began to lift. Through the help of a practitioner I was raised from the depths into a life of true happiness and usefulness to others.

I am truly grateful for my experiences and for all the loving helps along the way expressed by fellow students, through the literature, and through the Wednesday evening and Sunday services of the Church of Christ, Scientist. The daily study of the Bible together with our text-book, "Science and Health with Key to the Scriptures" by our revered Leader, Mrs. Eddy, is lifting the veil from the understanding and I am beholding more and more of God's allness.

Emma Ringel Klaus, Pittsburgh, Pa.

✧

When I became interested in Christian Science about seven years ago, I had reached the very depths of human suffering and bitterness, after having been a semiinvalid for six years. During this time I had followed the advice of a number of reputable physicians and specialists, but without any permanent relief. I shall, however, always remember very kindly their efforts in my behalf, and now rejoice that the last one I consulted in Washington, D. C., which is my home city, was broad minded enough to suggest my trying Christian Science, stating that there was nothing known to medical science that could give me any relief. With the assistance of a Christian Science practitioner I was enabled in the short space of four weeks to resume my usual duties.

Besides the physical discomfort, everything in my little world seemed to have gone wrong, but I am now happy to say that all these conditions have been changed through a better understanding of the Bible and of man's relationship to God as revealed in Science and Health. In Christian Science I have indeed found the "pearl of great price," for aside from the material benefits, which have been numerous, there has come a peace which the world can neither give nor

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take away. Most of my time during the past seven years has been spent in office work, and the past two years I have done very heavy work requiring special care and of a most exacting nature. I am sure that in the past five years I have not been away from my office duties on account of indisposition more than five days altogether.

I am particularly grateful for the privilege one has in the understanding of Christian Science of being able to point a way of relief to our fellow man, no matter how greatly or in what way he may be afflicted and troubled. Again I am grateful that Mrs. Eddy was pure enough to comprehend a higher meaning of the Scriptures and give it to humanity in such a form that all may study and find its practical benefits.—ELIZABETH SLYER, New Smyrna, Fla.

✧

Christian Science is the greatest blessing that has come into my life. It was presented to me when my extremity was "God's opportunity." My little girl was very ill and according to the doctor's verdict was passing away from an illness which began with chicken-pox and developed into torpid liver and finally diphtheria. A dear friend who was a Christian Scientist told me that God could and would heal my child. These words brought comfort to me, as I had striven to serve God from an early age and prayed unceasingly, but my prayers seemed of no avail. I took the child to a Christian Science practitioner, who gave her a treatment, and in less than three hours she asked for food for the first time in three days; in five days she was herself again.

Christian Science has healed me of several discordant conditions which physicians pronounced incurable, and in December, 1914, a most beautiful demonstration took place in our home at the birth of our son. Through the help and careful guidance of a Christian Science practitioner every material law was broken, and all duties were resumed after a week. The baby has not had a single material remedy. There have also been other healings in our family, such as the overcoming of sick headache, sprained ankles, ptomaine poisoning, stomach disorder, and rheumatism. My mother was healed of paralysis of the spine.

I am indeed grateful for the physical healing, but most of all for the higher concept of God, man, and the universe that I am gaining. Through the understanding of God as taught in Christian Science our home has become more harmonious than ever before. Words are inadequate to express my gratitude. I feel I owe a great debt of love to our revered Leader, who so patiently brought to mankind this new-old religion.—HENRIETTA W. SAWYER, Houston, Texas.

✧

Deep gratitude impels me to testify to the great blessings I have received through Christian Science. In July, 1914, after having doctored for nearly a year for something that had grown over my eyes, my mother had them treated by a Christian Science practitioner and they were healed in a short time, so that I was able to read all I wanted to in just a few days. I can now see to do anything I wish to do. During that year I missed school and music, but have been able to make it all up with the help of Christian Science.

LUCIA BRONSON, Colville, Wash.

I can testify to the truth of what my daughter has written, and want to express my deep gratitude for what Christian Science has done for me. It is an ever present help in all my daily trials. I have had many demonstrations of the power of Truth and am thankful to God for the understanding I have. I am daily trying to gain a better understanding of the Bible and of Science and Health.—MRS. W. H. BRONSON.

From Our Exchanges

[*American Lutheran Survey*]

Underneath the noise and smoke, and the struggle of the world, the silent power of the Christian religion is working steadily onward toward the transformation of the whole human race. Wars have raged and ceased in former ages, kingdoms have risen and fallen, waves of worldliness have swept over vast areas, devastating the fairest fields of civilization; but they have found their cliffs, have been broken and have receded, and this indestructible life has made the devastated areas to bloom and to bear more beautifully and more fruitfully than before.

Among all things mutable the Word of God, the heart of the Christian religion, stands immutable and indestructible. When other powers wane it waxes; when material and intellectual achievements of men crumble and disintegrate, the spiritual life produced by the Christian religion but gives additional proof that it is everlasting. Moreover, the Christian religion is the only transforming power the world has ever known. It is the religion of the true life. It contains both the principles and the power by which redemption is applied and by which life is transformed.

[The Dean of Canterbury in *The Record*]

The main concern of the writer of every epistle is to expound and bring home to his readers the truths which were finally and fully revealed by the death, resurrection, and ascension of Christ, and then the outline of the Christian life and the Christian character seems to arise easily and naturally as the result of these truths. We shall never produce a fuller realization and observance of Christian ideals until we have produced a fuller and deeper conviction of such truths. Once produce that, and the improvement of our institutions and our habits will follow as the light follows the rise of the sun. Our great national danger is, that by a perverted use of scientific truth and a false criticism of Scriptural truth the hold of our people on "Jesus Christ and him crucified," with all the deep convictions which that involves, has been weakened.

[Dr. J. D. Jones in *The Christian World*]

That is a suggestive and significant incident in the gospel story which tells how the voice from heaven which came to Jesus for his encouragement in the last tragic week of his life was variously accounted for by the people who heard it. Apparently everybody heard a sound of some kind, but they put differing interpretations upon it. Christ himself heard in it his Father's voice; the multitude—*i.e.*, the great majority of the bystanders—said it was a clap of thunder; a minority declared, "An angel hath spoken to him." Here is the same sound producing different impressions upon different people. What accounts for the difference? This is Godet's explanation: "The voice was perceived by each in proportion to his spiritual intelligence." The difference in impression was not due to any difference in the physical capacity for hearing: it was due to a difference of soul.

[Samuel Zane Batten, D.D., in *The Biblical World*]

The purpose of God in the world, so far as we can understand that purpose, is the preparation for the kingdom of God of the largest number of great lives, developed in mind, disciplined in will, loving in heart, trained in the divine art of living together, and cooperating with God in the fulfilment of His purposes. Sin is the missing of this mark; it is the refusal of man to enter into God's will and to serve His

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purposes; it is the choice of the smaller self against the greater whole; it is the preference to stoop when God asks man to rise; it is the refusal to move in line with the divine process, because of unbelief or cowardice. The life is lost when it misses this mark and fails to serve the kingdom and its uses. The life is saved when it finds this true end, lives in the purpose of God, serves the uses of the kingdom. The kingdom of God is a present fact, and man is saved or lost now in so far as he is saved for the kingdom or is lost to its uses.

[The Rev. the Hon. W. E. Bowen, M.A., in *The Church Family Newspaper*]

If we think of God as a creator who stands aloof from His creation, who watches from afar the working of the laws which He has ordained, then no doubt we feel how strong and relentless is the grip of the atheist's argument. But we who profess and call ourselves Christians entertain no such idea of the character of God. We associate with the thought of God Bethlehem, and Nazareth, and Jerusalem, and Gethsemane, and Calvary. So God loved the world.

There have been many martyrs in the history of mankind, —and before the last chapter of that history is written there will doubtless be many more,—but there has been none, and there will be none, greater than the Son of God. If we face the problems of life with that conception of God in our minds, they may continue to seem to us heavy and even grievous, but they will not appear to us to be absolutely intolerable. We shall still be able to lift up our hearts in faith and joy and thanksgiving and self-surrender.

[*Western Christian Advocate*]

There is the marvel of a quiet courage. It faces sacrifice with the assurance that there is no crown without a cross. It deliberately plans, and quietly, even with conscientious scruples, sets about to do the courageous thing, believing that all experiences, whether bitter or sweet, will work together for the soul's good. What power of quiet courage was manifest in the life of our Lord! How quietly he turned his footsteps toward Jerusalem! How courageously he stood and answered the test in Pilate's hall! How uncomplainingly he passed the weary hours upon the cross!

[*The Jewish Chronicle*]

"The Lord, the Lord is a merciful and gracious God, long-suffering and abounding in goodness and truth, keeping mercy unto thousands, forgiving iniquity, transgression, and sin." There is but one condition attaching to His gracious pardon,—that we must win it by our efforts of active amendment. Without any regretful looking back, the sinful life of the plain must be left utterly behind, exchanged for life on the heights of toilsome endeavor.

[Rev. Thomas French, Jr., in *New-Church Messenger*]

A spiritual watchman is one who is spiritually awake, one who is looking from things temporal to things eternal, one whose eyes are open to the light of life and whose heart responds to the voice of love. The voice of the watchman on the walls of the Word of God is the voice of divine love speaking out of the heart of God and proclaiming a wisdom not of man.

[*The Christian*]

The war is forcing men back upon elemental realities. It is removing—not only from national life, but from individual faith also—the things that can be shaken. But it is rooting the firmer in Christian consciousness the things that cannot be shaken. And this is one of them: that God is never indifferent to human affairs; that because He knows and loves we may call upon Him in entire confidence; that we have to do with a faithful creator.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

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From the Editor

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

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From the Publishing Society

As the advertising pages of the *Journal* and *Herold* go to press the 20th of the month, to insure publication in a desired number requests for changes in a church or practitioner's card should reach the Publishing Society at least six weeks previous to the actual date of issue.

"Law and Work," one of the pamphlets recently issued by the Publishing Society, is now printed in the New York point, the American Braille and the English Braille systems of type, for the use of the blind. For convenience in reading, the pamphlet has been printed in two volumes, and may be purchased at the following prices: Single copy (in two parts), prepaid, $1.00; six or more copies, prepaid to one address, each 75 cents. When ordering please specify whether the New York point, the American Braille or English Braille is desired.

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From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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Published January, April, July, and October

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The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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Der Herold der Christian Science

Published Monthly

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

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CHRISTIAN SCIENCE SENTINEL

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

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Items of Interest

The construction of concrete highways is going on in twenty-two cities and towns in Connecticut, and when these contracts have been completed there will be about seventy miles of concrete surfaced pavement in that state. The highways are 18 feet wide and cost $15,000 a mile. The longest single stretch of concrete road in Connecticut is two miles in Cheshire, on the main highway from Plainville to New Haven. Considerable progress has been made in concreting the old Boston Post Road between Hartford and New Haven. These concrete highways are being built with the expectation that no other surfacing substance will ever be applied to them. There is said to be little complaint from horse owners about the roads, and as they are not slippery they are better for automobiles than asphalt or any of the bituminous pavements. Reports show that they are costing the state for repairs just $32.80 a mile. Connecticut has about twelve thousand miles of highways, of which about sixteen hundred miles have been improved during the past twenty-one years at a cost approximating fourteen million dollars.

At the request of the authorities of the Canal Zone the United States Bureau of Fisheries recently sent there 450 black bass, 500 rock bass, 1000 catfish, and 800 sunfish, which have been distributed in Gatun Lake in order to determine whether such fish will thrive in its waters. As this lake varies from an abundance of shallow water to a depth of 85 feet, and as it is very irregular in shape, dotted over with islands, and generally bordered with forest growth, it seems to be an ideal place for the propagation of fish adapted to a tropical climate. If the present experiment succeeds, this lake, which covers 164 square miles, might furnish enough fish to meet a considerable part of the demand for fresh fish in the Canal Zone.

Giant Forest, the privately owned tract of the world's largest trees in the heart of Sequoia National Park, Cal., is about to pass into the hands of the Government through cooperation between the Interior Department and the National Geographic Society. Congress appropriated $50,000 to purchase the land, but the owners refused to sell unless adjacent holdings valued at $20,000 were taken at the same time. An option on the entire tract was secured, and the managers of the Geographic Society appropriated the $20,000 to make possible the immediate payment of $70,000. In the Giant Forest, which is a table-land about two miles in diameter, are trees said by experts to be 4000 years old. One of them, the largest in the world, has a circumference at its base of 209 feet and towers 279.9 feet into the air.

Canada's industrial disputes investigation act, passed in 1907 and designed to prevent strikes and lockouts in mines, railroads, street railways, steamships, telegraph and telephone lines, gas, electric light, water, and power works, is receiving considerable attention in connection with a proposed amendment to the existing Federal statute which provides for mediation, conciliation, and arbitration of such controversies as resulted in the eight hour law passed by Congress last September to prevent a threatened railroad strike. The proposal would add a provision that in case the methods of accommodation now provided for shall fail, a full public investigation of the merits of every such dispute shall be instituted and completed before a strike or lockout may lawfully be attempted.

The linking up of the Siamese Southern Railway line with Singora and Trang, the most southern and important ports in the Siamese Malay States, has now been carried out, the line from Bangkok to these cities having been opened to traffic on Oct. 8, 1916. According to the present arrangement the journey from Bangkok to Trang will occupy four days, two nights being spent at rest houses erected at Chumporn and Tung Song. Travelers to Siam may now proceed from Singapore by way of Penang in the British Federated Malay States to Trang and thence by rail to Bangkok. The total length of the southern line now under traffic is 972 miles, of which 575 miles represent the main line.

Judge Learned Hand, in the Federal court for the southern district of New York, has ordered that all proceedings in the injunction suit instituted in his district to test the constitutionality of the Adamson eight hour law by the New York, Ontario & Western Railway Company, be continued until a decision is reached by the United States Supreme Court on the test case now before it. The order further directs that the railroad from and after Jan. 1, 1917, shall keep its books and accounts in such a manner that, if the constitutionality of the act is upheld, it shall ascertain the amount due to employees affected and pay them the amounts due.

Representatives and senators to Congress from Massachusetts have received the following telegram from one of the largest shoe manufacturers of Lynn, through a former president of the Massachusetts Retail Shoe Merchants and Manufacturers Association: "The condition in the leather market is extremely serious and prices are advancing daily. If present conditions exist for a much longer time the manufacturers will be unable to secure stock enough to make shoes for the American people. Will you aid in starting a Governmental investigation through the proper channel to protect the manufacturer, retailer, and public?"

The President of Cuba signed a decree on Nov. 16 granting a subsidy of $9650 a mile for the construction of a railway connecting the city of Pinar del Rio and the port of Esperanza, on the north coast, with a connecting branch to La Palma. It is reported that the company will begin work at once. The new railway will traverse a rich agricultural and mineral section, including the valley of Viñales, noted for its scenic beauty. Viñales, the port of Esperanza, and La Palma are now connected with the provincial capital city of Pinar del Rio by a splendid highway.

The United States Supreme Court sustains the Pennsylvania state court award of $145,830 damages to the Sonman Shaft Coal Company because the Pennsylvania Railroad failed to furnish an adequate supply of cars. The amount allowed was triple the estimated actual loss, because of coal not mined and of higher cost of each ton mined at less than the mine's capacity. The railroad contended that the Pennsylvania court had no jurisdiction.

The Hydro-Electrical Commission of Ontario, Canada, has decided to undertake forthwith the construction of the projected canal, some twelve miles in length, between Chippewa Creek and Queenstown for the supply of 200,000 horse-power of additional electrical energy for the people's system. It is estimated that the cost of construction of the entire canal, together with its electrical equipment, will reach $9,000,000.

The longest bridle path in the United States, extending through an almost continuous belt of from twenty-five to thirty thousand acres of forest around the suburbs of Chicago to the north, west, and south, is in prospect. The Forest Preserve Commission is acquiring the land, and the bridle path is urged by the Chicago Equestrian Association. The cost of the land through which this path will run will probably be from eight to ten million dollars.

It is estimated that there are more than thirty thousand sawmills in the country. Each of these mills in operation will be asked by the Forest Service to make a detailed report of its production. Information is sought as to the total quantity of each kind of wood sawed, the number of laths and shingles manufactured, and the average mill value for each species.

Beginning Dec. 18, the firms composing the American Clothing Manufacturers' Association will grant increased wages to 32,000 employees. This will add about eight million dollars to the pay-rolls. The increase will be given to all employees, regardless of whether or not they are affiliated with the union.

The opening of the branch line of the South African Railways recently completed to Umtata was the occasion of a notable gathering. Umtata is 212 miles by rail from East London. The railway to Idutywa was completed in July, 1913, and the line to Umtata is a 58 mile extension of this branch.

In proportion to its population Norway is the greatest seafaring nation in the world. On Jan. 1, 1916, its mercantile marine consisted of 3486 vessels, with a tonnage of 2,756,391, or an average of more than one ton for each inhabitant, and practically the whole fleet is owned by Norwegian citizens.

Peanuts are among the chief sources of agricultural wealth of the Madras Presidency, India. The area under peanuts in 1915-16 was about one million seven hundred and fifty thousand acres. The total yield was estimated at 633,000 tons.

The Chicago & Alton Railroad plans to expend $9,000,000 on improvements, including grade reductions and double tracking. The first work will be double tracking part of the western division from Mexico to Boothe, Mo.

There were admitted into the United States in October 37,056 immigrant aliens, in September 36,398.

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Christian Science Sentinel

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

Vol. XIX December 23, 1916 No. 17

Jesus' Practical Example

STOKES ANTHONY BENNETT

"WHOM say ye that I am?" the Master once asked his disciples. Simon Peter answered for his brethren, "Thou art the Christ, the Son of the living God." Paul, reasoning with the Jews in the synagogue at Thessalonica, remarked, "This Jesus, whom I preach unto you, is Christ." In the Hebrew and the Greek tongues the words for Christ have an identical meaning,—"Messiah, the Anointed;" "the anointed One." The Hebrew term for "anointed" denotes consecration, while the Hebrew term for "consecration" signifies devotion to the service of God. Therefore it is plain that the mission of Jesus the Christ was to do not his own but the Father's will. In other words, his mission was to preach and to demonstrate absolute truth, that truth which is defined in Christian Science as a scientific knowledge of God.

Mrs. Eddy writes in Science and Health (p. 313): "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." Because Jesus was Christianly scientific,—was possessed of an absolute or provable knowledge of God,—he was mighty. Because he was not content to accept and abide by so-called material sense testimony, but harkened to and was governed by spiritual sense evidence, he met with unparalleled success. Acquainting mortals with the Christ, the divine idea of God, Jesus was indeed the great Teacher and Wayshower of mankind.

Jesus was the most practical man as well, for to be scientific means to have "exact knowledge or perception." He who has an exact knowledge of any subject which is founded upon truth, must in consequence be the master of it. Such a one is equipped to handle his subject practically,—to set forth and to demonstrate its fundamental rules logically and correctly. Such a one is sure of his course as it relates to the subject in hand, and being sure of it he forges ahead, knowing neither doubt nor defeat.

The subject which was uppermost with Jesus was the salvation of the race, and he knew full well that to be successful in handling this all-important subject he must begin aright. He knew too, as Science and Health (p. 170) states it, that "spiritual causation is the one question to be considered, for more than all others spiritual causation relates to human progress." Through his teachings we are convinced that God is the source and support of whatever really is, and we are also convinced that human salvation rests wholly upon a scientific understanding of God and of His universe, including man.

Through meditation and prayer, reason and revelation, the Master gained the perfect understanding of God as Spirit, Mind, Principle, Life, Truth, and Love, and of God's entire creation as spiritual. In this manner he realized the allness of God and His ideas, and saw the utter powerlessness, nothingness, and illusion of that which seemed to be unlike or opposed to Truth, namely, evil, matter, sin, sickness, sorrow, discord, and death.

In his every demonstration Jesus brought to light the omnipotence and omnipresence of God, good. When the sick and the sinful came to him for help, and were ready to be helped, he forgave them their sins and healed them of their diseases. That is to say, he uncovered and destroyed for them their belief in sin and sickness through an exact or scientific knowledge of Him who, as the Old Testament affirms, is "of purer eyes than to behold evil," and cannot look on iniquity; who forgives all our iniquities, and heals all our diseases. Jesus never for a moment ignored or overlooked the difficulties which appeared to bind so many of those with whom he came in contact; instead he overcame them. Humanly speaking he took cognizance of the ills and discords of the flesh, but metaphysically he looked away from the flesh and its conditions and saw naught but the infinitude of harmonious Spirit and its manifestations.

The faithful application of this spiritual understanding, the bringing to bear of the real and true upon the unreal and untrue, wiped out asserted inharmony and distress and established concord and peace. It enabled the Master not only to heal all manner of sin and sickness, but also to put under foot every so-called law of matter which seemed to operate contrary to the perfect laws of God, Spirit, Mind. In a word, it enabled him to show mankind how to work out their own salvation,—to get the victory over the world, the flesh, and evil.

While emphasizing the value of Jesus' practical example, a clergyman of one of the older denominations, in the course of a sermon some time ago, said, "If Christ could heal the sick, and the apostles could do it for more than three hundred years afterward, why cannot we do it now, if we are true Christians?" It would indeed seem that no true Christian could read the words of Christ Jesus, and recount the works which he performed as illustrations or object-lessons of his words, without recognizing their supreme worth and setting himself to gain a demonstrable understanding of both these words and these works.

That the Christian church should have set aside for many hundred years the mighty demonstrations of the Master and of his immediate adherents, and should have looked upon these as intended only for a certain period and a certain people; and that it should have been content to make preaching rather than practice the test of its ability and influence, is quite remarkable. It is becoming more and more apparent that if the race would win what it rightly desires,—health, harmony, happiness, and success,—it must do so through a scientific, demonstrable religion, the religion which Christ Jesus founded and which was responsible for the many signs and wonders in the first century.

The Master plainly declared that one's love for him and for his accomplishments would be manifested in the keeping of his commandments,—not merely a few of them, but all of them. Now two of Jesus' commandments were: "Preach the gospel," and "Heal the sick." Nowhere did he say, or even intimate, that the injunction to preach could in any wise take the place of the injunction to heal. According to the record of his own public career it would seem that he did much more healing than preaching.

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While the scribes and the Pharisees, the rabbis and the doctors of the law, were occupying their time in discussing and dispensing the mere letter of the Hebrew Scriptures, Christ Jesus was going about among the people, quietly and meekly doing good; that is, he was daily demonstrating the divine power to heal and to save as revealed in these Scriptures, and at the same time was modestly teaching the life-giving truth which lay back of his demonstrations. To the Master action meant vastly more than speech; practice vastly more than preaching. While he was aware that one must have a correct knowledge of the letter of Holy Writ in order to solve one's problems, he was also aware that the letter without the spirit—or, as the apostle James puts it, "faith without works"—is meaningless, dead.

Throughout his ministry the Master strove to have mortals see that God was the source of all his inspiration and strength, and that of himself he could do nothing. When wonderment was expressed at his accomplishments, he quickly pointed to God, to divine Principle, Life, Truth, and Love, as the power underlying his success. The Master was strictly opposed to aught that savored of personal worship, and he sternly rebuked those who in any way attempted to worship his personality. He even objected to being called good, saying that only One is good, and that this One is God. Jesus continually enjoined his followers to seek a provable understanding of God, divine Mind, and to cling steadfastly to this understanding, assuring them that if they would do this they would be able to repeat his works.

That the power of God to save men physically, mentally, and morally has never in the least lessened, but that only mankind's practical understanding of this power has lessened, thus precluding the winning of the rewards won by the Master and by his immediate adherents, is the contention of Christian Science. This Science teaches, however, that all who will here and now take up their cross and walk in the footsteps of the great Teacher and Wayshower, thereby overcoming sin, sickness, sorrow, and discord through a spiritual or scientific apprehension and application of the Scriptures, can reach the divine heights of success that were reached hundreds of years ago in Judæa and in Galilee.

The countless thousands throughout the world who have been healed, transformed, and started on the straight and narrow way by Christian Science, are living witnesses to the sure, practical worth of the Master's great and glorious example. These are they who have proved the verity of the command, "Believe on the Lord Jesus Christ, and thou shalt be saved."

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Spiritual Law and Growth

THURLENE I. WADSWORTH

In the transitional stage of thought through which we as mortals pass in our growth out of a material sense of existence into the spiritual understanding of what constitutes our true selfhood, there are many helpful lessons to be learned when once the eye of faith is open to the ever active, omnipresent operation of the law of good in our daily affairs. A recent lesson brought to me such an illumination of spiritual understanding that I desire to give it out in the hope that it may help others.

Early in the fall it became necessary to separate into three sections a plant of the common ribbon-grass variety, the roots of which had become pot-bound. So far as it was possible the division was a fair and equal one, each part being planted in the same kind of soil and the same kind of flower pot. One plant was placed in a sunny bay-window, where it was regularly watered and where the bright sunlight coaxed it into an immediate response. The other two were carried to a third floor room where the light was poor, where the plants were frequently chilled, and where water was not always supplied when needed.

One day it dawned upon me that these three plants were unfolding to my consciousness a symbolical expression of the action of Truth in human consciousness. They typified three expressions of mortal thought, in each of which was the possibility of perfect unfoldment toward a spiritual ideal. In each case the soil was good, but the conditions under which each had to unfold were very different. In the one case the growth was quick and spontaneous. That thought which has awakened to the Christ-ideal and is alert to the necessity of guarding and protecting it from the mortal conditions which would chill and starve it, will see that this budding, upspringing plant, this tender, newly awakened desire for godlikeness, is kept in the warmth and light of divine Love, is given that water of which if a man drink he shall never thirst again. Under these life-giving conditions growth will be as symmetrical and normal in human experience as in that of the plant. Those students of Christian Science who have been fortunate enough to take their first steps in an environment which fosters and nourishes every right effort, usually give the same evidence of rapid and beautiful growth as did the first plant.

After several months the other plants were apparently holding their own, but as there was no evidence of growth or activity in either of them, it was rather impatiently decided that they were not worth taking care of; but then came the thought that they had really done a great deal, and a lesson began to unfold which will never be forgotten. A sense of deep gratitude for the vitality and eternal activity of Truth began to fill my consciousness; a realization that here was a type of an indestructible idea of Mind expressing God's eternal mandate of growth, and because of the irresistible law of Life it had gone on living in an atmosphere which seemed antagonistic to its welfare and repressive to its growth. The analogy to the growth and experience of many seekers after Truth became apparent, and with it was awakened a compassionate love and tenderness for those "little ones" who were apparently just standing still; who needed a warmer, tenderer atmosphere in which to expand, a little more light let in upon their darkness of doubt and fear, and full draughts of the water of life of which all may so freely partake.

With a glad, joyous appreciation of what would surely follow, I placed the two plants by the side of the first one, ever mindful of that which they were symbolizing, ever looking for a fresh shoot to spring from the center of each plant. As day after day passed and this had not appeared, I began to wonder if it were not too late. Had mortal mind's seemingly inexorable laws chilled the native impulse and energy of these plants?

The question then presented itself, Is it possible that the real man could be so deeply buried under mortal beliefs that the energizing, life-impelling declarations of truth could not bring forth the normal evidences of his being? Then came another lesson from the plants. When patience had had its "perfect work" there appeared one day a tiny point, just an indication that deep down out of sight something was effectively at work. This meant a rebuke to the doubting quality of mortal mind which, like Thomas, insists that it will not believe except it can both see and feel materially. What a lesson was thus learned! There came in that moment a deeper understanding of our beloved Leader's words (Science and Health, p. 242): "In patient obedience to a patient God, let us labor to dissolve with the universal

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solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death."

After the first indication of growth in the plant there seemed again to be a period of inactivity. The budding promise was not being externalized. Every worker in this field of spiritual activity knows how essential it is lovingly to watch and to nourish the budding spiritual desire, the reaching out of the human heart for its "rightful nutriment" (Science and Health, p. 365). Perhaps one may be tempted into a sense of human anxiety, into questioning why his care is not more quickly rewarded, why after the tender shoot appears it does not at once blossom forth into fragrance and beauty.

While thinking deeply along these lines, a look at the plant brought immediate discernment of the cause; all the old leaves, imperfect and unlovely to the eye, were still attached to the plant, shutting out the light and absorbing its vitality. They were at once cut off, leaving nothing but the new and active expression of life at the center, frail and tiny as it seemed. The wondrous growth which followed brought each day a new sense of rejoicing, a glad appreciation that the "old man with his deeds" can be put off, and that the "new man" may spring forth in all the "beauty of holiness," with nothing of a material nature to shut out Love's omnipresence or to retard his growth heavenward.

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Sublimity of Truth

CHARLES A. DANFORTH

THE writer knows a man who had labored for years under the seeming burden of a great weakness, and who was made so sick and brought so low morally by drink and profanity that he contemplated an erroneous way of leaving the world. Instead of following out this plan, he sought out a Christian Science practitioner and appealed to him, "For God's sake help me!" This appeal to Christian Science, after material efforts had failed, revealed a childlike trust and full dependence on God's word understood, as an absolute healing power in time of need. When this man left the practitioner his thought had become so purified and uplifted, his whole basis of reasoning had become so regenerated, that he found himself healed. The false appetite, the desire for that which was not good, the belief that pleasure and pain existed in matter, had all left his consciousness; and in place there came the uplifting assurance of his true self, the self that reflected God, the self that could never express anything other than peace and harmony and health and happiness. Like unto those who were healed in Jesus' time, and those who are healed in Christian Science today through the Christ-understanding of God's spiritual law of good, this man had found the truth that frees human consciousness from material viewpoints and erroneous beliefs, and therefore frees the body from all expressions and manifestations of such beliefs.

We may glean from this man's experience a lesson,—that, whatever our walk in life may be, if health and strength and freedom from all untruth is our aim, we must trustfully and understandingly realize that truth not error, harmony not discord, divine Principle not human device, are the real things that guide and govern and protect us in the daily activity of our work. It is not merely the word of God affirmed and declared that demonstrates the healing power of Truth, but the word spiritually understood, consecratedly lived, and intelligently applied. Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Spiritual understanding, far removed from mortal conjecture and human reasoning, solves every earthly problem. There is no error, discord, or failure in Truth,—no sin, sickness, sorrow, or exaggeration in the real man. Truth can never change or vary, and Principle is the divine source of all truth. It is only when the subtlety of doubt, distrust, fear, or mistaken human belief creeps into consciousness—the illusion that matter in some way has a power apart from God—that the healing work is retarded or hindered, until we bow our hearts in humble obedience to divine Love, in whom is no shadow of turning. It is only through such striving, such conscientious effort, that we awaken from the dream of physical sense, with its false pleasures and pains and pretensions, and find ourselves standing firmly and honestly with God upon the rock of Truth. Then, as naturally and inevitably as the light of day follows the darkness of night, the doors of heaven (perfect being) are opened to our spiritualized thought and the healing of all discord is ours.

In Christian Science one of the first requirements of the seeker after Truth is the demonstration of justice and purity, and his prayer should be a sincere desire to clear from his consciousness all material arguments and theories, and to accept only the dictates of divine Mind,—the spiritual Christ, Truth. Otherwise he cannot progress very far along life's roadway, and will find himself incapacitated for the giving out of that truth which is always replete with healing. Mrs. Eddy writes in Science and Health (p. 149), "If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life,—because you have not obeyed the rule and proved the Principle of divine Science." On page 171 she clearly states, "Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free."

The truth of being is sublime because it is of God. It is a healing power because it reflects every quality of God's law of good. It lights up the human consciousness because it is of Love. It regenerates mortal thought and cleanses from all sin because it is spiritual.

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What Is a Christian Scientist?

W. W. GRISWOLD

OFTEN the question is asked, What is a Christian Scientist? A concise reply is, that a Christian Scientist is one in whose consciousness is developing the scientific understanding of God, good, and that the recognition of this omnipotent goodness, this divine Principle, constitutes all that he is, or has, or does. It is in fact the earnest endeavor of every consistent student of Christian Science to exemplify in his daily affairs the fact that he is in reality the child of the omnipotent, all-wise, and all-loving God, endowed with dominion over the things which come his way in the course of the world's operations.

In the first chapter of Genesis we are instructed that God created the heaven and the earth and all that therein is, and then made man in His own image and likeness and gave him dominion over all the things of the earth. It is also recorded in that same chapter that when God viewed the heaven and earth He had created, including the man made in His image and likeness, He declared them all to be "very good." Could we have a more positive assurance of our right to be superior to all the vicissitudes and circumstances which seem to produce discord in mind, body, or estate?

Why then are we burdened from time to time with the

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world's discordant conditions? It is simply because we do not come forward and accept in its entirety man's God-given inheritance of dominion over the things of the earth, which means freedom from sin, disease, limitation, and inharmony of every sort. Such conduct would make of us sluggards in the race. We must consistently and persistently strive to reach the goal of our God-given perfection and to occupy the position of dominion and effectiveness which rightfully belongs to all of God's children.

On page 148 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy says, "Christianity is the summons of divine Love for man to be Christlike—to emulate the words and the works of our great Master." What an enjoyable existence this present one would be if every one who desires to live rightly in the Christian Science way would make it the primary object of his life to strive continually in his daily affairs to live and work by this standard!



Problems Big and Little

CAROLINE LAURA HESSE

ALL too frequently we hear the argument put forward that certain forms of disease are more difficult to overcome, and that it requires a longer period of time and a greater understanding of Principle to overcome them, than those which seem to mortal sense to be minor ailments. Sometimes, at the beginning of the struggle to reach mental and physical freedom through Christian Science, the weary heart loses sight for the time being of the one Principle, and turns from proffered encouragement or the story of some wonderful healing with the impatient cry (in the case of a physical ill), "Yes, but my condition is so much more serious;" or, in the case of mental or moral discord, "Yes, but he did not have so much to meet, so much to contend with, as I have."

What a stride forward would be taken if all who are thus tempted to listen to error's lying testimony would read and follow to its logical conclusion the statement made by Mrs. Eddy on page 97 of Science and Health, where she says: "In reality, the more closely error simulates truth and so-called matter resembles its essence, mortal mind, the more impotent error becomes as a belief. . . . The more destructive matter becomes, the more its nothingness will appear, until matter reaches its mortal zenith in illusion and forever disappears. . . . The more material the belief, the more obvious its error, until divine Spirit, supreme in its domain, dominates all matter, and man is found in the likeness of Spirit, his original being."

What a flood of light is turned upon the darkness of fear and doubt by this illuminating statement. To those of us who have felt the healing touch of divine Truth, and who by following its teachings have been able to overcome even one seemingly small manifestation of discord, it should not be difficult to bring the above statement into practical daily application to all our problems. And then what becomes of that cry of discouragement over the trouble which seemingly is more serious than the one over which our neighbor has successfully demonstrated?

Applying the logic of reason to the belief in a certain process of the progression of physical ills, should not a supposedly malignant growth be easier to handle—if there can be any difference—than the first claim of a bruise, which according to the weight of mortal opinion may have caused the latter growth? And so on through the entire chain of dread beliefs which seem to hold mortal man in bondage, for in the final analysis are not so-called incurable diseases, speaking in the relative sense, nearer destruction and therefore still farther from possessing any reality or power than the early belief in a bruise or a slight cold? To overcome with divine Science any ill whatsoever, one must possess an understanding of Principle, God, an understanding that, as the "scientific statement of being" declares (Science and Health, p. 468), "there is no life, truth, intelligence, nor substance in matter." The application of this truth to the first manifestation of error should logically be the only step needed to prevent difficulties. If we can realize, through an understanding of divine Love, that the bruise or any minor ailment is a mortal illusion, that it does not in reality exist, and thus cause it to vanish into the nothingness whence it sprang, should we not also realize that the most dread and terrible belief—give it what name we will—is after all only a multiplication or an addition of many false beliefs, and that it is only more of an illusion than the minor ill? Is it not a false belief come nearer to destruction than in its earlier stages?

Let each one who feels that his ills are of a very serious nature, take a fresh hold on the Science of man's being, and realize that it cannot matter how sense-testimony may classify his ailments, since, as there are no evil realities in the one Mind, there surely can exist no shades of difference between them; and that while the discord may be seemingly slight or seemingly serious, no ill is ever in reality anything less or more than the one false belief, the one lie, that there is a power apart from God, good.

To grasp the fact that God is all-power, ever present, all knowing, is to meet and overcome either the so-called big problem or so-called little problem with equal readiness. Granting the true premise, that a false belief with its outward manifestation possesses no reality, because it is not of God, and that it can not, does not exist in the light of the true understanding of God as All,—this precludes absolutely the possibility of its having dominion over man, who is God's idea.

Make-believe

EMILY A. ASHCROFT

WE all know how fond most small boys are of playing at soldiers. We have frequently seen a band of little fellows being marshaled along by a boy, perhaps a little bigger than themselves, who is pretending to be a great general and assuming that officer's name and authority. The small boys are quite willing, for the time being, to be led by him and to obey his orders. They become so earnest in their game that it all seems very real to them.

A bystander watching such a scene finds plenty to amuse him, mainly in the total unlikeness of the acting to the real thing. The more familiar the onlooker is with the reality, the more absurd this futile attempt at imitation appears. He does not, however, grow indignant that an insignificant little person should assume the name, title, and powers of a general. Why? Because he knows it is all in fun, all make-believe. This little bit of acting does not interfere with the work of the real general. That goes on exactly the same as before, and in fact the original is totally ignorant of the existence of his imitator.

On page 212 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "The realities of being . . . and the origin of all things are unseen to mortal sense; whereas the unreal and imitative movements of mortal belief, which would reverse the immortal modus and action, are styled the real." Mortal mind is nothing but a would-be imitator of the divine Mind. As we watch the farce of mortal existence, if all would but see that mortal mind is no more the real governor of man than this self-constituted boy com-

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mander is the real ruler of armies, all could afford to be amused. A Christian Scientist has the means of gaining this point of view instead of being the willing follower of a fictitious pretender. God is totally unconscious of this self-appointed authority, mortal mind, because it does not exist in the all-knowing consciousness of God and is no part of His universe; hence error cannot countermand God's orders, alter His plans, annul His laws, or upset the harmony of His universe. The more familiar we are with God's universe, the more absurd and unreal will mortal sense testimony become.

What about those who are willing to be led by error? Sooner or later they will have to become dissatisfied with error's ways. Let us look again at the little band of boys. What has happened? Why, one boy has grown tired of pretending, declares that the game is silly, and remembers that his father is going to dig potatoes for their dinner, and he wants to help. Another does not want to lie still for five minutes, as the commander has ordered them to do; it is too tedious. Or again, perhaps the sense of commandership has become too strong for the little leader, and he is growing somewhat tyrannical. The boys' sense of justice is aroused, and, waking up to the fact that they do not really need to obey this leader, that it is only a game after all, they disband, and the illusion is ended.

So all will learn some day that they are free, though they come to this state of consciousness in various ways. One grows weary of the pettiness of mortal existence and desires to do something worth while. "Desire is prayer," Mrs. Eddy says on page 1 of Science and Health, and such a one's prayer will be answered when Christian Science enters his life and he realizes that instead of serving an unreal master he can really be a help to his fellows. Another, perhaps, is weary of waiting for the happiness which never seems to come. He has been educated to believe that we must wait till after death before we can be truly happy. At length he rebels, leaves the religion of his fathers, and goes to seek he knows not what. By and by he too will find the truth for which he is searching, and Christian Science will reveal to him the grand fact that happiness is spiritual and everywhere present now. Another finds the ruler of this world very tyrannical, ordering sickness, poverty, loneliness, and misery, and he tries to escape from this domination. Christian Science shows him the way. So at length the whole army of mortal mind will be disbanded, and God's reign of peace on earth will be established.

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[Written for the *Sentinel*]

"Life's burdens light"*

AGNES FLORIDA CHALMERS

"Each man shall bear his burden." This true word
Brought peace and joy one stressful eventide
After a day of toil. I plainly heard
Paul's message, and the flood-gates opened wide
To let in gratitude. "He shall rejoice
Within God's word alone." Again the voice
Of Truth brought consolation. Truly, Love
Was leading me in ways I knew not of.

"Each man shall bear his burden." Ah, the peace
Of trusting God alone in troublous hour,
Of talking, walking, praying,—taking these
Steps heavenward with Him whose only power
Is good. Each man his burden bearing, here
And now, with gentle fortitude and cheer,—
Each man rejoicing in God's word alone
Shall bear his burden till he reach Love's throne.

*Poems, p. 12.

Selected Articles

[Editorial in *Whiting* (Ind.) *Call*]

The lecture on Christian Science included in this issue of the *Call* adds a value to the number that can hardly be estimated. Those who shall fortunately become possessed of one of these extra copies containing this lecture will show great wisdom in carefully preserving it for future perusal and consideration. A movement of such scope and power as has been manifested by Christian Science is not to be lightly ignored or carelessly dismissed by any who would wish to be considered in any way informed as to matters pertaining to the spiritual and physical welfare and progress of the race.

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[Thorwald Siegfried in *The Winlock* (Wash.) *News*]

Many of your readers have been listening to the futile efforts of an evangelist, who attempted to persuade people to accept Christianity by convincing them that Christian Science, in which the world experiences again the redemptive work of the Christianity of the early centuries, is a work of the devil. In justice to the Christian Scientists of your community and in order that your readers may have definite information about Christian Science, I would like to have space for a few statements of fact about it.

First, Christian Science distinguishes between the real man, described in the first chapter of Genesis as created in God's image and likeness, and the earthy man, whose construction by the Lord God is described in the allegory which begins with the fourth verse of the second chapter. It points out that the latter is unreal, the counterfeit and opposite of the former; that humanity has quite generally believed itself to be of the nature of the earthy man, and accordingly has sought health and happiness in matter, where it does not reside.

Christian Science proves that man is really spiritual, godlike, now; that the belief that man is material is only a belief, nothing more. And, however unbelievable it may seem to one who has not applied Christian Science as taught in its text-book, "Science and Health with Key to the Scriptures," it becomes perfectly apparent when sin, disease, discord, and poverty vanish into vacuity. It must follow that human, material personality is of no avail in finding the kingdom of heaven, and that the human will or so-called mind, expressing itself in hypnotism and suggestion, cannot really heal anything. To be really effective, material man must "deny himself," as Jesus pointed out; he must become conscious of the everlasting union with and dependence on God of real manhood; he must learn to say, "I can of mine own self do nothing." This is the transformation which the Christ brings to human thought "by the renewing of your mind," as Paul phrased it.

Pride rebels at the self-abnegation of material personality demanded by real Christianity. Spiritual selfhood is the blessed substitute for self-assertive life in matter, typified by that earthy man already referred to, of whom the Scripture says that "every imagination of the thoughts of his heart was only evil continually." Mrs. Eddy finds the spring of that antagonism against Christian Science in unwillingness to exchange material pride for spiritual humility. On page 345 of Science and Health she says, "This thought of human, material nothingness, which Science inculcates, enrages the carnal mind and is the main cause of the carnal mind's antagonism."

Finally it may be said that any system which assumes that it knows exactly what man is,—that he is a material

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organism, and that this material organism is the image and likeness of God,—must end in confusion. Christian Science, on the contrary, discovers God, Spirit, as the only creator; it stands on the Scriptural declaration that the real man is made in His image and after His likeness, and therefore declares that this material personality is not man at all, but only a false belief about man; and that the real man is spiritual, like God, who is Spirit and Love. This correct knowledge of man heals the sick, as any one can prove by reading Science and Health for himself.

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[Charles W. J. Tennant in *Trowbridge* (England) *Advertiser*]

A letter from a critic, in which she states a few of the reasons why she does not consider Christian Science to be the true theology of Jesus, shows that she has completely misunderstood the teachings of Christian Science.

In order to understand what Mrs. Eddy means by the unreality of sin, disease, and death, it is necessary to observe that it is from the standpoint of the absolute that she is speaking. It will be acknowledged by all Christians that sin, disease, and death do not proceed from God, who is the only creator. They will agree with Habakkuk that God is "of purer eyes than to behold evil." They will therefore have to concede that there can be no absolute reality or being in anything of which God is not conscious. We are told that our Master came to destroy the works of the devil. Sin, disease, and death were the conditions he destroyed. Again, our Master has defined the devil as a murderer from the beginning, which "abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." From the relative standpoint, which is the point of view of the human or carnal mind, of course sin, disease, and death seem real. They are temporal phenomena which can never have any connection with the eternal reality of true being.

With regard to God being personal, Mrs. Eddy writes on page 116 of "Science and Health with Key to the Scriptures": "If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense."

Our critic says: "The Scriptures show that neither Jesus nor his apostles experienced healing, nor did any of the early church so far as the record shows, nor was this because none of them was sick." She seems to forget that Jesus had to heal his own hands and feet and side after the crucifixion. There is authentic historical record that the early Christians were able to raise the dead as well as heal the sick for some two hundred years after the ascension. Spiritual healing was a sign of spiritual understanding, and it is as requisite to a proper understanding of the theology of Jesus today as it was two thousand years ago. It will be remembered that when John the Baptist in his prison heard of the works of Jesus, he sent two of his disciples to inquire of him, "Art thou he that should come, or do we look for another?" Jesus' reply set forth the conditions by which the Christ should be known for all time: "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

Our critic says: "The gifts of healing were done in exceptional cases for the purpose of convincing the people respecting the church, and for the establishment of the church. Even Jesus himself did not heal all who needed aid." We are distinctly told in Luke that Jesus healed "them that had need of healing." We are also told that in one locality "he did not many mighty works . . . because of their unbelief." We cannot get away from the fact that the Christianity which preaches the gospel and heals the sick has much more resemblance to that of the Founder of Christianity than the forms which only attempt one half the command, namely, to preach the gospel. If our critic tries to argue that the command to heal the sick, in the sixteenth chapter of Mark, is an interpolation, she will have some difficulty in explaining away the command of our Master in John, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." On page 138 of Science and Health Mrs. Eddy writes: "Jesus established in the Christian era the precedent for all Christianity, theology, and healing. Christians are under as direct orders now, as they were then, to be Christlike, to possess the Christ-spirit, to follow the Christ-example, and to heal the sick as well as the sinning."

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[John D. Sherwood in *Tyler* (Texas) *Courier-Times*]

Our critic, after accepting without reservation all that a lecturer on Christian Science had said when defining God and God's attributes, demurs to the lecturer's statement that the records of creation given in the first and second chapters of Genesis are contradictions. Our critic contends that "the first chapter relates the fact of man's creation, the second tells how and of what he was created." Now let us examine the Scriptures, where we find in the first chapter of Genesis the record of the Elohistic creation, where God spake and it was so. Here it is recorded that divine Mind made all things spiritually; that God saw all that He had made, and pronounced His works "very good." Here it is recorded that God made man in His own image and likeness—in the image and likeness of infinite Spirit—and gave man dominion over the work of His hands.

In the second chapter of Genesis we find an account of the Jehovistic record of creation, where "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." No mention is here made which intimates that this creation was good; no record is made that the man of dust was given dominion. The second chapter does not contain the record of the spiritual creation; but rather does it give the record of a dream allegory,—the Adam-dream,—where everything seems to be upside down. Isaiah alludes to Adam in the admonition given by him, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" God is Spirit, and man in God's image is spiritual; but Adam was formed "of the dust of the ground," hence he was not the man whom God had made in His own image and likeness. St. Paul said, "Let God be true, but every man a liar."

Our critic says of the lecturer, "Then he told us that matter has no real existence." The lecturer had quoted a recognized authority who had denominated matter "a suppositional vacuum in a hypothetical medium," and had repeated the words of Mr. Balfour, former prime minister of Great Britain, who has said, "The material sciences are now explaining matter by explaining it away." God made all that was made; and since God, Spirit, is infinite, there is naught else beside Him; hence that which is called matter is not substance. It is but the phenomenon of mortal mind, —the suppositional opposite of infinite Spirit,—and there can be no reality in it, since to make a place for matter would necessitate displacing Spirit; but that is not possible, because infinite Spirit is omnipresence, and there is no room for matter outside of inexhaustible Spirit.

Our critic contends for the reality and existence of pain, sickness, and death. If this trio exist in reality, who made

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them? and if mortals believe that God made sin, sickness, and death, why did His Son come to destroy them? But St. John tells us, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." "The works of the devil" are not a part of the spiritual creation of the infinitely good God, who made all, and who pronounced "very good" all that He had made; hence the only conclusion left is that sin, sickness, and death are the errors of belief that have to be seen as errors and be overcome by an understanding of the truth. Christ Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

A Christian Scientist does not believe that heaven is a material place. Christ Jesus continually rebuked that erroneous belief. He said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you;" and on page 590 of Science and Health Mrs. Eddy defines the kingdom of heaven as, "The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme."

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[Henry A. Teasdel in *The Ogden* (Utah) *Standard*]

It seems difficult to comprehend how a Christian minister can spend his time trying to hinder the growth of a Christian religion because its exponents are not traveling the road to heaven that he is traveling and that he himself believes to be the right one. That one should do this in regard to Christian Science can only be accounted for by the fact that he lacks understanding of its teachings. If he were acquainted with many Christian Scientists, the lives they lead would be an object-lesson to him and would cause him to investigate more closely to find out what it is that makes them healthier, happier, and more contented than they had heretofore been.

Our friend does not distinguish between the spiritual man made in God's image and likeness and the Adam or mortal man. He takes exceptions to a published report of a Christian Science lecture recently delivered in Ogden where the lecturer stated: "We cannot imagine a sick God, and therefore man cannot be sick." God is Spirit and consequently is not subject to the ills of the flesh; neither is the spiritual man, the man made in His image and likeness. This is the man referred to in the lecturer's statement and not the mortal or sinning man who suffers for his sins.

Our friend further says: "Many refined and cultured people of the churches have thus been misled," and "the trick in his reasoning becomes the trap for many." Perhaps so, according to this critic's view, but is it not reasonable to suppose that the class of people he refers to would be sufficiently educated to be equally capable of discovering that trap, if there were one? And again: "Their training has been Bible training; now they are taking the *Quarterly*. Their training has been to a life of prayer, but now they follow the teachings of Mrs. Eddy, who says that 'prayer to a personal God is a hindrance.'" One half of the Lesson-Sermon is composed of Bible references, so that if the *Quarterly* is used their Bible training is greater than ever before. Christian Science teaches us to pray aright so that prayer may be answered. Such prayer is not offered to a material, personal God. We read in John, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Christian Science does not deny that mortal man can suffer affliction, but it does deny that God sends affliction or uses it for man's betterment. Affliction is frequently caused by wrong thinking and wrong living, and it is cured when these are corrected. It is unwise to speak slightingly of the healing power of Christian Science, for there are many thousands of living witnesses as to its efficacy. Science is the law of God, and on page 22 of "Miscellaneous Writings" Mrs. Eddy says: "That Christian Science is Christian, those who have demonstrated it, according to the rules of its divine Principle,—together with the sick, the lame, the deaf, and the blind, healed by it,—have proven to a waiting world. He who has not tested it, is incompetent to condemn it; and he who is a willing sinner, cannot demonstrate it."

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[Robert S. Ross in *Cornwall Press*, Cornwall-on-Hudson, N. Y.]

Real Christians cannot entertain thoughts of evil, because Christian thoughts are derived from God alone, and He knows no evil. If professed Christians entertain thoughts of evil and hate, and voice unkind utterances toward others, they are not thinking God's thoughts; they are believing in the presence and power of more than one God or intelligence, thereby forfeiting their right to be called Christians. Christian Science is the Christianity taught and practised by Jesus of Nazareth two thousand years ago, and established in this age through the book "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This is the Christianity which a woman evangelist attacked in her sermon in a building dedicated to the cause of "on earth peace, good will toward men."

The world will some day admit that Christianity is a thing of the heart as well as of the head. It will see that he is the best Christian who does the most good in the world, irrespective of creed or dogma. Jesus did not point out that true discipleship could be measured by the tenacity of one's belief about his teachings, but by one's ability to put these teachings into practice. Hear these words: "He that believeth on me, the works that I do shall he do also;" again: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

If the critic had studied the Christian Science text-book instead of the writings of those aiming to disprove its merit, I am sure she would have found in it only that which is in harmony with the Sermon on the Mount. At the present time she is not in fact attacking Christian Science, but that which she believes Christian Science to be. The writer submits that it is the sacred duty of the minister of the gospel to turn his flock into the path of truth, not out of it.

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[Written for the *Sentinel*]

His Friend

SAMUEL JOHNSTONE MACDONALD

My friend is not in height or weight,
In figure, texture, color, gait,
Or beauty which may charm the eye
Yet swiftly as a shadow fly;
But in the grace his words imbue,
Compassion gentle as the dew,
Fidelity which cannot fail,
As needle true through every gale.

My friend is Life and Love and Truth
Reflected in abiding youth
Which ne'er may alter or decay,
Degenerate or pass away;
For, held forever strong in Mind,
By Truth from falsities refined,
He lives—the Father's witness bright,
An earnest of supernal light.

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Editorial

The True Christmas

ALTHOUGH the twenty-fifth day of December is now annually celebrated by Christian nations the world over as the birthday of Christ Jesus, there is in reality no authentic information as to the precise date of his earthly advent. As a matter of fact it was not until several centuries had elapsed that, as a compromise to the diversity of opinion and custom which hitherto had assigned various dates between Nov. 17 and May 20 as the day of Jesus' nativity, what we know as Christmas day was finally agreed upon by the church authorities as the day to be celebrated.

All this goes to prove that what the world from year to year is celebrating as a religious festival is simply Christendom's own concept of that for which the Founder of Christianity stands in the history of the world. Dating from that first Christmas day, when the three wise men came with joy and thanksgiving to offer their treasures of "gold, and frankincense, and myrrh" to the babe so humbly cradled, Christmas, irrespective of any Christian or religious sense, is at least theoretically associated with ideals of kindness, affection, charity, hospitality, and good cheer. These are Christian virtues, and to the extent to which they are practised at this or any other season the world is helped and made better; but even these do not represent all that Christmas means, nor are they the sum total of Christianity.

On Jan. 2, 1898, in her Communion message to The Mother Church for that year, Mrs. Eddy wrote: "Beloved brethren, another Christmas has come and gone. Has it enabled us to know more of the healing Christ that saves from sickness and sin? Are we still searching diligently to find where the young child lies, and are we satisfied to know that our sense of Truth is not demoralized, finitized, cribbed, or cradled, but has risen to grasp the spiritual idea unenvironed by materiality?" (Miscellany, p. 122.) In these few words our Leader turns our thoughts from the material sense of Christmas, with its barter and exchange, its "mortal, material, sensual giving . . . merriment, mad ambition, rivalry," to the "quietude, humility, benevolence, charity," in which she loved to observe this holiday, letting, as she expressed it, "good will toward man, eloquent silence, prayer, and praise express my conception of Truth's appearing" (Miscellany, p. 262). Mrs. Eddy goes on to explain the difference between "the birth of a human, material, mortal babe" and the coming of the Christ to human consciousness, which is the true Christmas.

It is of great importance to Christian Scientists that Christmas shall mean to them a perpetual festival, the constant recognition of Christ, Truth, the spiritualization of thought and desire, and that it shall be a daily and hourly rather than a yearly experience. To Christian Scientists the questions asked by Mrs. Eddy in the message from which we have quoted are most important, and the answers we make to them will tell of our progress heavenward or our descent earthward. If we can truthfully answer "Yes" to both questions, we may well feel encouraged and exalted; but if the answer is "No," then the only course for us is to renew our faith and redouble our efforts, and putting aside all doubt and discouragement, "press toward the mark for the prize of the high calling of God in Christ Jesus," as did Paul.

Paul knew that the promises which Christ Jesus had made to his followers were capable of fulfilment, because he had seen many of them fulfilled; and so it is with Christian Scientists today. They have witnessed, they have even borne a part in the fulfilment of that wonderful declaration, "He that believeth on me, the works that I do shall he do also," for in this age as in Jesus' day the sick are healed, sinners are reformed, and to the poor the gospel is preached. Because man is the image and likeness of God, infinite Mind, he is in reality as perfect as is God Himself, and through the true understanding of this perfection we may realize the "*happy Christmas*" of which Mrs. Eddy speaks on page 263 of Miscellany, "a feast of Soul and a famine of sense,"—the forever coming of the Christ to human consciousness.

ARCHIBALD MCLELLAN.

Mother and Child

CHRISTMAS tells the story of a mother who loved so deeply and divinely that her babe became the Wayshower for the world. She drank of the pure well of that love undefiled which springs from the very rock of Truth itself. She found the great source from which is supplied the river of life, the gentle rain from heaven and the dew which jewels even human affection. This woman knew intuitively what the beloved disciple later put into writing, that "God is love," and her child therefore grew in wisdom and strength until he overcame the enemies of love and ascended triumphantly to the Father-Mother.

In the ascending scale of spiritual awakening the Christian Scientist seems to reach first the concept of the child rather than that of the mother. The conclusion is soon reached that man is the child of God, and with it comes the supreme sense of protection and the baptism of purification. This is the experience when human thought is led to "where the young child was," which Mrs. Eddy interprets on page 191 of Science and Health as leading "even to the birth of a new-old idea, to the spiritual sense of being and of what Life includes." Later perhaps comes the perception of the motherhood of God to complete the concept of divine parentage, and with this the vision of the Apocalypse which symbolizes generic man by "a woman." Thereafter a new mantle of tenderness and fearlessness clothes the advancing Christian and protects him from the sting of death.

Without love there can be no joy, no fruition, no song, no healing, no harmony, and no health. The Scientist soon learns that man's true career can only flourish in the atmosphere of love, just as the counterfeit Adam begins and ends in fear. The Scientist recognizes that his treatments must leave his patients with love; that his mornings dawn in its effulgence, and his twilights are tremulous with its beams. He learns that without love he cannot face the world, the flesh, and the devil, neither the condemnations of the Pharisees nor the subtleties of treachery.

What though the concept of love may at first be far from scientific, much mixed with material belief, tinged with self, and narrowed by personality; if it be the best one has, let it not be stamped out with will-power, crushed or suppressed by bigotry, or ostracized by ecclesiasticism. Let it rather be transformed by the renewing of the affections. Love abhors a vacuum. Better the reaching out for love than no love at all; then, when divine Love comes to humanity, it will not find an unreceptive void and turn away in sadness from the awful emptiness. Let it be known that every act of lowliest kindliness begets more love and brings the divine blessing. Not a single one of the many activities for which the Christian Science movement calls, can be performed without love, charity, and compassion. The dry pedantries of scholastic theology and its barren intellectualism cannot act the Samaritan to those who have fallen among thieves. The

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utmost efficiency, the most approved system, the keenest wit and worldly astuteness, are but chaff when blows the zephyr of a single thought of love. Not even Moses' ten commandments can save and heal unless the law is tempered with the love of Jesus' Christian gospel.

On page 108 of Science and Health Mrs. Eddy writes of "immortal cravings," and quotes the expression, "the price of learning love." In deep humility the advancing Scientist accepts this task of "learning love," and stands ready to pay "the price" if it be demanded. But let it not be said that those who refuse to learn love can cause those who are learning it to pay this price into their own empty treasury, or to exact of them the "pound of flesh," or punish them for their mistakes, or prevent them from repenting by numbering them among the so-called fallen.

Yet when the account is drawn and values measured, who has really received the most? He who, entrenched in the world's approval, has forgotten or perhaps never known how to love, or he who, stumbling through the night, nevertheless follows the star and at last finds the house where abides "the young child with Mary his mother"?

WILLIAM D. MCCRACKAN.

True Observance

As the Christmas season approaches, many beginners in Christian Science ask how it should be observed,—whether the festivities, gift exchanging, and all the traditions of the past should be set aside, and if so what should be put in their place. Here it may be observed that those who have studied Mrs. Eddy's writings for a number of years find in them the best and broadest instructions as to how the most good can be gathered from the Christmas season, as well as from all others.

With the aid of the second concordance to our Leader's writings, we may find a number of truly helpful and inspiring statements respecting Christmas; and in all of them we discover as an undertone the gentle counsel given on page 485 of Science and Health, namely, "Emerge gently from matter into Spirit." This does not of course mean, as some may imagine, that we are to emerge haltingly, with a backward look over the past, as in the case of Lot's wife; but that we should advance with due consideration for the faltering steps of others, of those who have only begun to look into Christian Science as well as those who still believe that life, substance, and intelligence are dependent upon matter, and happiness upon material things.

On page 261 of Miscellany Mrs. Eddy tells us that "the full supply of juvenile joy" is not to be stinted, but she warns parents against the danger of the Santa Claus myth, because of the need that we "mold aright the first impressions of innocence." This recalls the experience of a mother who was becoming interested in Christian Science, when her little daughter returned from the Sunday school of another church and told wonderful tales of Santa Claus which had been given out there. The mother at this point felt that the child's budding faith should rest on something better than a myth, and so she told her that these stories had no foundation in truth. The child's distress was very great, and she tearfully asked if all she had been taught about the nativity of Jesus was just the same as the Santa Claus story. The mother of course explained to her the great difference between these, and showed her that the appearing of Christ Jesus meant the working out of the world's salvation from sin, sickness, and death; that the divine idea represented by Christ Jesus was too far above the mortal plane ever to have been conceived by mortal mind, that it was the revelation of God and His idea; so the child was comforted, and Christmas had for her a new and wonderful meaning.

It goes without saying that under Mrs. Eddy's teaching Christian Scientists have grown away from the mere exchange of gifts at Christmas time, and their giving has been more after the manner indicated by the prophet Isaiah, who bids us "to loose the bands of wickedness, to undo the heavy burdens, . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house." This is followed by the assurance, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Of course the children in Christian Science families must be taught the same truth which blesses their elders, and to find their chief joy in giving even more than in receiving. They should also understand that Christ Jesus came to teach us that in spiritual things was to be found the joy of true living, and the real joy of Christmas.

One Christian Scientist recalls a Christmas day some years after she had come into Christian Science, spent alone with God and herself, the members of her family all being at a distance. It was made the occasion of some deep introspection; and numerous old beliefs of past grievances which had been hidden from sight were taken out and canceled by Truth. Her indebtedness to divine Love was also taken account of as never before, with the result that boundless gratitude gave new inspiration to the outlook upon a new year. With it all came deeper and truer gratitude to our beloved Leader and to all who were faithfully following her teachings, and this made the joy of Christmas something which encircled with its light and gladness all the year.

ANNIE M. KNOTT.

An Announcement

THOSE wishing to contribute to either or both of the funds described in the article "Looking Forward," which appeared in the *Sentinel* of Dec. 2, 1916, may send remittances to the Treasurer, Adam H. Dickey, 236 Huntington Avenue, Back Bay, Boston, Mass., indicating whether the amount is to be applied to the fund for the purchase of additional real estate or for the Christian Science Benevolent Association.

The following excerpts from letters already received are indicative of the willingness and promptness with which the field are responding to the opportunity which has been offered them:—

"I will send my mite to the cause. I am eighty-six years old and have no income to depend on, but want to do a little for the cause of God; so accept this, please."

"The *Sentinel* bearing date of Dec. 2 has just come, and the article 'Looking Forward' was the first I read. My first thought was one of deprivation that I could not send a generous contribution immediately. Next I thought, 'If every Christian Scientist would send, now, the sum he or she could honestly give, the amount would be completed before another issue of the paper; while if each waits to have more in hand, the argument of procrastination will become operative.' In line with this I am joyfully sending the enclosed one dollar, and will send more as I have it."

"Enclosed is check for five dollars, to be used as follows: Mrs. Eddy's Memorial Fund, one dollar; War Relief Fund, one dollar; Benevolent Association Fund, two dollars; Real Estate Fund, one dollar. It is an expression of gratitude for the unnumbered blessings which have come to me through the understanding of God as taught me from reading 'Science and Health with Key to the Scriptures' by Mary Baker

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Eddy. And it is a joy and privilege to feel that, though the amount is not great, each of us has his place in the perfect whole and by withholding because of the smallness, I would not only limit my own supply but that of the whole church of which I am a branch."

"Only a dollar, but lots of love with it."

"Ever since 'Looking Forward' appeared in the *Sentinel* I have been counting anew my debt to divine Love, as revealed to me through the teachings of our beloved Leader. The enclosed check for one thousand dollars is sent in grateful acknowledgment of the debt and of my earnest desire to cooperate with the Board of Directors in this matter. I leave with you the decision as to whether this amount shall be applied to one of the purposes indicated in the article or to both."

"The following resolution was adopted at a special business meeting held this evening:—

"Whereas, a glorious opportunity has been offered to the Christian Science field to unite in a mighty demonstration of love and gratitude, and whereas we know that unlimited good will come to the Christian Science movement and to us individually by swift, joyous obedience to this call, therefore,

"Be it resolved, that we, the members of Fifth Church of Christ, Scientist, Chicago, Ill., in business meeting assembled, extend to The Christian Science Board of Directors of The Mother Church our appreciation of the wisdom of their action, and pledge to the work of the Christian Science Benevolent Association, and to the fund for the purchase of real estate, as specified in the editorial in the *Christian Science Sentinel* of Dec. 2, 1916, the sum of twenty thousand dollars; such sum to be raised by the voluntary subscriptions of the members of this church as an expression of our thanks to God for the revelation of infinite Mind which is constantly being manifested to us."

"The article in last week's *Sentinel*, 'Looking Forward,' brought great joy to a vast number of people I feel sure, for it opens up a channel of usefulness not only much needed but of opportunity for service to those who will be glad to give. I am enclosing a check for one hundred dollars, and if needed will try to give more."

"We desire to express our appreciation of the article 'Looking Forward,' and our gratitude for the opportunity given us to contribute our mite of 'love currency' for the purposes designated in that article. Please accept the enclosed check for one thousand dollars and divide it equally between the two funds. Let me add that we do not look upon this as from us, but as from the one Giver."

"In acknowledging with gratitude your editorial in the *Sentinel* of Dec. 2, regarding the great progress of the Christian Science movement, we deem it a privilege to cooperate with you in this work of securing additional real estate, and of establishing the first institution of the Christian Science Benevolent Association. Knowing this will be a blessing to all mankind, we are pleased to enclose our check for two hundred dollars,—one hundred for each fund."

"The *Sentinel* for this week with the article 'Looking Forward' has just been received, and I have read with interest and joy this message to the field. I am enclosing herewith twenty-five dollars. I am grateful for this opportunity to give expression to my joyous and heartfelt thanks to our heavenly Father for His loving-kindness and merciful goodness. I know I will be able to do much more, but I am impelled by divine Love to send this response at once."

"We rejoice in your announcement to the field—'Looking Forward.' It is our desire to contribute five dollars a month for the purposes set forth in your statement, and we enclose herewith our first instalment. We take this opportunity to express anew our allegiance to the cause of Christian Science as established by our revered Leader, and to its government as reposed in The Christian Science Board of Directors."

"First Church of Christ, Scientist, Cleveland, Ohio, desires to notify The Christian Science Board of Directors of the action taken at its members' meeting held Monday, Dec. 11, pledging ten thousand dollars in response to the call in the *Sentinel* of Dec. 2."

Among the Churches

Current Notes

SALIDA, COL.—We are a small band of workers in a city of some five thousand inhabitants. The *Monitor* has been placed in the Elks Home, the Sherman House, the Palace Hotel, the high school, and the public library, the *Sentinel*, the *Journal*, and the *Herold* in the library, and all the periodicals in the railroad station. Altogether there are sent out from this reading-room between four hundred and six hundred pieces of literature each month. At the semiannual business meeting of the church last July it was reported that in the first half of 1916 there were sent out 657 *Sentinels*, 86 *Journals*, 17 *Herolds*, 2439 *Monitors*, 32 *Quarterlies*, and 77 pamphlets.—*Correspondence.*

MCMINNVILLE, ORE.—The new church edifice of the Christian Science Society of this city, located at the corner of North D and Pine Streets, will be opened to the public Sunday afternoon. The building is 42 by 50 feet, and the auditorium has a seating capacity of one hundred and twenty. The cost will be approximately four thousand dollars.—*McMinnville Register.*

ROCHESTER, N. Y.—The new edifice erected by First Church of Christ, Scientist, at East Avenue and Prince Street, begun in October, 1914, is nearing completion. It is expected to be ready for occupancy before Jan. 1, 1917. The building will cost two hundred thousand dollars and the auditorium will seat one thousand persons.

Rochester Herald.

The Lectures

Ventura, Cal.

Judge Merle J. Rogers of the superior court in introducing Ezra W. Palmer, who lectured on Christian Science at Dixon Theater, said in part:—

The chairman of the committee having in charge the arrangements for this afternoon's meeting knew perfectly well, when he requested me a few days ago to introduce the speaker upon this occasion, that I am not a member of the Christian Science organization or a believer in its doctrines. Being assured, however, that such membership or belief is not essential to qualify one to act in this capacity, I readily consented to do so; for I recognize and rejoice in the fact that we live in a nation which enjoys religious freedom,—a nation in which each individual has the right to worship the Supreme Being in such manner and to such extent, and to attribute to Him such qualities and manifestations, as the judgment or conscience of the individual may dictate. I rejoice too that we live in an age of tolerance,—an age when people do not cease to be friends merely because they do not see these great questions alike.

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Though not a Christian Scientist, I am, as it seems to me every one should be, deeply interested in the subject, and in common with every one else I have been especially interested to note the remarkable growth of this cult or system, and the high character, culture, and intelligence of many of its adherents. Holding myself open-minded, willing to hear and to learn, and carefully to weigh and consider, and earnestly to seek the truth, I trust I shall always have the courage to follow the truth wherever it may lead, when once believing that I have found it. So I am personally glad to have an opportunity, with you, to learn of Christian Science from one authorized and qualified to teach and to explain it.

Correspondence.

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Cleveland, Ohio

A lecture under the auspices of Fourth Church of Christ, Scientist, was delivered by John W. Doorly. The first reader, Arthur W. Marriott, 2d, introduced the speaker as follows:—

Mortal man believes that everything he understands is capable of being used for both good and evil. He believes that the applied sciences can be used with certainty to produce the comforts he desires, and that with the same degree of certainty they can be used to produce the most awful discord and misery. He believes that the goodness of nature is capable of bringing comfort and discomfort; that a beautiful flower which delights his eye can at the same time bring disease and suffering. He believes that, even if a thing does not have an apparent evil application, too much of any good thing plays havoc with peace and contentment. In short, mortal man believes that nothing is of itself absolutely good; and when in misery and suffering he turns to religion for help, he finds even there the same idea in a God who is pictured at one instant as loving and saving His children, and in the next as punishing and destroying them in the utmost fury. So that even evil itself has been excused on the ground that an incomprehensible though wise God has permitted it for some good purpose. Not so taught Jesus, who said, "A good tree cannot bring forth evil fruit." Christian Science has come to this age to combat this belief in the confusion of good and evil; to proclaim God unchangeable and eternal good, who sends no evils but who heals all our diseases and comforts all our sorrows. This expression of the Christ is thronged by the multitude here today just as it was centuries ago on the shores of Galilee; and so it will ever be.—*Correspondence.*

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New York, N. Y.

The remarks of Warren C. Klein, first reader of Second Church of Christ, Scientist, in introducing William W. Porter, who lectured on Christian Science, were as follows:—

The constant cry of mankind is for health, happiness, and progress. Christian Science, discovered and founded by Mrs. Eddy, is restating the message of the Master, and is proving to the world, as did Jesus, that perfect health, genuine happiness, and true progress are achieved only through the spiritual understanding of God and the practical daily exercise of faith, hope, and love.

The message of Christian Science is definite and clear, and is directed to all humanity. It is wholly beneficial and wholly constructive. For proof of these assertions it points to the works that have been accomplished. To the honest doubter it replies in the same language as that used by Christ Jesus in his famous answer to the query of John the Baptist, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." More than all else, Christian Science can and does assist the individual to live a happy, healthful, and progressive Christian life here and now.—*Correspondence.*

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Kansas City, Mo.

Z. R. Moorman's introduction of Virgil O. Strickler at the lecture on Christian Science given under the auspices of Fourth Church of Christ, Scientist, in Gladstone Theater, was in part as follows:—

Two thousand years ago, in the hills of Judæa, Jesus promised the world a Comforter. It is evident that this Comforter was not to have a mortal form, for Jesus stated that He should abide with us forever,—"even the Spirit of truth." Today, out of the wilderness of doubt, fear, and tribulation, many are asking of Christian Science, "Art thou he that should come?" Christian Science answers in the words of the Master, "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

Christian Science offers you no new God, but a new conception of God, who is "the same yesterday, and today, and forever." It comes reaffirming the words of the lowly Nazarene, "I am not come to destroy, but to fulfil." It seeks not to impair your faith in the power and presence of God, but to increase it. It seeks not to destroy your love and reverence for the Holy Bible, but rather to enable you to demonstrate and confirm the promises therein contained. It comes to open the door of the human understanding, that we may enter into "the glorious liberty of the children of God," where we may "abide under the shadow of the Almighty;" to give a consciousness wherein we may realize the truth of the psalmist's assurance, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—*Correspondence.*

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

ARKANSAS—Little Rock: John Randall Dunn, Palace Theater, 3 p.m., Dec. 31.

CALIFORNIA—Los Angeles (Ninth Church): Prof. Hermann S. Hering, Church Edifice, 430 South New Hampshire Avenue, 8 p.m., Jan. 5.

CANADA—St. John, New Brunswick: Edward A. Merritt, Imperial Theater, 3 p.m., Dec. 31.

IOWA—Centerville: John Randall Dunn, Drake Avenue Theater, 8 p.m., Jan. 4.

KANSAS—McPherson: John Randall Dunn, Opera House, 8:15 p.m., Jan. 2.

KENTUCKY—Middlesboro: Virgil O. Strickler, Court House, 8 p.m., Jan. 4.

Winchester: Virgil O. Strickler, Opera House, 8 p.m., Jan. 5.

MISSOURI—Mexico: Frank Bell, Church Edifice, 223 East Promenade Street, 8 p.m., Jan. 5.

Webster Groves: Virgil O. Strickler, Monday Club Hall, Cedar Street and Maple Avenue, 3 p.m., Dec. 31.

NEBRASKA—Lincoln: William R. Rathvon, Church Edifice, Twelfth and L Streets, 12 noon, Jan. 3, and 8 p.m., Jan. 4.

Omaha (First Church): Ezra W. Palmer, Church Edifice, St. Marys Avenue and Twenty-fourth Street, 8 p.m., Jan. 4 and 5.

OREGON—Dallas: Paul Stark Seeley, Orpheum Theater, 3 p.m., Dec. 31.

TENNESSEE—Memphis: Virgil O. Strickler, Church Edifice, Dunlap Street and Monroe Avenue, 8 p.m., Jan. 1 and 2.

WASHINGTON—North Yakima: Paul Stark Seeley, Masonic Temple Auditorium, 8 p.m., Jan. 4.

WEST VIRGINIA—Wheeling: Frank Bell, Court Theater, 3 p.m., Dec. 31.

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Testimonies of Healing

I feel it both a duty and a privilege to add my testimony to that of the unnumbered thousands who have received healing and other blessings through Christian Science.

Some years ago my young son surprised me by returning from school in the middle of the morning session. One look at his face, however, told me that he was feeling very ill, and as there was at that time an epidemic of scarlet fever in his school, I had no doubt as to what had been in his teacher's thought when she hurried him home. For a moment I was terrified; then I determined to send for a friend who is a Christian Science practitioner, and put the case in her hands.

When this lady arrived, the child was in bed, his face flushed with fever, and he was getting delirious; but after she had sat silently beside him for some time, to my wonderment and joy I saw the unnatural color fading from his face, and his eyes regained their normal expression. Soon the delirious raving ceased, and he fell into a peaceful sleep. The same afternoon he got up and dressed, declaring himself to be all right, and that was the end of what I feel sure would have been a serious illness had it not been for the blessed salvation wrought by Christian Science. That I was not alone in this belief was evidenced by his teacher, who would not allow him to return to school for the remainder of the week, she was so positive she had sent him home ill with the dreadful disease.

Several years later the same boy was taken violently ill after eating ice-cream at a small shop where the cream was doubtless stale and, to mortal sense, poisonous. By morning his appearance was alarming. I again called for help in Christian Science and another dear friend and practitioner came to us. She remained several hours with the boy, but very shortly all nausea had left him and he fell into refreshing sleep, from which he awoke well and asked for food.

I need hardly say that for these and other deliverances from evil I am deeply thankful to divine Love and grateful to the Discoverer of Christian Science.

MARIE H. FROHMAN, New York, N. Y.

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It has been nearly seven years since I began the study of Science and Health in connection with the Bible, and I am thankful to God for the benefits which I have derived thereby; both spiritually and physically they have indeed been wonderful. During many years previous to the time that Christian Science was presented to me, I had been in poor health almost constantly, although able to keep upon my feet. About two years before coming into Science a great sorrow came suddenly into my life, seemingly without a moment's warning, and the shock was so great that I was eventually overwhelmed with a complication of diseases from which my physician and relatives had little hope of seeing me recover. As I grew better my thoughts were awakened and I began to read the Bible and ponder its meaning. Although I had been brought up religiously and had read the Bible faithfully, I could not unravel the meaning of the greater part of it.

About six or seven months later I was again taken suddenly ill and was treated by four different doctors, two of these being considered especially fine. Three of the doctors who examined me pronounced my trouble an abnormal growth. I underwent several different kinds of treatment, but was finally told I must submit to an operation or I would never be well. I had made all arrangements for the operation, but just a few days before the date set for it a friend spoke to me of Christian Science. I knew nothing whatever of this teaching, but she told me of the healing of her sister's child, and she herself reflected such a sunshiny life that I decided at once to have treatment, being as much in need of something to brighten my life as I was of physical healing.

The following evening I went to see a practitioner, and as it was just about time for the Wednesday evening meeting she asked me to accompany her to the service. On our return she gave me a treatment, and I cannot explain the sense of peace and joy that came into my life from that first treatment. I had been suffering also from bowel trouble, but this was instantaneously overcome, and I experienced such relief in every way that after one week's treatment I felt that I was well. Being in Chicago at that time, I hastened to Omaha, where my mother lived, to tell my family the good news. The practitioner gave me one or two absent treatments to assist me in finding employment, which was soon done. After that I had no help and was not among Scientists for two years or more, but I had purchased a copy of Science and Health before leaving Chicago, and this I read constantly.

The growth had not disappeared, but so little discomfort was experienced that I paid hardly any attention to it, as my general health was so much improved. However, after quite a severe fall which seemed to aggravate this condition, I was compelled to ask for help from a practitioner. Treatment was given me for nearly three weeks, and during this time the growth entirely disappeared. Although during those three weeks I had conditions to meet which under a physician would have compelled me to stay in bed, through Christian Science treatment, which gives strength to the weak, I was able to be at the office every afternoon with my husband and to assist him as usual.

These are only a few of the many benefits I have derived from Science. There have been many other physical healings and I have been helped through many difficult problems. My mother and sister also have experienced some wonderful healings. I am learning the lesson of love and forgiveness. My husband always attends the lectures whenever the opportunity presents itself. For all this I am indeed grateful to Mrs. Eddy, who so unselfishly spent her life to benefit humanity.—ESTELLA BELL, Sheridan, Wyo.

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[Translated from the German]

It affords me great joy to tell of the healing which I have experienced through Christian Science. A few years ago I contracted a disease of the right hand as the result of an accident, and the thumb became very much swollen. I held a position at that time which required me to use my hand, the condition thereby becoming aggravated. Although I bathed my hand every three hours, the pain grew more and more severe. I now felt I must seek medical aid, and the physician pronounced the trouble tubercular gangrene in the severest form. An incision was made and the discharge removed, but as it quickly returned, the physician said that the finger would have to be amputated. He intended to operate at once, but to this I would not consent, for I thought there must be some other and better remedy. I immediately went home and then tried another physician, but the verdict was the same. Five different physicians saw me, but none of them would give me any hope, as the arm by this time had become swollen and the diseased condition had reached the shoulder. Almost a year had elapsed since the trouble started, and both the pain and the thought of probably losing my arm drove me to despair.

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It was then that a dear relative called on me and asked me to attend a Christian Science service with her. She said she knew that I could be healed, and asked a practitioner to take the case. I consented, and behold the wonder!—the pain decreased instantly, and we went home filled with joy and gratitude. The fingers, which presented a very bad appearance as a result of the long standing disease, gradually became normal, and the affection with attendant swelling of the arm yielded completely. There has been no relapse since.

For the great help and all the good which I have received through Christian Science I am most deeply grateful to God, and thankful to our revered Leader, Mrs. Eddy.

FRAU MARIE BOSSHARD, Attikon, Ct. Zurich, Switzerland.

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Seven years ago Christian Science found me on crutches with sciatic rheumatism. I had been given up by two doctors, who said my only hope was an operation, but that it might leave me a cripple for life. Even with crutches I could not walk without great suffering. Driven to despair, the thought of self-destruction was fast getting the mastery of me, when Christian Science brought the truth. In three treatments the pain had gone, and the fifth day I walked two and a half miles without crutches, pain, or trouble of any kind. Shortly afterward I went back to work. Since then I have had my eyes burned accidentally with lime and my throat burned with ammonia, each case seeming to be very severe; but a few absent treatments helped me quickly.

In the fall of 1914 I was taken ill with hard chills and pain in the right side. Friends thought I would pass on, and for legal reasons a doctor was called. He summoned another doctor for consultation, and they both pronounced the ailment an acute attack of appendicitis and said that an operation must be performed at once; but I refused to undergo it, knowing that God could be trusted to do more than the knife or doctors, and again Truth did its perfect work. May my life show my gratitude and love for what Christian Science has done for me and mine, and may my mental sight behold always the perfect man, made in God's image and likeness.

HENRY S. WILLIAMS, Canton, Ohio.

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With the earnest desire to help others who may be unable to see the truth clearly, I want to tell what God has done for me through Christian Science. One day when I was closing the door of a safe my hand got caught and the nail of the thumb was broken and the thumb badly bruised. The shock was so severe that I lost consciousness. My son, a physician, feared a collapse, as my heart was very irregular, so called in another physician to avert if possible serious heart failure; but in spite of all the care given me I grew steadily worse. The heart was said to be enlarged and the kidneys in a bad condition, performing hardly any functional work, while chronic appendicitis and a paralyzed right side left me almost unable to walk.

The doctor, who came each day and oftentimes twice a day, tried to keep me comfortable by giving strong medicines, but life seemed worse than death and I longed for rest in any way. Another doctor, a specialist, told my people that I might live a few days, but hardly longer, as it was impossible for any one whose heart was in such a condition to live any length of time. I survived this, however, and a great deal of time was spent at a certain sanitarium.

Everything possible was done for me there, but without avail. It seemed to me, and to those about me, that I had all one human being could bear. When my eyesight failed, I was in despair and could see no ray of light, because I did not then know that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). My son, always faithful in his care of me, was suddenly taken very ill, and thus my last prop was removed. There seemed no further use of living, for I knew that medical science could help us not at all. A friend who heard of my distress came to see me and told how she had been marvelously helped through Christian Science. As a last resort a practitioner was called, with the result that I became well within an hour. I have been in normal condition ever since.

Each day I prize Christian Science more and more, and am grateful to our dear Leader, who made the way plain for all to follow. I am happy and content to realize how Christian Science can be taken into the little cares of every-day life and help one to come out victorious and glad for the many blessings that are for all.

MRS. EDWARD H. ROOS, Buffalo, N. Y.

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I write this testimony to express my deep gratitude for what Christian Science has done for me. For eight years I had suffered from internal pains. One day I picked up a copy of the *Journal;* on it was written a verse from Deuteronomy: "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them." I felt as if I had been lifted up. I opened the periodical, and after reading some testimonies of healing said that if Christian Science could heal these people, it would heal me.

At the first opportunity I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and started to read it carefully. In less than a week all my pains had disappeared. It seemed too good to be true, but I have since found out that nothing is too good to be true. The spiritual uplift was far greater than the healing. Rheumatism has also been overcome. I had the most severe pains in my back, and could hardly move. Four treatments were given me by a practitioner and I have had no return of the trouble. That was several years ago. I have also experienced instantaneous healing of an ingrowing toe-nail from which I had suffered for two years.

Before coming to Christian Science I was always taking medicine, but have not taken a drop since beginning the study of this Science. I have gained a better understanding of the Bible, and find the daily study of the Lesson-Sermon a great help. I am thankful to God for all the good that I have received and am daily and hourly receiving; and know that, as we are told in Science and Health (p. 494), "divine Love always has met and always will meet every human need." I am very grateful to our Leader, Mrs. Eddy, for bringing us this beautiful truth that is helping so many.

ANNA LANDUS, Chicago, Ill.

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Christian Science was first presented to me over three years ago by a friend who had been greatly benefited by it. At that time I was in very poor health, being subject to severe headaches as well as nervous and stomach troubles. I had tried several physicians, but received no relief, although medicine was taken continually. The year before Christian Science was brought to my notice the headaches became more frequent and severe, and there was scarcely a day that I was free from pain, but I am happy to say that all these ailments were gradually overcome through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and treatment from a practitioner. An attack of acute lung trouble was overcome through the faithful help

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of the same practitioner, and I suffered no ill effects, but was able to continue my work. Eight years ago I was in bed for weeks with a similar attack and did not regain my strength for months.

I am very thankful to God for these healings and for all the blessings that have come to me through Christian Science, and I am grateful to Mrs. Eddy for giving to the world this glorious truth.—Amelia Butcher, Naugatuck, Conn.

I became interested in Christian Science through the healing of my mother. This truth has been of great benefit to me, enabling me to a great extent to overcome fear, worry, extreme sensitiveness, prejudice toward people, and many other errors. Through the reading of Science and Health I have been healed of bowel disorder and catarrh, to both of which I had been subject for years. For a number of years I thought it necessary to lie down each day in order to be well and strong, especially when recovering from a severe illness, but now I know that God is my strength, and that "I can do all things through Christ which strengtheneth me." I can do any amount of work and almost never know what it is to be fatigued.

I am more thankful than I can express for all the benefits I have received and am receiving every day. I am grateful to Mrs. Eddy, and also for the Christian Science literature, which is indeed a great help to me.

Ada P. Hoadley, Naugatuck, Conn.

It is about eleven years since I began to study the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which was brought into our home by a relative who came from America at a time when all was darkness, and sorrow, sickness, and sin seemed to surround us. For many years I had prayed to God, but without result, and my faith in the orthodox teaching began to wane. I felt that a God who could punish me for doing what He made me capable of doing was not worth praying to, and so finally came to the conclusion that there was no God.

Science and Health was in our home at this time, and I felt an overwhelming desire to read it,—indeed, my curiosity could not be checked, although I had several times ridiculed Christian Science. There was a rash on my hands, but as it was said to be incurable I did not seek the physical healing; I wanted to know if there was a God, and what and where He was. The chapter on Prayer was a revelation to me, and my concept of God was entirely changed. Then one morning I became conscious that the eruption could scarcely be seen, and in a few weeks it was entirely gone. I continued to read the book and seemed to forget my ailments, one of which was severe pain in the ears, attacks of which had caused me much suffering since childhood. I did not have a single attack after taking up the study of Christian Science.

I continued my journey from sense to Soul, sometimes with bitter experiences to face, for almost every phase of error came up to baffle and to test me. A great sorrow came into my life, and my mental condition was so disturbed that it manifested itself as an internal displacement. Christian Science treatment was sought and help was received; but not until I analyzed every thought and strove hard to overcome all error in myself did the permanent healing come. This seems to have been the greatest battle in Science that I have been called upon to fight, for I now realize greater peace and harmony than ever before.

I am very grateful for our periodicals, which to me are as necessary as my daily food. On one occasion, when my cross seemed almost too heavy to bear and I had given way to tears, the postman brought the *Monitors* to the door. As I opened them eagerly with the hope of finding something to antidote my sorrow, my eyes fell on an article which had these words: "I have seen thy tears; behold, I will heal thee." I felt at that moment that God had spoken to me and answered my prayer, and I was comforted, and eventually all sense of sorrow vanished.

I am grateful for a better and higher sense of love which knows no hate and is unchanging in its affections, for I have learned from the teachings of Christian Science that there is only one Love, Truth, and Life, and that one spiritual. My heart goes out in gratitude to God that this age has produced a woman who was pure enough to discern the Bible in its true light and unselfish enough to give it to the world. My daily prayer is that I may follow Mrs. Eddy's example and do for others what has been done for me.

Minnie Bullock, Blackpool, England.

My thankfulness goes out to God, the giver of all good. Eight years ago my daughter, then twelve years old, was instantaneously healed of a severe case of shingles through the application of Christian Science. I had heard of this teaching but could not understand it. After this healing I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the book was indeed a revelation to me. While reading I was healed of chronic bowel trouble, rheumatism, and sick headaches. This proved to me the absolute truth of Christian Science. Two years later divine Love fully sustained me during a time of deep sorrow, my husband and my mother having passed on within two months of each other. Two years after this I had a stroke of paralysis, considered hereditary, but it was overcome in four treatments. I have had no return of these ailments.

My daughter has been healed of a sprained ankle and a sprained wrist at different times, one treatment only being necessary in each case to destroy the fear. Merely to say we are grateful to our beloved Leader, Mrs. Eddy, for her patience and love to all mankind, does not adequately express our feeling.—May Philson, Los Angeles, Cal.

I wish to verify the statements made in the above testimony by my mother concerning my healings, and also to express my gratitude for all the good that Christian Science has done and is doing all over the world.

Marguerite Goodsell.



Eleven years ago I was a physical wreck. I was sent to the Southwest, a victim of Bright's disease with no hope of recovery. A heavy bandage was worn around my waist all the time, and I never ventured outdoors in rainy, cold, or even chilly weather. Six months after arriving in the Southwest I had twenty-four chills inside of thirty days, and the last of these I thought would be my last, and it was; but in a far different way than I supposed, for Christian Science was brought to my notice by my landlady, who said that if it did not do me any good, it could do me no harm. A practitioner was called and with one treatment I was healed. That was over eleven years ago, and no symptom of the disease has appeared since. For one so young I had acquired an unusual taste for liquor and tobacco, which seemed to annul the pain. Nearly two months after the above healing, while diligently studying the Bible together with "Science and Health with Key to the Scriptures" by Mrs. Eddy, the tobacco habit left me completely overnight, and in nine days the liquor habit followed the same course.

Two months later, while I was working one night in a

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railroad yard, one of my fingers was caught in a train of gears operated by a one horse power motor and smashed up to the second joint. The injury was so serious that my assistants suggested amputation, but my faith in the power of Truth held me steadfast, and in ten days, through reading and knowing the truth, the finger was completely restored. Only the slightest scar remains. Thus in less than six months I had had the proof of the healing of so-called incurable disease and supposedly incurable habits, also of mental surgery. Could one ask for more?

During this period my family and some friends brought pressure on me to return to the religion of my forefathers, until finally, six months after my first healing, I went home for a four days' visit. When I was leaving for the West again, my dear mother in bidding me good-by said that she did not know what had made this change in my life, but if Christian Science had done it, to stick to it, as it was the greatest thing in the world for me. Never since have I doubted the efficacy of divine Love in the overcoming of all discordant conditions.

Words fail to express my thankfulness to God for these wonderful blessings, and my gratitude to our beloved Leader, Mrs. Eddy, and all who have helped me; but I am still more grateful for the spiritual uplift, the peace and happiness that has come into my life through the study and application of the truth as taught in Christian Science. I am also grateful for the privilege of class instruction.

JOHN M. WALSHE, Chicago, Ill.

For over nine years Christian Science has been my only help. I have been healed of rheumatism of long standing, catarrh of the head, and neuralgia. I used to be subject to severe colds, though I was careful to guard against contracting them, and the doctors said I would always have this trouble. Christian Science has also healed me of diseased feet and of very painful corns and bunions. I was a wreck physically and mentally before I came into Science, but have had a practitioner only once for physical help. What little understanding I have of the truth has enabled me to overcome many discordant conditions. Christian Science has taught me to know God and my relation to Him and to my fellow men. Although advanced in years I can work better than in my young days, thanks to Christian Science.

HARRIET M. FECHNER, South Bend, Ind.

For the many blessings that have come to me through Christian Science I am very grateful. After having been a semiinvalid for ten years and having undergone three surgical operations for abdominal troubles during that time, I was indeed a wreck both mentally and physically when Christian Science healed me. For the past four years Truth has met my every need, and it has comforted by enabling me to know that our God is good and steadfast.

I am grateful for our literature, which comes to us with its message of love and peace, and for all the help that has been given me on the journey from sense to Soul. I am striving to learn more and more of this beautiful truth that has been so lovingly given us by our Leader, Mrs. Eddy.

CORINE NYE, Dallas, Texas.

Whenever in humility is born
Within thy heart a thought of Truth and Love,
To thee has dawned once more a Christmas morn,
And heavenly hosts repeat their song above.

CLINTON BURGESS.

From Our Exchanges

[The Christian Register]

Virtue and vice are separated by habit. One who has practised continence and temperance on all occasions, great and small, is armed against all forms of temptation. Men and women who are trustworthy and secure in their virtue are so not because, as foolish people think, they have none of the impulses and passions which in other men and women expose themselves to view in outbreaking sins; because these powerful impulses furnish the motive power of high-minded activity, they may even be exceptionally endowed with such human attributes. Many good people, good so far as intention goes, are caught in some whirlwind of sudden temptation and give way to that which in their saner moments they despise, simply because they have practised no vigorous self-discipline.

[The Christian Intelligencer]

The miseries of our modern world are the harvest of the denial of God and the rejection of Christ in daily life. If enough individuals had exemplified the spirit of Christ and shown unyielding devotion to the will of God, a time spirit would have prevailed in which resort to war for commercial and territorial aggression would have been impossible. The atmosphere in which wars are born results from men in sufficient numbers being actuated by motives of material self-interest. The world's mischief has been wrought by the want of personal consecration. A measure of guilt attaches to every Christian who has failed to live wholly in the will of God. How is the mischief to be undone? How shall the world extricate itself from the tangle? Relief lies along the path of obedience to the will of God. The call is to get back to Christ, to learn once more his secret of the true life, to associate ourselves with him in his redemptive work by translating his spirit into life and embodying his teachings in character. The time spirit will thus be transformed, and each life of devotion will contribute to the forces which are making for righteousness.

[The Dean of Canterbury in *The Record*]

People are in danger of acquiescing in the conception of a world and state of society in which a certain average human standard of morality is accepted, and of living in disregard of higher and deeper demands. It must accordingly be the first step in a Christian message to a nation, and to the individuals who compose a nation, to proclaim the truth that God Himself will, in one way or another, enforce those deeper and sterner laws, and that so far as they are neglected men are in imminent danger of some terrible judgment. That is the lesson which ought to be learned from such an awful experience as the present war. Of course war is unchristian, in the sense of being contrary to the purpose and the ideal of Christianity and of the laws which God has laid down for human life. But it follows from this very truth that war can only arise out of the failure of men to live in obedience to those laws, and that it is the natural consequence which God has attached to their violation on a large scale.

[Rt. Rev. Charles Gore, D.D., Bishop of Oxford, in *The Church Times*]

There is such a thing in the church as the common sense. When is the common sense of our old Church of England going to express itself and say: These are plain abuses: they shall be reformed; here are plain necessities: they shall be provided for? That will never happen unless the multitude of professing churchmen are prepared to inform themselves and take an interest.

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[*The Christian Work*]

We are persuaded that we face a trying era, in which the church must "fill up that which is behind of the afflictions of Christ." What sufferings she has endured! Yet have they not strengthened her in all her borders? The days of weakness and lassitude first came—and have always come since—when she forsook the crucified one, and submitted to the patronage of the wealthy and the great. She will escape from this bondage; she will leave the dead to bury their dead; she will cast away the grave clothes of an extinct past and move forward in the power of the resurrection to proclaim the gospel of a new humanity in a reunited church and in the world. But before she can attain these functions she must repent, and be baptized with the baptism of the garden and the hill called Calvary.

[*The Biblical World*]

The teaching of Jesus is Christianity's great unworked asset. It has been neglected by theologians and misunderstood by radicals. It forms little or no part of orthodox doctrine, although it has been the basis of many a heresy. Our creeds never mention the ethical ideals of Jesus and our confessions are all but wholly concerned with matters over which Protestants have disputed. The church has debated for centuries the person and nature of its Lord, but his words have been forgotten in the search for metaphysical precision and the selection of shibboleths.

[*Northwestern Christian Advocate*]

A theory of the redemption in Christ once popular was that of saving men from punishment in hell by assent to a form of belief. Such a theory is too restricted in its scope. What is needed is a theory of redemption which will save a man from sin now and always. Paul preached such a gospel in pagan Rome—the new life in Christ; and the Christian church of today is urging the same gospel upon Christian and pagan cities the world over. Ours is a new day, and Paul's is an old gospel, but it is just the old gospel which, after all, is best fitted for the wants and needs of the new day.

[Dr. J. D. Jones in *The Christian World*]

The mischief with so many people, the reason for the restlessness and weariness which mark the lives of so many, is just this: they live among the superficialities. The streams at which they seek to quench their thirst run dry; the cisterns to which they betake themselves turn out to be broken cisterns which hold no water. It is one of God's eternal and immutable laws that the deep soul of man can find no satisfaction in surface things. The well—the real source of satisfaction, the real answer to our nature's thirst—is always deep.

[*The Christian*]

We must translate our faith into works. We must give moral expression to our mental apprehension of Truth. We must live so as to bring a consciousness of God into our immediate circle. In the discharge of our duty as citizens and soldiers we must seek "first the kingdom of God, and his righteousness;" and we must dedicate our energy to the stupendous task of bringing the life of our nation under the re-creating rule of God.

[*The Guardian*]

One result of the war which may be whole-heartedly welcomed is that it has set us all reading our Bibles much more than we did. Of the neglect into which the greatest of books had fallen, toward the close of the nineteenth and during the first years of the present century, among classes which deemed themselves preeminently intellectual, there can be little doubt.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

A new catalogue of selected Bibles is now being printed by the Publishing Society and will be mailed to Christian Science organizations with card in the *Journal* about Jan. 1, 1917. This catalogue will announce new prices for Bibles, Bible Cases, and *Quarterly* Covers. The Publishing Society has found it necessary to make these changes, owing to the manufacturers' increased cost of labor and materials and their advanced prices to the Publishing Society.

As the advertising pages of the *Journal* and *Herold* go to press the 20th of the month, to insure publication in a desired number requests for changes in a church or practitioner's card should reach the Publishing Society at least six weeks previous to the actual date of issue.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

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Der Herold der Christian Science

Published Monthly

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

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DEC 31 1916

CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 18

Boston, December 30, 1916

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Items of Interest

One of the greatest reservoir and stream regulating projects in the eastern states is now under consideration by New York State authorities. The project is for the construction of two dams, one at Conklingville on the Sacandaga River and the other at Tumblehead Falls on the Schroon River, both in the Adirondack Mountains. The purpose of the two reservoirs is to regulate the flow of the upper Hudson River so that the owners of water power on that stream shall have a steadier flow during the summer season. It is estimated that the power for private owners from the Conklingville dam will be increased from a minimum of about thirty thousand in the summer at developed sites to nearly one hundred and forty thousand. The reservoir here would be a body of water about thirty miles long and in its widest parts five or six miles wide. In the Schroon River the reservoir would be about fifteen miles long and two miles wide. Sixteen villages now in the valleys of the two rivers would be submerged, while forty miles of state highway and eight miles of railroad would have to be relocated.

A conference was held lately in Glasgow under the auspices of the Scottish League for the Taxation of Land Values. A resolution was proposed condemning the waste of parliamentary time on futile measures like the small holdings colonies act, and repudiating experimenting with holdings on barren and remote land when thousands of acres of fertile and convenient land were practically idle. The resolution further declared that, as an essential precedent condition of success for any scheme of land settlement, Parliament must impose a tax on land values, and thus give practical expression to a policy which would open up land freely to agricultural production in all its branches, assuring greatly widened opportunities of employment, higher wages, and reduced cost of living. The taxation of land values would put an end to the dog in the manger system under which a man held land that he would not use and would not permit others to use.

Many applications have already been filed with the Agricultural Credit Commission by the farmers of British Columbia for loans to make improvements on their farms, such as clearing, draining, the erection of buildings, and the purchase of stock all calculated to increase the agricultural production. The agricultural act was placed upon the statutes of British Columbia in March, 1915, and authorized the borrowing of $15,000,000 to be administered by a commission. Long term loans for twenty, thirty, and thirty-six and one half years may be made on the amortization plan, interest and principal payable half yearly. Short term loans may be made from three to ten years, and need not be amortizable.

Boston Elevated officials are pleased with the results of a test of what is known as an "emergency track," a simple derailing device to stop cars at open drawbridges. The device itself consists of a piece of road about four hundred feet long. There is a heavy ballast of crushed stone between an outer higher rail and an inner rail, laid about eight inches apart and covering the rails themselves. When the train is derailed the wheels find their way between the rails and ride on the crushed stone filling, unable to veer to either side, as the instant the crushed stone is reached the power gives out. A semiconvertible car entered at a twenty-five mile rate and stopped within 113 feet.

Attorney-General Gregory in submitting his annual report says, regarding the subject of neutrality during the European war: "It has become clear that there is urgent need of a revision of the statute law bearing on our international relations. Many acts committed in the United States in serious violation of its sovereignty and against its peace and the safety of its citizens are not now punishable by any Federal criminal law; others are punishable only under unsatisfactory statutes passed in relation to conditions altogether different from those now prevailing. The present laws relating to neutrality are clearly defective."

Five big game preserves and sixty-seven bird reservations are maintained by the Biological Survey, United States Department of Agriculture. The mammal reservations include the Montana Bison Range, the Wind Game Preserve in South Dakota, the Niobrara Reservation in Nebraska, the Elk Refuge in Wyoming, and the Sullys Hill Game Preserve in North Dakota. The Niobrara Reservation was intended as a bird reserve, but has been stocked with big game and is at present maintained chiefly for buffalo and elk.

The impression in commercial circles that the Chinese language is unnecessary for merchants and too difficult for the average Occidental to acquire, has been somewhat shaken, and many persons capable of deciding have concluded that some knowledge of the language is desirable. The British Chamber of Commerce has been considering for some time the formation of a class to study Chinese, and on Oct. 2, 1916, it became a reality, with a class of forty pupils. The course is to cover three years, and is open to students of the British, allied, and neutral nations.

A plan to control the flood waters in the Red River Valley and the Minnesota River Valley by a system of dikes and dams that will create a tremendous storage basin out of Lake Traverse and Big Stone Lake, lying between South Dakota and Minnesota, was approved at the Tri-State Flood Control Congress held at Fargo, N. Dak. Joint legislation in the states of Minnesota, North Dakota, and South Dakota, looking to the creation of a single commission to carry out the project, was approved, and will go before the legislative assemblies in each state this winter.

President Wilson has signed an executive order excluding about 19,850 acres from the Routt National Forest in Colorado. Of this area about 11,220 acres will be subject to settlement only, under the homestead laws, from nine o'clock in the morning, Jan. 23, 1917, until and including Feb. 19, 1917. The excluded lands are in northern Colorado in Routt County, and are mountainous and chiefly valuable for grazing. The high elevation and climatic conditions are against successful agricultural use.

The most successful shipment of lobsters across the continent that has ever been made was completed by the United States Bureau of Fisheries on Nov. 24, when 5400 of the crustaceans were liberated off Orcas Island in the state of Washington. The car left Boothbay Harbor, Maine, on Nov. 18 and arrived at Anacortes, Wash., Nov. 23. The attempt is being made to establish eastern lobsters on the Pacific Coast.

Shipments of Portuguese dried figs to the United States this year, to Nov. 15, amount to 19,670,888 pounds, valued at $481,288. The United States is about the only market still open to these figs, the greater part of which were shipped in former years to Germany and Russia by way of Holland. Most of the fruit is raised in the southern province, the Algarve.

The Federal investigation into the high cost of living in the United States will develop along three lines, the determination of the causes of soaring prices of necessities, the prosecution of persons found to be violating existing laws in making agreements to raise prices, and the passing of legislation to prevent a recurrence of similar conditions.

Officials of the Farm Loan Board announce that more than fifty thousand farmers have applied for mortgage loans aggregating approximately one hundred and fifty million dollars, or more than seventeen times the amount of money which will be immediately available for loans by its banks. Most applications have come from the South and West.

Ratifications of the treaty between Great Britain and the United States for the protection of insectivorous birds on both sides of the Canadian boundary, which was signed Aug. 16, were exchanged at the state department, Dec. 7, by Ambassador Spring-Rice and Secretary Lansing. So far as is known, it is the first treaty of the kind ever negotiated.

New Jersey automobile license laws, which raise revenue for road maintenance by taxing motor cars using New Jersey roads, are declared constitutional by the United States Supreme Court.

The report of the Government mining engineer for the Union of South Africa for the year 1915 shows that the total mineral output for that year is estimated at £48,531,000.

Approximately thirty million dollars is invested in the black fox industry in Prince Edward Island, Canada. Values up to $1500 have been placed on single skins.

The canning business of Norway was started in 1870. In 1890 exports of canned fish amounted to only 333 tons, while in 1915 they amounted to 51,773 tons.

The total area sown to the indigo plant in the Madras Presidency, India, for the current year is 314,300 acres.

Estimates of the expense of all branches of the United States Government for the fiscal year 1917-18 total $1,268,715,834.

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Christian Science Sentinel

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

Vol. XIX December 30, 1916 No. 18

The New Tongue

ROBERT NALL

"Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" The two disciples on the way to Emmaus had heard the new tongue, that "spiritual sense of the Scriptures" which "brings out the scientific sense," as Mrs. Eddy explains on page 272 of our text-book, "Science and Health with Key to the Scriptures." It was a revelation to them; they understood the truth as never before. Their experience was not unique, however, although to them it may have seemed to be, for the new tongue is the spiritual tongue of all ages. The pure truth that it speaks is heard more clearly and in more certain tones when materialism is hushed. It has never been quite silent, though sensualism has sought to stifle it and the old dragon would have silenced it. With many of the household of faith in all time it has been vocal in power, in illumination, in unfoldment. To all such it is articulate with joy and praise and encouragement. To the weary it is rest; to the despondent a stimulus; to the sorrowing comfort; to the sinner pardon and transformation.

The vibrant tones of the new tongue may be heard in every page of the Bible. It has been echoed and reechoed in the writings of many saints in the church universal, but its consummation in spiritual efficacy, as the voice of God speaking to men, is found in the words and the works of Christ Jesus. With him the new tongue revealed that life which all his followers may have "more abundantly;" it was the language, the spirit, the presence of the Father, of whom he was the perfect manifestation and reflection. Now it was in seeking to explain the "miracle" of her healing that our Leader, divinely guided to search the Scriptures, there found, as she relates, that they had to her "a new meaning, a new tongue. Their spiritual signification appeared." Thence came her discovery of the "absolute Science of Mind-healing" (Retrospection and Introspection, pp. 25, 27). Thence too she learned to indite the words of Life, to expound the truth in language that is clarifying human thought, and to teach mankind that the "signs" which follow "them that believe" (understand) Christ are the tangible, demonstrable evidence of a spiritual power which not only heals the sick, but attests that "the tabernacle of God is with men." For, indeed, is it not true now, as ever, that no one can gain spiritual knowledge and do the works which Jesus and his disciples did, except God be with him? Therefore with this revival and reinstatement of the new tongue of the gospel we are assured that God dwells with men, and they are His people; that the realization of the at-one-ment between God and man breaks the fetters of false sense, and confers the power to go from strength to strength in the destruction of error and the attainment of physical and spiritual freedom.

Do we know the new tongue when we hear it? Are we making it an integral part of our spiritual curriculum? Can we interpret its meaning so that it becomes to us as the "Verily, verily, I say unto you" of the Master? It should breathe to us of unity of faith and of fidelity to Principle. Because its origin is divine, its credentials impeccable, it should satisfy every troubled heart. It is God's first and last message of love, and if in quiet moments, when material sense has ceased to clamor, one listens attentively, he will hear it saying to a sin-tossed, weary world, "Peace, be still."

Because the new tongue is clothed with plenary powers, it speaks with authority. Sometimes it woos, as in the loving invitation, "Come unto me, all ye that labor and are heavy laden." Sometimes it unfolds the way of salvation, as in the Master's declaration, "Except a man be born again, he cannot see the kingdom of God;" sometimes it warns, as in the command, "Judge not according to the appearance, but judge righteous judgment;" sometimes it comforts, as in the tender message, "Let not your heart be troubled;" sometimes it speaks in accents severe and reproving, when denouncing sin. But always it is the call of Love to God's children to turn from the "beggarly elements" of the world to a living, demonstrable, purifying faith in Him who is Spirit, Truth, infinite Mind.

We may have only lisped the new tongue in faltering, diffident whispers, but has it not already brought peace and assurance? What has it said to multitudes who are now rejoicing in a more spiritual knowledge of God than ever before? Has it not declared that God not only loves but is Love; that as infinite incorporeal being He is both immanent and transcendent; that His universe is absolutely spiritual and perfect; and that man, His creation, is in harmony with the divine nature, and not subject to the corruption of the flesh, but indestructible and eternal. These are scientific postulates upon which we may rest confidently, and from which we learn how to prove that the Science of Christianity is the revelation of Truth which has been for all ages and will be for all time.

Human hypotheses, as the world is now beginning to admit, have beclouded and enshrouded the divine way out of the night of materiality and the fogginess of superstition. Here the new tongue comes with its simple gospel. It tells how to overcome evil, that falsity of mortal sense, by knowing that it is not a quality of Mind and therefore has no real existence. It classifies sickness and pain in the same way. It deals trenchantly with the scholastic teaching which has made mental slaves of mankind by crediting God with permitting, if not creating, all the evils that are ravaging humanity, thus distorting the spiritual truth relating to God's plan of salvation, written in letters of gold throughout the divine Word.

Thus we may come to understand the greatness of the utterance to be found on page 174 of Science and Health: "Truth is revealed. It needs only to be practised." What is demonstration but speaking the new tongue to error in its multifarious forms and living it in daily life? But who can thus speak it and live it? It is the prayer of faith and understanding. It may reach the very heart of Love and touch the infinite. It discerns between the spiritual and the material. It separates the wheat of pure thought from the

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tares of sense-domination. Therefore dwellers in the mortal dream of life and intelligence in matter can have no part or lot here until they are awakened from their false consciousness. "How shall we sing the Lord's song in a strange land?" was the plaintive cry of the captives in Babylon.

Separateness from the subtle delusions and illusions of materiality is an indispensable condition to voicing the truth scientifically. When "the cloven tongues like as of fire" come; when, because we are seeking for redemption through the majesty and power of a living faith in God, we know something of the baptism of Spirit, then we shall hear the new tongue: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Thus hearing, we shall be conscious that as sons of God we are heirs of that power to reflect Love which is the sum and substance of all redemptive work.

Would we be faithful, loyal, obedient, unswerving in our devotion to our high calling? Then we shall resolutely bar the door of our mental home to the old tongue of mortal sense and keep that home a fit place for Spirit to dwell in and Soul to reign supreme. Thus Christ will be ever speaking to us, as to the disciples on the way to Emmaus.

On the Mountain Top

MABEL CONE BUSHNELL

Recently the writer experienced what was to her a most wonderful trip to the summit of one of the mountains of southern California, and as the impressions gained on that trip have many times since helped in the solving of her problems, they are now passed along in the hope of assisting some one else. In the first place it seemed a demonstration to make the trip, for years of illness had brought a vivid sense of inability either to undertake it or to stand the altitude; but the knowledge gained in the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, of the ever-presence of omnipotent Love, upheld and guided her all the way. All sense of fear was eliminated, and replacing it was a feeling of mental freedom, of exaltation at leaving behind the seeming pettiness of material life and coming out into a new sense of the bigness and grandeur of God's universe. There came also the thought of the promise, "Nor height, nor depth, . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Taking time, as they desired to see the beauties of the scenery as they climbed, the travelers reached the summit at about four o'clock in the afternoon of a sunny October day, and an hour later they wended their way to a seat on the edge of a jutting rock to watch the sunset. During the preceding hour a heavy fog had arisen in the valley below, so that when they were seated in their little nook the rock at their feet seemed to melt off into an ocean of fog, which completely obscured the valley but left the tops of higher surrounding mountains as well as themselves seemingly silhouetted against a vividly clear blue sky. In its brilliant crimson garb, the sun reminded one of nothing so much as a ball of molten metal, and in almost breathless silence they watched it sink into the depths below. As it became more and more submerged in the fog, it seemed to assume fantastic forms. One moment a beautifully shaped Japanese lantern delighted their fancy; the next, the oddest formed vase came into view; and so on, while they gazed in wonder, until finally the last little rim of red disappeared into the grayness and only the faintest tinge of rose remained to show where it had been. With one instinctive accord and saying not a word, the two watchers turned to look in the opposite direction, to see the first glimpse of a glorious moon rising above the mountain beyond into the ever deepening but still clear sky above, reminding them of that wonderful promise of "the lesser light to rule the night . . . and to give light upon the earth."

The wondrous lesson learned kept the two watchers silent for a long time; words were inadequate to express the message of Truth revealed in these types and symbols. The apparent distortion of the brilliant sun by the filmy fog pointed so clearly to the seeming distortion of the perfect man by the mist of mortal mind, that it was a never to be forgotten lesson. We knew the sun had not changed one iota, and yet how real the distorted shapes had seemed,—but no one could convince us that the sun had changed its form even in the slightest degree. We knew it was there, round and brilliant and shining as before, despite the evidence of the material senses which would try to tell us it was a sadly distorted sun. And just so mortal mind would make us think God's perfect image and likeness can be distorted or changed in one way or another. Could we but always see that, regardless of the evidence of the senses, man is forever the image and likeness of his Maker! The misapprehension of mortal mind may seem to spread a veil which distorts, but back of that is the perfect man, the image and likeness of God. On page 190 of Science and Health Mrs. Eddy says, "This mortal seeming is temporal; it never merges into immortal being, but finally disappears, and immortal man, spiritual and eternal, is found to be the real man." And when we hold to this great truth we come into the realization of the nothingness of the fogs and shadows of mortal sense.

The tip of the clear, bright moon, following close on the retreating sun, brought an added clearness of perception, and illuminated for the writer the promise in the first account of creation in Genesis, of the "lights in the firmament of the heaven to give light upon the earth," for even in our seeming material darkness we have the "lesser light" to guide our way. As we acknowledge and seek honestly for even a ray of the omnipresent light of Truth, we come into its fuller radiance. And so on a mountain height, far above the sea level, the writer gave thanks not only for new lessons learned, but beyond and above all for the steadfast purity of Mrs. Eddy's life, which gave us the understanding whereby we might apply the wonder of God's word and gain a glimpse now and then into the spiritual kingdom for which we are all striving.

The Bad Little Sheep

JOHN RANDALL DUNN

Above my desk hangs a picture which I desire to keep ever near. It shows a shepherd leaning over a jagged precipice and stretching forth a saving arm to a helpless sheep. It must have been a bad little sheep to have so wandered from the quiet pastures and the careful shepherd. It must have been a wilful, disobedient, headstrong little creature, for not otherwise could it be found in this distressing situation. A great chasm yawns beneath; ominously circling above moves a waiting vulture. Yet to this hapless animal, this wilful, disobedient, and headstrong animal, perchance, is stretched out the hand of compassion. Through heedlessness or deliberate contumacy it has become separated from its brothers of the flock and their kindly shepherd. Should not such grievous dereliction be strongly censured? Would it be a Christian act to allow such grievous wrong doing to pass uncondemned?

At this point the picture furnishes interesting food for thought, illustrating as it does human experience. Apparently the shepherd in the picture feels that the greatest need of the erring sheep is not condemnation, but saving compas-

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sion. So far as can be determined, no stern rebuke has been administered, no reminder of the depth of wickedness into which it has been plunged. There has been no need for this. The erring one knows all about hell, for he has been there. He knows now the joy of trusting in a faithful shepherd, and how sore is the penalty of wandering therefrom. He knows this—ah, how deeply he knows all this! Perchance condemnation and remorse have already caused the feet to be less firm in clinging to the ragged edge of hope. Yes, there is but one need, and divine Love is meeting it. Down comes the tender hand, gently sounds the cheering voice, and out of yawning depths there rises a sense redeemed.

Let those who are confronted with the problem of a straying sheep, an unloving and unlovely sheep, a malicious or even a seemingly incorrigible sheep, ponder the lesson of this picture. Possibly the sheep is still lingering on the hazardous steeps of malice, or misunderstanding, or sickness, or sin. Should a friend then stand above him, delivering silently or audibly his opinion as to one who could bring himself to such a pass, and so-called righteous condemnation of his course? Or should the Christ-mind, that knows neither sin, frailty, nor blemish, be allowed to reach out in daily, hourly compassion through a brother's consciousness to wrest a precious thought from the nightmare of materiality and to bring it, unsullied and undefiled, to the sheepfold of the Father? As a loved hymn runs (Hymnal, p. 8):—

Not by the harsh or scornful word,
  Should we our brother seek to gain;
Not by the prison or the sword,
  The shackle, or the clanking chain.

But from our hearts must ever flow
  A love that will his wrong outweigh;
Our lips must only blessings know,
  And wrath, and sin shall die away.

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Love Universal

MILLIE F. YOUNG

THE world at large, with its turmoil and unrest, is going through one of the greatest upheavals that humanity has ever known. This is bringing the errors of mortal mind—such as hatred, malice, and jealousy—to the surface, whereby they may be recognized as errors and overcome by the truth, which is ever at hand, showing us that universal salvation is the only way by which the problems of mortal mind can be solved.

Christian Science comes more forcibly to us at this time, with its healing balm of Truth and Love, pointing us upward and away from material sense to "the glorious liberty of the children of God," when all wrongs will be righted and Christ's kingdom be established on earth. When we can know the truth about ourselves more clearly, understand that man is spiritual and not material, we shall then be better able to see the truth about our brother man by realizing that as God's idea he also is spiritual and perfect, because made in the image and likeness of the one infinite, loving Father and Mother of all.

It is through the study and practice of Christian Science that we are able to understand the meaning of Jesus' words, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." Only through the struggles and self-denials of human sense do we learn how to love according to this new commandment, showing us that divine Love transforms human affection, but is itself always perfect and always the same, "yesterday, and today, and forever." Love thus transformed is indestructible and inseparable from its divine source. As we grow into the stature of manhood in Christ Jesus, we reflect and show forth the love which heals and saves us from the material so-called law of sin, sickness, and death.

On page 225 of Science and Health Mrs. Eddy says, "Love is the liberator," and St. Paul taught that "love is the fulfilling of the law,"—the law of divine Mind; but unless we are loving others according to our highest understanding of Principle, we are not fulfilling the law and our works are dead, for they lack the inspiration of Truth which gives life and peace. It is the daily striving for the Mind which was in Christ Jesus that brings us into a conscious realization of the kingdom of heaven, the reign of harmony within. As did our Leader (Science and Health, p. 226), we should press steadily forward "into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged."

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Right Education

GRACE B. POTTER

ONE night as I was reading the passage in Science and Health (p. 235) where Mrs. Eddy says, "It is not so much academic education, as a moral and spiritual culture, which lifts one higher," the word education specially impressed me. As I was thinking about it, I began to realize how many people wanted education, how many needed it although they did not want it, and how many thought they had it yet were so far from it; in fact, how twisted and warped its meaning had become from a mortal standpoint.

Then I went back to Jesus and his life, and thought of how he inspired others to learn of him while they were journeying from sense to Soul. His life was a perpetual education to all with whom he came in contact. Whatever he did, he lifted the situation out of matter into Mind, for the basis of his work was inspiration. Jesus educated the sick out of their false belief that they lived in a discordant body, to the facts of Mind, the truth of being. He fed the multitude, educating them out of their belief of poverty and lack. Those burdened with the cares of this world eagerly heard the call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Learned philosophers, filled with a false sense of learning, with the pride of intellectuality based on human opinions, were taught the greatness of meekness and simplicity. Himself filled with wisdom, he inspired all mankind, even from the little children to the wise men in the temple, with a willingness to receive the truth. Jesus was the greatest educator in his age, and Christian Science is today carrying forward this education, because it is the "Spirit of truth" which he prophesied should come.

From this my thought turned to the Educational Building I visited while at the recent San Francisco exposition. We had searched for some time, looking for the booth where Christian Science literature was displayed, when my eyes fell upon the different surrounding names under the head of "Education;" but upon examination these names all stood for systems which would turn one to matter instead of to Spirit, God. Finally we came to the section where Christian Science literature was displayed, and where every passer-by who willingly stopped might inquire, and also learn something of God, good. In a case was the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the Bible, and the *Quarterly*, the latter being opened to a section of the Lesson-Sermon for the week.

As we reflect upon this view of education, can we not be even more grateful to our Leader, Mrs. Eddy, who has so lovingly unfolded in this age the true meaning of the teaching and practice of Jesus, the great educator? As Christian

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Scientists we have the opportunity to be the best informed people in the world. Mrs. Eddy has so wisely provided in her works the way to obtain the higher education. How much better the universe will be with good, well ordered, well educated workers! Such education is a bulwark to our country, an armament for the future.

When one is inspired to activity rather than compelled to education, this produces the quality of being mindful; one well might say, "full of mind," radiating light now and through all time and eternity. In Science and Health (p. 195) Mrs. Eddy says, "It is the tangled barbarisms of learning which we deplore,—the mere dogma, the speculative theory, the nauseous fiction;" and she adds, "Incorrect views lower the standard of truth."

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Rejecting the Lie

CLAUDE W. WOODRUFF

CHRISTIAN SCIENCE resolves matter with its innumerable conditions, many of which are seemingly unbearable, into an error of statement. Reduced to a statement, and that erroneous, a condition called physical disease or poverty is not difficult to remove, and its destruction is compassed when it is displaced in consciousness with the full opposing truth. Discord is mental darkness, and as the never failing eliminator of darkness is light, so the annihilator of an erroneous condition, under whatever name, is the truth, the scientific reversal of the erroneous statement.

It is true that man is the image of Spirit, God, hence is spiritual and perfect. Such a state of being does not admit of sin or suffering. On page 357 of Science and Health our Leader has said, "We sustain Truth, not by accepting, but by rejecting a lie." Sickness is a statement of error based upon false belief. It is clear that a statement of error is a lie, and Jesus called the devil a lie, or liar. The lie states that man is not the perfect child of Spirit, but that he is a sinful and diseased mortal. If we sustain Truth by rejecting a lie, we sustain by this process man's perfection, his health and happiness; hence we sustain health not by admitting the divine origin or sanction, the power or reality of matter and its numerous discordant conditions, but by rejecting such falsities and adhering consciously to the opposite facts. James wrote, "Resist the devil, and he will flee from you."

We learn in Christian Science that truth, reality, substance, life, intelligence, and power belong to God. They are not then qualities of matter, and when we stop agreeing with the lie, when we continually align ourselves with Truth, refusing to be deceived by the evidence which matter seems to present, we shall break the yoke of sin and suffering and shall enter into freedom, joy, health, holiness. This latter state is the kingdom of heaven.

To illustrate: The carnal mind, after educating mortals to believe that matter is stubbornly real and that it is endowed with power and intelligence, states that a man may take cold, contract lung disease, and possibly die, as the result of exposure to the elements; and in human experience this frequently seems to be the case. When, however, Truth comes to the rescue, no such results are seen. Christian Science says, If "power belongeth unto God," as the Scriptures declare, then inclement weather, drafts, or damp feet have not the ability to cause a cold or lung troubles, nor has this lie the power to deprive man of his life, which is God. Christian Science further teaches that to state this fact understandingly, to adhere to it, to know that it is true, overcomes disease and defeats death. But if we agree with the lie, in season or out of season, we shall sooner or later suffer in accordance with our conclusions, not because of any conditions but because we took sides with error. Mrs. Eddy says (Science and Health, p. 392): "If you decide that climate or atmosphere is unhealthy, it will be so to you. Your decisions will master you, whichever direction they take."

When we are in agreement with Truth we are disagreeing with error, and *vice versa*. To be in harmony with Truth implies health. To be swayed by universal or individual error of thought is discord. We are properly attuned to divine Science when all our concepts of life and reality are based on the supremacy, the allness, of Spirit. This position excludes the possibility of belief in material life, intelligence, substance, power, or reality. When we consciously or unconsciously agree with the common statement that a blow on the head can deprive one of life, we have aligned ourselves with the erroneous statement that life and intelligence are in matter and can be taken from matter. If this belief is unrebuked, hence not destroyed, the lie will to mortal sense fulfil its own conditions, and the lie called accident will ultimate in the lie called death. But to know sufficiently well that God is man's life, hence that the real man is not subject to death; to concede not an inch of ground to error in the face of seemingly overwhelming evidence of its reality,—scientifically to reject the lie,—would avert so-called death. Such is the power of the Word, which, according to Revelation, goes forth "conquering, and to conquer."

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Teaching the Child

KATHERINE E. VARGA

To the young mother who is a student of Christian Science the thought often comes, and always accompanied by a heart overflowing with gratitude, that through her study of this truth she knows definitely what she should teach her child about God and the child's relation to our heavenly Father. For us to realize what this will mean to the child in future years, it is only necessary to think back on our own lives and recall incidents which, had they been explained scientifically, would have corrected then and there the erroneous impression that most of us held of God.

The writer remembers several incidents of this sort in her own life, and in thinking of them recently in relation to questions which her little girl might some time ask, she was deeply thankful that they could be clearly and helpfully explained in the light of Christian Science. One of these occurred when the writer was about the age of four. She was staying in the country with her grandmother when one day there came to the door a pack-peddler who had only one leg, the other having been amputated. The child was silent as she stood at the door, but when the peddler started away she turned to her grandmother, her eyes filled with sorrow and pity, and said, "God forgot to finish him, didn't He?"

Should this same question come to a mother enlightened by the truth as taught in Christian Science, she would gladly take the opportunity to unfold to the inquiring little mind some facts concerning God's spiritual creation,—that God made all and that all of His creation is forever perfect; that whatever seems imperfect is only a belief of mortal mind, and that in proportion as we understand and know the truth clearly the imperfections will vanish. The little one can be told that it has its share to do in bringing this realization of heaven on earth to pass.

Prayer is another subject which gives the Christian Science mother so much joy, when she remembers that she has learned how to teach the child so to pray that the greatest good, not only to the child but also to all the world, may be realized. What a wonderful privilege to be taught early in life the Lord's Prayer with its spiritual interpretation, as given on

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page 16 of Science and Health. We cannot be too grateful for the light that is thrown on God's precious Word by our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which enables us to teach so that the knowledge imparted to the wee ones may stand not only for time but for eternity.

✧

"Reserved in heaven"

AVERY BROWN

ONE of the first truths grasped by the beginner in Christian Science is that heaven is not a place or locality. For many years scholastic theology made the attempt to teach the fallacy of a localized heaven, attainable only in the hereafter; but today it is not so insistent. The churches are slowly but surely adopting the scientifically Christian explanation,—which indeed merely repeats what Christ Jesus taught centuries ago on the shores of Galilee,—that heaven is a divine state of consciousness, the spiritual harmony which is the direct resultant of the government of God. God being infinite and All-in-all, as the Scriptures declare, there is no place where He is not; therefore the divine consciousness which is heaven is really ever present. It is an eternally existent fact, the true state of being now and forever, here and everywhere, and is inseparable from man as the image and likeness of God.

A mortal, not being the image and likeness of God, is not able unaided to perceive the ever present divine consciousness which is heaven, but this spiritual perception is possible as the belief in matter and mortality is put off and the Mind of Christ is understood. The dulness of mortals to spiritual, eternal facts is no proof that heaven is not a present reality; rather is it evidence that men are looking "with observation," though Jesus warned them not to do so. This is evidence that they are seeking the kingdom of heaven which to sense is "here" or "there," when the Master said, "Behold, the kingdom of God is within you." On page 576 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "This kingdom of God 'is within you,'—is within reach of man's consciousness here, and the spiritual idea reveals it. In divine Science, man possesses this recognition of harmony consciously in proportion to his understanding of God."

In his first epistle Peter declares that God has "begotten us again, . . . to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." Thousands of Bible students have read and reread this statement through the veil of the old belief that heaven was a place, and thereby postponed in their own experience the present benefit to be derived from the apostle's promise. But, in the new understanding of Christian Science, how perfectly clear it is that man's true inheritance, incorruptible and undefiled, is reserved for a state or condition of harmony in the divine consciousness where nothing can enter that would impair or destroy!

Not in a far away place and a far distant time is this reservation of man's harmony and perfection to be claimed, but in the forever present. It is attainable by the human consciousness now, yet reserved inviolate from the least contact with carnal and mortal beliefs. Reading in this light the Scripture references pertaining to heaven, mortals can learn to be thankful that man's inheritance of good is reserved forever from the depredations of all beliefs of time and sense; that the kingdom of heaven is, indeed, that which Mrs. Eddy has defined it to be (Science and Health, p. 590), "The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme."

Selected Articles

[Editorial in *New York* (N. Y.) *Telegraph*]

Vital statistics just published by the Census Bureau show that the death rate in America is 13.5 per thousand, as against 16.2 in the years 1901-6. The death rate in America is the lowest it has been in the history of the country. Americans are healthier than they have ever been.

The decrease in the death rate in the United States began when Christian Scientists started their uplifting work. Christian Scientists have made this a nation of optimists. Men and women have "got into the habit of being well," as Oliver Wendell Holmes said. Christian Scientists have worked without ceasing to show their fellow men that sin, sickness, and death are abnormal conditions of mortal mind. And they have succeeded. No group of religionists in America has ever had such an effect on the people—an effect for good spiritually and bodily—as have the Christian Scientists. Doctors may rail and attempt to prosecute, but the work begun by Mrs. Eddy still goes on. The good health of the country shows the result of that work. Figures prove it.

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[Carl E. Herring in *Fremont* (Neb.) *Tribune*]

In common with an increasing number of denominational leaders our clerical critic has learned that the "church has all the sources of healing power." Christian Scientists rejoice that this first step has been taken, and hope that it will lead to a spiritual understanding and consecration that will vastly enlarge the healing work now carried on through the instrumentalities inaugurated by Mrs. Eddy, the discoverer of this fact.

It is something more than a coincidence that this finding out as announced by our friend has lain dormant since the second century and is now tardily brought forward when Christian Science bids fair to accomplish the work of unification of the churches by the individual acceptance of the teachings of Christ Jesus in their entirety, which includes the healing of the sick as well as the preaching of the gospel. The work is so great and the laborers are so few, that one who is sincerely turning his thoughts toward the vast possibilities for the regeneration of humanity as contained in the Scriptures, should receive every encouragement, although he may not yet have awakened to the fact that the Christian Science movement is the propelling force.

Great religious leaders who have caught the larger inspiration, freely accord to Mrs. Eddy the honor justly her due and acknowledge that she found the pearl which the churches threw away. It may not be out of place to recall that Mrs. Eddy had no thought in the beginning of founding a church, but with a heart overflowing with love for humanity she took her discovery to the churches and only in sorrow turned away when they rejected it. This was fifty years ago, and the churches have passed through the stages of ridicule, denial, admission, quandary, and are now entering the era of having known all the time that the church could heal.

Christian Science has no monopoly of the healing power of Almighty God, or this revelation contained in the Scriptures, and the teachings, life, and works of Christ Jesus. Inasmuch, however, as the early Christian church possessed this knowledge and it was lost through a material interpretation of the Bible which replaced the spiritual, it is of vast importance that the integrity of the Christian Science teachings be preserved, to the end that history be not repeated and the crowning purpose of Jesus' mission again lost. So long as mankind indulges in the delusion that God is the author of sin, sickness, and death, these will of necessity seem to be as

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real as holiness, health, and life, and our prayers for relief will consciously or unconsciously be thwarting the will of God. If on the other hand we accept the Scriptural statement that "God saw every thing that he had made, and, behold, it was very good," and with the apostle James know that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," our prayers of "Thy will be done" will be the turning of the understanding heart to the source of all reality and perfection.

Jesus said, "By their fruits ye shall know them;" and while much might be said in answer to the objection made against the use of Science and Health as a "Key to the Scriptures," by comparing it with the tomes of theological commentaries under which the shelves of our libraries groan, to say nothing of the countless sermons and lectures which are offered to supplement and explain the Bible, it is only fair to recall that Mrs. Eddy in the sanctuary of the closet demonstrated the truth of what she taught in the healing of sickness and sin, before she announced her discovery from the rostrum. It will be agreed that the step from speculative theology—no matter how glowingly presented—to actual demonstration is a highly important one, and until this second step is taken, the world will reserve its approval.

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[Samuel Greenwood in *Nanaimo* (British Columbia) *Free Press*]

A lecture recently delivered in your city was ostensibly upon the subject of Christian Science, but judging by your report the lecturer must have had something else in mind, as it contains no true statement concerning this subject.

Christian Science has so many times been utterly demolished by its critics and its Discoverer and Founder declared unworthy of support, that it must seem strange to these critics to find it continuing to prosper and to afford unspeakable comfort and help to an ever increasing number of beneficiaries, just as if nothing had happened. The impartial observer will be pardoned for concluding that these same critics have expended their blows upon men of straw, images of their own creating, and have left Christian Science to go on its way untouched.

The lecturer stated that he had known Mrs. Eddy from childhood and that she was "poor and illiterate." Poor she may have been, in the sense that she was not a wealthy woman; but illiterate, no. The fact that she derived a comfortable income from her literary work, even before her discovery of Christian Science, entirely disproves the latter claim, for newspapers and magazines do not pay illiterate people to write for their columns. In this connection let me quote from a letter by H. H. Smith, the father of Senator Hoke Smith, formerly governor of Georgia, who wrote: "I have known the Rev. Mary Baker Eddy from childhood. She is my first cousin. . . . She was always a beloved visitor in our home. . . . Her brother Albert was one of the ablest lawyers of New Hampshire; but Mary [Mrs. Eddy] was deemed the most scholarly member of her family" (The Life of Mary Baker Eddy, by Sibyl Wilbur, p. 7).

The lecturer's statement that Christian Science had never healed organic disease, is disproved by the experience of many thousands who have been healed of diseases that medical physicians had diagnosed and doctored as organic; and even one person's experience is more convincing than this worthy doctor's denials. If all these cases were wrongly diagnosed as he implied, there must be something radically wrong with the medical profession, and our critic should in all mercy warn his hearers against relying upon a system that is confessedly liable to fool them into dying on account of an imaginary ailment. It is astonishing how quickly a trouble which a physician diagnoses as organic, becomes imaginary when it is healed by Christian Science. Does our friend look upon organic disease as such an unpardonable sin that even God can not or will not help a mortal under that affliction, but that perchance a physician might?

This critic's statement that the devil can both cause and cure disease, is directly at variance with the Master's teaching that good and evil do not come from the same source. That the devil is doing the healing work in order to bolster up Christian Science is a most remarkable argument, since it is being demonstrated daily that Christian Science is lessening the influence of evil in men's lives. This lecturer should know that men are not made better by evil efforts, but by the power of good; hence the beneficent influence of Christian Science upon the lives of mortals attests its divine origin. It is well to remember that the danger of fighting against God is as great today as it was when Gamaliel uttered his excellent counsel.

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[H. R. Colborne in *The Sun*, Sydney, New South Wales, Australia]

An article in *The Sun* contains a reference to Christian Science which shows that the writer, if he has ever read any authorized Christian Science literature, has failed to grasp its teaching. Christian Science does not teach that mortal man has nothing the matter with him, nor does it endeavor to "kid people" that such is the case, but it goes to the root of matters. It begins with the foundational premise that a good God, the divine Principle of the universe, created all, and that there are not two creators, but one. It teaches that the creation can but express the attributes of its creator, such as justice, mercy, goodness, and that evil, sin, disease, and death have no foundation in absolute truth, but are the results of false belief. They are merely negations of the truth about God and His creation, including man made in His image and likeness.

In the text-book of Christian Science, "Science and Health with Key to the Scriptures" (p. 518), Mrs. Eddy says, "All the varied expressions of God reflect health, holiness, immortality—infinite Life, Truth, and Love." Again, on page 460 she says: "Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." On page 218 we read, "When we wake to the truth of being, all disease, pain, weakness, weariness, sorrow, sin, death, will be unknown, and the mortal dream will forever cease."

This is in accordance with the statement of Jesus as recorded in John, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Our Master not merely said these words, but put them into practice. The freedom he brought to those who came to him, and who were receptive to spiritual truth, was freedom from all manner of disease; and surely it is reasonable to acknowledge that the spiritual law of Truth which was then operative, and of which he availed himself, is still operative, just as certainly as the mathematical law that one and one are two has been, is, and always will be operative. A real basic truth and law can never be anything but active and operative.

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[S. T. Downs in *Booneville* (Ind.) *Enquirer*]

It seems somewhat difficult to determine just the definition that our critic would give to the word "proselyte" as used in his statement, "The Christian Scientists get their adherents by proselyting, but they never succeed in getting good church-members who are familiar with the Word of God." The first part of the statement evidences a desire to deny Christian

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Scientists the right to give the world their message, but most people will undoubtedly regard Christian Scientists as in the right in their intention to continue spreading this great gospel of love and healing to all the world. Christian Science is a feast of spiritual truths of which mankind may partake if they desire, but there never has been and there never will be any urging, coaxing, condemning, denouncing, or criticizing to get them to do so.

The statement about active members in the older churches not becoming Christian Scientists, simply shows how unreliable are our critic's sources of information. There is probably no remark heard more often in public testimony meetings and among Christian Scientists—with the exception of expressions of gratitude for the healing of sin and sickness—than that after studying the Bible for many years during membership in the so-called orthodox churches, it remained for Christian Science to unfold the spiritual treasures of God's Word. The first religious tenet of Christian Science reads, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497).

In a spirit of opposition to what he thinks Christian Science teaches, our critic denounced it as unchristian and unscientific. Christian Science is Christian, however, because its teachings are based entirely on the words and works of Christ Jesus as recorded in the New Testament. It disagrees, it is true, with many creeds, but this disagreement is supported by the teachings of the Master. For instance, Jesus never taught that he was God, and the New Testament when understood in the light that Christian Science throws on the subject shows that he did not. Then again, Christian Science is Christian because it is preaching the gospel and healing the sick—both preaching and healing—exactly as Jesus commanded, and it has restored primitive Christianity to humanity.

Christian Science is scientific because it reveals the spiritual laws by and through which Christ Jesus performed his work, and thus it shows to mankind how the wonderful promise of the Master, "He that believeth on me, the works that I do shall he do also," may be realized. Christian Scientists do not claim to have attained the perfection of the Master, but present proofs, found in the healing of all manner of sin and disease, show that through constant striving to be more godlike we shall finally reach perfection.

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[Henry Deutsch in *Duluth* (Minn.) *Herald*]

Christian Science is not a mere philosophy, but a revival of the religious teachings of Jesus the Christ in their original interpretation and demonstration. So far from being at all related to pantheism, it is the absolute antipode.

Whether Christian Science or any other religion is true or false, is not a mere matter of statement, but one of proof. Truth is demonstrable, and demonstration proves it true. Christian Science in the short period of fifty years has shown to the world that the works of the Master can be performed now even as they were in early Christian history, and that his teachings are life and truth, as shown in the healing of disease, the destruction of sin, and even in his ultimate demonstration, the resurrection from the dead. He indicated that all his followers might perform the same mighty works that he did, and the rule which he gave for measuring a Christian was indicated in his statement: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

We may not be able to meet the test in all directions with one bound, but he who cannot yet fully do so is in no position to judge others who are similarly striving; and when he shall have attained, he will also have reached that height of humility possessed by the Master, which sought not the occasion to judge and to condemn but rather to have compassion and to commend.

Followers of Christian Science are for the most part those who have traveled through the deep waters; who have sought relief and comfort in all directions without avail until, cheered by the promise of its teachings and the example and fruit of the life of Mrs. Eddy, they have turned as a last resort to Christian Science and found in its healing waters not only the sought for relief but also that knowledge of the truth which gives the freedom promised by the Master. They know that sin, disease, and death seem to be very real experiences of mortal existence, but they know also that they do not constitute a part of the reality of God's spiritual kingdom, and that as human consciousness lays off "the old man with his deeds," it also lays off his attributes of mortality, evil, and suffering, and puts on "the new man, which after God is created in righteousness and true holiness." Thus through Christian Science man obtains the true concept of that which is real, and is enabled to judge truly of that which is false.

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[John Rendall in *The Eldon* (Iowa) *Forum and Register*]

In my experience of twenty-one years as a Christian Scientist I have never seen a correct statement of Christian Science emanating from one who thought himself opposed to it. I have therefore come to the conclusion that one who knows enough of Christian Science to state its teachings correctly, knows too much about it to oppose it.

When one presumes to state of Christian Science that it is "neither Christian nor scientific," he arrogates to himself a right which he does not lawfully possess. Christianity is a religion of works, not of words. It is to be judged, not by what some one may say about it, but by what it is accomplishing. On this basis of judgment Christian Science is found to be both Christian and scientific, because its teachings and practices are in accord with those of Christ Jesus, the Wayshower for humanity; and again, because it presents an orderly arrangement of ascertained facts about God, man, and the universe.

The teachings of Christian Science are positive and demonstrable, and are gratefully acknowledged and followed by hundreds of thousands of people who have experienced the beneficial results from them. In the face of such evidence it is presumptuous for any one to advertise himself as lecturing on "Christian Science *v.* Common Sense," unless "common sense" is susceptible of some definitions which are not ordinarily accepted.

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[Charles W. J. Tennant in *Finchley* (England) *Press*]

A correspondent says that the spiritual discernment of Christian Scientists is purely imaginary and arises from egotism. He evidently is not speaking from the standpoint of personal knowledge of this subject; hence he is not in a position to judge of it. All truth must come to one as a revelation, and it must be spiritually discerned, since all absolute truth is Spirit and its spiritual manifestation. A child has to learn that twice two is four. It is a revelation to him. One would not say that his discernment of this eternal fact was "pure imagination" or the result of egotism. Christian Science reveals God as divine Principle, and the discernment of this must come as a revelation to those prepared to receive it. The next step is to prove it by demonstration.

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Editorial

Taking Stock

In commercial life it is customary for every business man or firm at some time during the year to "take stock." With most concerns this stock taking time comes at the end of the calendar year, and is coincident with a general balancing of accounts. The object is to end all guessing and uncertainty as to the assets and liabilities of the concern, and to obtain definite information as to its gains or losses for the year. The good merchant at such a time does not try to deceive himself into the belief that every piece of goods on his shelves is worth what he paid for it, but relentlessly marks down whatever undesirable stock is on hand and charges off every uncollectable account, thus commencing the new year with his books showing no fictitious values and no inflated assets. He knows that if he were to withdraw from his business the profits shown by his books before this readjustment of values had been made, he would in all probability seriously impair his capital and it would be only a question of time until failure would result.

Every Christian Scientist "has enlisted to lessen evil, disease, and death" (Science and Health, p. 450),—a mighty undertaking and one that demands his highest powers of achievement. If, as was the Master, he is diligently about his "Father's business," can he afford to do less in the way of ascertaining his actual standing, his gains and losses, than is done by the prudent business man? Can he afford to go on from year to year without a careful analysis of his spiritual, mental, and moral condition, a scrutiny of his thoughts, his habits, and his desires, an appraisal of their value, a sacrifice of all of these that may be termed "dead stock"? Surely it is only when this has been conscientiously accomplished that he is in a position to know his true standing as a Christian Scientist; whether he is adding to his store of blessings, or whether he is simply storing up a lot of beliefs of life and pleasure in matter which will in time absorb all his capital and result in failure, as surely as the accumulation of "dead stock" and bad debts will result in the failure of the merchant.

Furthermore, the Christian Scientist's stock taking, instead of being confined to an annual accounting, needs to be a daily and hourly process, since the "judgment day of wisdom," Mrs. Eddy tells us on page 291 of Science and Health, "comes hourly and continually, even the judgment by which mortal man is divested of all material error." Then his accounting should be not an irksome duty, but a pleasure, a time of refreshing, a counting of blessings as well as a condemnation of misspent opportunities. And still further, his valuable accumulations must not be merely for himself, but rather as held in trust for all mankind. To be of value to himself, his thoughts and desires must include his brother man; they must, in fact, bring peace and happiness, health and surcease from sorrow to all upon whom they rest. His acts must be as carefully designed for general or universal benefit as they are for personal or individual gain. He must recognize that he cannot sweep evil from his own door and leave it for the torment of his brother. His work is not the sweeping of evil from place to place, but its destruction.

The Christian Scientist's ability to help himself is not based upon a selfish individuality; rather is it the fruition of unselfishness, goodness, righteousness, and based upon the fatherhood of God and the brotherhood of man. He cannot demonstrate that the Lord is his refuge and his fortress, unless he demonstrates that divine Love is also the refuge and fortress of all; that evil is not unreal in one instance and real in another. Only by knowing the universality of good and the consequent unreality of all evil, can any evil be destroyed. Mrs. Eddy writes on page 9 of "Unity of Good," "*By knowing the unreality of disease, sin, and death*, you demonstrate the allness of God." This, let it be remembered, is the business we have entered upon, and if daily and hourly we are alert to wipe out error's every claim to reality and power with an unfaltering declaration of Truth's omnipotence and ever-presence, we need have no fear but that our stock taking will show a goodly balance on the right side.

Archibald McLellan.

The Model Home

It is agreed by most people that the word home is one of the dearest in the English language, which means of course the spiritual idea back of the word; for until human thought is lifted above materiality, the ideal home is not realized,—indeed, it is hardly even perceived. At the present time we hear a good deal about model cities,—and in fact models of every kind, including homes,— but no one claims that they have yet been realized to any extent. It is, however, very encouraging to find that the desire for better things, nobler things, is growing at the heart of humanity; and because the desire is a righteous one, it will be expressed as humanity advances in spiritual understanding.

Mrs. Eddy says (Science and Health, p. 58), "Home is the dearest spot on earth, and it should be the center, though not the boundary, of the affections." Too many people think of a home as necessarily a place where one's own family lives, when under present conditions people often have to seek and find home elsewhere; and this is undoubtedly the right thing to do, for the real light of the home is the radiance and warmth of Truth and Love which may be found wherever there is one who loves God and his fellow man.

At the present time, as never before perhaps, it is admitted that purity is the first requisite in the home, although to the one outside of Christian Science this might be named cleanliness. The Scientist, however, would say that genuine and abiding cleanliness must spring from the spiritual quality known to us as purity. The Master said that it was not enough to make clean the outside of the "cup and platter," and he added that when the inside was cleansed the outside would be "clean also." No one would deny that cleanliness is essential to health; and the Christian Scientist would hold to this most firmly, only the cleanliness must spring from within and reach out to the very limits of human thought and its expression. Then we have something which is worth while in the way of health, that which was promised of old when God said through the prophet Jeremiah, "I will restore health unto thee."

In this age, as never before, light is demanded in the home, and for this the Christian Scientist is thankful; yet he remembers that in the wilderness wanderings of the children of Israel, when they had to find each day a new place whereon to pitch their tents, the light went with them as a pillar of fire by night, which protected them from all their enemies. However wonderful modern inventions may seem, the Christian Scientist looks for and desires above all else to have this light in his home; nor is his desire vain, for in the prophecy of Isaiah we read that God will create this upon "every dwelling place" of His people, when the filthiness of mortal and material belief shall be purged away from their midst.

We are often reminded that "order is heaven's first law;" and so it should be the law of the home, else we shall have disorder and no true success in anything. The spiritual

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order demands of us that we shall seek first "the kingdom of God, and his righteousness," that we shall begin and end the day with the things of God, with spiritual reality; and when we do this as we ought, the truest order will prevail in everything we undertake, and our home and our work will express it no less than do the stars in their courses.

The Christian Scientist knows that he must himself strive to have all good things for his home, whether that home be represented by a single room or a stately mansion; and he would readily admit that without gladness there could be no true home, but happily we find promise of it all through the Scriptures. God never meant that any of His children should miss this good thing, or any other, for there is no power in mortal mind to take away God's rich gifts from the one who has made the most High his refuge. These should all be sought after and expressed, so that the light of the home—which means its gladness, its joy—will shine out into the world's darkness and tell others how they too may gain and retain the model home in Mind and work it out from the pattern shown in the mount.

ANNIE M. KNOTT.

Improving by Proving

THERE are few words which occur as frequently in the Christian Science text-book as the words proof and demonstration. Proof sets the seal on faith and illustrates the only possible means by which the Christian Scientist can improve himself and others in health, happiness, or morals. Without demonstration's stamp of approval who will say that there is any day of salvation, here or hereafter? Many Scientists recall that in previous religious experiences the question most frequently asked was, What do you believe about God? Today Christian Science asks, What do you understand about God, Truth, and how much of Truth can you prove? Mrs. Eddy writes on page viii of the Preface to Science and Health: "The question, What is Truth, is answered by demonstration,—by healing both disease and sin; and this demonstration shows that Christian healing confers the most health and makes the best men. On this basis Christian Science will have a fair fight."

It is true that in God's eternal creation no improvement is necessary, or possible. His work is done, and abides forever. God's man need not be saved or healed; he does not begin in suffering or go out in fear,—the suffering and the fear being one in the unity of evil; nor does he need to keep on proving the power of God, for his very existence and every gleam of his intelligence denote God's ever-presence and omnipotence. Mankind, however, does need to be improved out of itself, and this process involves proof, or, to use the term so fully explained in Christian Science, demonstration.

In defining the name of Benjamin in the Glossary of Science and Health (p. 582), Mrs. Eddy first sets forth the viewpoint of mortal mind concerning him, and then in phrases instinct with love and beauty she reveals his transformation of character under spiritual illumination. Among these latter descriptive phrases we find "an improved state of mortal mind." A seeming duality was very noticeable in Benjamin's life. At the birth of this her last born, Rachel called him Ben-oni, meaning "son of my sorrow," but Jacob called him Benjamin, "son of the right hand." When Jacob was prophesying concerning his sons, as he prepared to leave them, he seemed to revert wholly to the carnal view of Benjamin and likened him to "a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." When Moses, just prior to his death, was blessing the twelve tribes of Israel, he said of Benjamin, "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long." The psalmist sang lovingly of "little Benjamin," and one of the most tender episodes in Bible history is the pleading of Judah with Joseph for the safety of his youngest brother, beloved of Jacob, lest his absence "shall bring down the gray hairs of thy servant our father with sorrow to the grave." Every individual human being can be changed by Christian Science from a Ben-oni into a Benjamin, from "a wolf" into one with whom dwells in safety "the beloved of the Lord,"—but how? Evidently there is only one possible way, and that is by doing the works enjoined by the Master in demonstration of Immanuel, or "God with us."

Proving one's way day by day and precept upon precept helps to make the arid desert of duty for duty's sake blossom into a garden of roses, each flower of which denotes joy and spiritual satisfaction. All the pitiful failures of ecclesiasticism past and present, the dry-as-dust academics of religion, the dregs of the *odium theologicum*, are traceable to the attempt to improve humanity without requiring it to furnish proof of the power of Principle to override and blot out mortality's enactments. Facing every Christian Scientist is the question which will not down, Are you healing? It is not possible to carry on the simplest of the necessary activities of the Christian Science movement while remaining apart from the doing of its works or the cultivation of its fruits. Then let the song of Christian Science, as found on page 2 of Mrs. Eddy's Message for 1900, be heard above the lethargy induced by intentional evil, and ring out over men and nations: "Work—work—work—watch and pray."

WILLIAM D. MCCRACKAN.

Among the Churches

Current Notes

BERLIN, GERMANY.—Our literature distribution committee, through the generous gifts of the Trustees under the Will of Mary Baker Eddy, has been enabled to bring the truth to thousands of soldiers. The letters of thanks which are being received give testimony of the glad welcome the literature has received in the field and the interest with which it was read, and state that in many instances the men sent the literature to their wives at home. There were sent to the front 1688 *Heralds*, 5029 copies of various pamphlets, as well as 19,688 copies of "Peace on Earth," and 8239 of "Man's Unity with God," together with 2467 reprints.

Correspondence.

WATERBURY, CONN.—The members of First Church of Christ, Scientist, have purchased the property at the corner of Mitchell and Holmes Avenues and plan to erect an edifice there. The church was founded in this city in 1898, but previous to that there had been meetings in 1894 in Odd Fellows' Hall. From there the members moved to the annex of the old Bronson Library; from there successively to the Friendly League Hall, to the corner of West Main and South Willow Streets, to the Platt Building, to Jones Morgan Building, and to Buckingham Building, where the services are now held.—*Waterbury American.*

WHITE PLAINS, N. Y.—Work has been under way for some time on the foundation of the new structure being erected on the sightly northeast corner of Mamaroneck and Maple Avenues for First Church of Christ, Scientist. The auditorium will seat three hundred and fifty or more people, and the gallery will provide accommodation for one hundred and fifty. It is hoped that the building will be ready for occupancy early next March.—*The White Plains Argus.*

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CHICAGO, ILL.—At the South Shore Country Club's annual event, the county fair, in September, our local distribution committee maintained a free literature booth in cooperation with the joint literature distribution committee. There were given away daily about 250 *Sentinels*, 125 *Journals*, 25 *Heralds*, 400 *Monitors*, 250 pamphlets, and 250 circular letters, making a total of 5200 pieces during the four days of the fair. The literature was lovingly offered, and in a vast majority of cases was eagerly accepted. Many indeed asked for the *Monitor*.—*Correspondence.*

KLAMATH FALLS, ORE.—For some time the room in which the followers of the teachings of Mrs. Eddy have been conducting their services has been too small to accommodate comfortably the attending congregations, and a new place of worship has been considered. New quarters have been found on Fourth Street, opposite the Court House, in the Withrow-Melhase Building, adjoining the Hall Hotel.

Klamath Falls Herald.

PORTLAND, ORE.—Plans for the construction of the new building of Fifth Church of Christ, Scientist, have been completed, and actual construction on the edifice at Laurelwood, on the Mount Scott line, will begin without delay. The new structure will cost approximately seventy-five hundred dollars.—*Portland Telegram.*

HONOLULU, HAWAIIAN ISLANDS.—An architect has been employed by First Church of Christ, Scientist, to draw plans for its church edifice, which is to be built on the lot at the corner of Wilder Avenue and Kewalo Street.

Honolulu Star-Bulletin.

MIDDLETOWN, CONN.—First Church of Christ, Scientist, is planning to make alterations at an expenditure of between ten and fifteen thousand dollars on the property recently purchased by it at the corner of College and Broad Streets.

Hartford Courant.

PARIS, TEXAS.—Christian Scientists here are preparing plans for a church costing twelve thousand dollars, to be erected at the corner of Seventeenth and Kaufman Streets.

Dallas Journal.

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The Lectures

Billings, Mont.

Bliss Knapp delivered a lecture on Christian Science at the local church. Thomas J. Bouton, second reader, in introducing the lecturer said:—

Whenever a new and novel discovery of consequence is presented to human thought, it is immediately subjected to the acid test of scientific research. The greater the importance of the subject, the more pitiless and uncompromising is the scrutiny. In short, the world's inevitable query, "Is it practical; will it work?" cannot be satisfied with argument or fine spun theory; it must be met by evidence susceptible of demonstration.

Divine wisdom restrained the Man of Nazareth from engaging in argument as he went about his Father's business, as is clearly set forth in the seventh chapter of Luke, which relates the experience of two disciples of John the Baptist who were sent to Jesus with the question, "Art thou he that should come? or look we for another?" For reply, "in that same hour"—evidently in the presence of these messengers—it is further related that "he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised." The answer admitted of no argument, no questioning. The works demonstrated the truth of his professions.

Emulating the example of the Nazarene, Mrs. Eddy was prepared to defend the claims of Christian Science with proofs which have withstood the most searching inquiry of eminent authorities; proofs which have conferred untold benefits upon unnumbered thousands, and planted the seeds of hope in the hearts of despairing mankind.

Billings Gazette.

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Cleveland, Ohio

The introductory remarks of Warren L. Morris to a lecture on Christian Science given in First Church of Christ, Scientist, by Edward A. Merritt, were as follows:—

To have a Christianity that is scientific and a science that is a religion is something that has been desired by the greatest in all generations. When Christian Science was discovered by Mrs. Eddy, she gave to the world a religion that is as scientifically demonstrable as is the science of mathematics. The fact that this religion scientifically demonstrated the healing of disease as well as the healing of sin, made it seem for the moment almost beyond our conception; but in the comparatively few years since this truth was revealed to the world, there has been a wonderful growth in its comprehension by all peoples of the earth.—*Correspondence.*

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Bournemouth, England

John W. Doorly, who lectured on Christian Science, was introduced by J. W. Harwood of Liverpool, who said:—

It was not many years ago when there was but one Christian Scientist, the Discoverer and Founder of Christian Science. If since that time Christian Science has encircled the globe and is growing at its present rate, which is a wonder to this age, it is not because its teaching agrees with the evidence of the physical senses, nor because it accords with the prevailing opinions of mankind. In fact, Mrs. Eddy says in the Christian Science text-book, "Science and Health with Key to the Scriptures," that she has not "compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth" (Pref., p. x). Then what is it in Christian Science which is attracting mankind? It will be found in the fact that Christian Science is just a scientific reiteration of Christ's teachings, and that the signs are following which he said would follow the understanding of his teachings.—*Correspondence.*

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Norway, Maine

The lecture on Christian Science given in the Grange Hall was very well attended. The lecturer, Prof. Hermann S. Hering, was introduced by Freeland Howe, Jr., who said:—

As many of you know, I have had a considerable interest and experience in the natural sciences, so called,—physics, chemistry, geology, botany, and zoology. The natural scientist seeks to discover and correlate facts so as to derive laws which will reveal the great scheme of the universe; my interest was the result of a desire to gain knowledge the better to live. I was so eager to learn that I spent years and much money in college, university, and business study. I have been on what is called the borderland of science, where the knowledge of the so-called known stops.

Some of my friends have wondered why my interest in

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natural science has waned and why instead I have become interested in Christian Science, so I will give you the reason. I have come to see, as have many others, that where we have been seeking law in the realm of science there is no law; that in the physical sciences the conditions surrounding experiments are limited to human ingenuity, and that in the study of life we are limited and handicapped by our physical senses. I have further come to see that when with the help of "Science and Health with Key to the Scriptures" by Mrs. Eddy we study the story of creation as told in the Bible, we learn that the realities of life are those things which in human existence seem unreal, and that the only real laws and realities are in the realm of the metaphysical,—above the physical.

This is what recently I and many others by the study of Christian Science have come to understand to some extent, namely, that realities are not perceptible to the physical senses, and that the only satisfaction in life comes from studying and applying God's laws as revealed to us in the Bible, demonstrated by Christ Jesus, and explained by Mrs. Eddy in the Christian Science text-book.—*The Norway Advertiser.*

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Washington, D. C.

Twenty-five hundred persons heard George Shaw Cook deliver a lecture on Christian Science at Poli's Theater. In introducing him W. S. Campbell, first reader of First Church of Christ, Scientist, said:—

There is probably no better authenticated fact in religious history than that the beginning of the Christian era was marked by a marvelous manifestation of divine power in the healing of sickness and sin. If the succeeding centuries have formed part of that same Christian era, the question may well be asked, Why should not that healing work have continued to our time and to all time? If the healing power was the power of the Christ, and the Christ is "the same yesterday, and today, and forever," why should not that power be in evidence today? The answer seems to be, It should. The reason that it has not been in evidence seems to be that those works came to be regarded as miraculous, or as contravening law.

There is today a large and constantly growing body of people who are learning that the power which brought health and harmony in the first century is with us in the twentieth century,—Immanuel, or "God with us." They are proving the words of the Christ, "Lo, I am with you alway, even unto the end of the world." These people are students of Christian Science, and Christian Science is defined on page 1 of "Rudimental Divine Science" by Mrs. Eddy as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony."

Correspondence.

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Wellington, New Zealand

In introducing Clarence W. Chadwick, who lectured on Christian Science, the chairman, A. W. Saxton, said:—

The Christian Science movement has not been established in this city very long, but it has done good work, and has proved its worth to the community both in healing the sick and in teaching the truth,—the truth which is rightly claimed to be the teaching of Christ Jesus. Humanity is bearing today untold suffering because of its belief in material things and suppositions based upon material beliefs, and in this respect unfortunately Christendom still adheres to methods based on these assumptions. I venture to say that it will awaken some day to find this is the reason it has lost the power to perform the healing enjoined by the Master as one important part of its mission on earth, and which was actually in vogue for the first three centuries after the resurrection.

I take it that many of you feel what I profoundly feel, a marked dissatisfaction with much of the religious teaching of the day, which has allowed religion very largely to develop into mere scholasticism and formality. We want something real, and if in anything at all we want reality in our religion; and any system that claims and professes to enable us to live stronger, purer, and more helpful lives, in harmony with the true Science of being, demands the attention of every thoughtful man and woman. This, I understand, is the claim made by Christian Science.—*Correspondence.*

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

CALIFORNIA—Los Angeles (Second Church): Prof. Hermann S. Hering, Shrine Auditorium, 3 p.m., Jan. 7.

CANADA—Brantford, Ontario: Virgil O. Strickler, Society Hall, Temple Building, Dalhousie Street, 8:15 p.m., Jan. 8.
Calgary, Alberta: Dr. Walton Hubbard, Alhazer Temple, Seventeenth Avenue and Fourth Street West, 8:30 p.m., Jan. 18.
Vancouver, British Columbia (First Church): Paul Stark Seeley, The Empress Theater, 3 p.m., Jan. 7.

ILLINOIS—Cairo: John Randall Dunn, The Kimmel Theater, 8 p.m., Jan. 9.
Chicago (Seventh Church): Ezra W. Palmer, Church Edifice, 5318 Kenmore Avenue, 3:30 p.m., Jan. 7, and 8 p.m., Jan. 8.
Chicago (Eleventh Church): William R. Rathvon, Logan Square Auditorium, 8 p.m., Jan. 8 and 9.
Chicago (Fifteenth Church): William R. Rathvon, Masonic Temple of Austin, Central Avenue and Fulton Street, 2:30 and 4:30 p.m., Jan. 7.
Oak Park: Dr. Walton Hubbard, Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., Jan. 9.
Urbana: Dr. Walton Hubbard, Universalist Church, Birch and Green Streets, 8 p.m., Jan. 4.

KANSAS—Wichita: Ezra W. Palmer, Crawford Theater, 8:15 p.m., Jan. 12.

MASSACHUSETTS—Malden: Edward A. Merritt, The Mystic Theater, Pleasant Street, 8 p.m., Jan. 7.
Winchester: Edward A. Merritt, Town Hall, 3:30 p.m., Jan. 7.

MICHIGAN—St. Clair: Virgil O. Strickler, City Hall, 8:15 p.m., Jan. 9.
Sturgis: Virgil O. Strickler, Strand Theater, 8 p.m., Jan. 11.

MINNESOTA—Minneapolis (First Church): George Shaw Cook, Church Edifice, Twenty-fourth Street and Nicollet Avenue, 8 p.m., Jan. 11 and 12.

MISSOURI—Farmington: John Randall Dunn, Monarch Theater, 3 p.m., Jan. 7.
Kansas City (Second Church): Frank Bell, Church Edifice, Thirty-first Street and Troost Avenue, 3 p.m., Jan. 7.
St. Louis (Fifth Church): Dr. Walton Hubbard, Princess Building, Recital Hall, Grand Avenue and Olive Street, 8 p.m., Jan. 11.

NEW YORK—New York (Second Church): Dr. Walton Hubbard, Church Edifice, Central Park West and Sixty-eighth Street, 3:30 p.m., Jan. 7.
New York (Society of Columbia University): John W. Doorly, Milbank Chapel, Teachers College, 8 p.m., Jan. 8.

OHIO—Cincinnati (First Church): Virgil O. Strickler, Keith's Theater, 12.30 p.m., Jan. 12.
Dayton (Second Church): Virgil O. Strickler, Memorial Hall, 8 p.m., Jan. 12.
New Philadelphia: Edward A. Merritt, Union Opera House, 8:15 p.m., Jan. 11.
Sandusky: Edward A. Merritt, Carnegie Library Auditorium, 8 p.m., Jan. 12.

RHODE ISLAND—Providence: Virgil O. Strickler, Providence Opera House, 4 p.m., Jan. 7.

WASHINGTON—Montesano: Paul Stark Seeley, Gem Theater, 8 p.m., Jan. 8.

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Testimonies of Healing

With heartfelt gratitude I send my testimony of what Christian Science has done for me in the six years I have been studying it. I became interested in this teaching through the healing of a brother. It appealed to me most because of the concept of God it taught,—a God who truly is Love, who does not send sickness or sin, but is an ever present help in trouble. I have had many opportunities to prove that divine Love is indeed ever at hand, and when the truth has been honestly applied, my needs have been quickly met.

My first healing was quite a surprise to me. I was not thinking of physical benefits, but after studying for a short time was relieved of intense headache and backache from which I had suffered a great deal, and they have never returned. The greater good that has come to me, however, is the spiritual uplift,—the different outlook on life, the faults overcome, such as quick temper, sarcastic tongue, proneness to criticize and say unkind things, a feeling of discontent, and an unsatisfied longing for peace and happiness. My heart overflows today because this longing for peace and joy has been satisfied and happiness realized through the teachings of Mrs. Eddy. Nothing can long disturb me, for I know that God, good, is all there really is. The daily study of the Lesson-Sermon keeps me mentally awake and ready to overcome the many annoyances which come to tempt mankind.

The Christian Science publications are a great help. Many times I have been helped over difficulties at a needed time through the reading of some article. The privilege of using a reading-room where all the writings of Mrs. Eddy and other Christian Science literature is available, has meant much to me. Many business, financial, and family problems have been solved in the peace and quiet of the reading-room. With but two or three exceptions I have been able to work out my problems without the help of a practitioner. At one time, however, the mental suffering was such that I could not see the light clearly myself and had to call on a practitioner, whereupon harmony was quickly restored. I am indeed grateful for all the good that has come into my life, and my daily prayer is that my life may attest my sincerity as well as my thankfulness to God and my gratitude to Mrs. Eddy.—Bertha C. Schulte, Toledo, Ohio.

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The testimonies in our periodicals have always meant much to me, and that fact, together with sincere gratitude to God for the many blessings received since I first learned of Christian Science nine years ago, leads me to write of some of the benefits which have come to me and mine during these years. We did not come into Science for physical healing, although the one through whom we became interested in it was healed of a sickness of long standing. Strangely enough, this did not impress me at the time, but the transformation in disposition was to me a marvel. Many times prior to her healing I had gone away from her thinking I could never be in her presence again to endure the criticism and fault-finding with which I was nearly overwhelmed.

My first physical help came some three months after beginning to study the Christian Science literature, when a most aggravated attack of a chronic trouble from which I had suffered for eighteen years set in. It did not occur to me to apply this healing truth which I had been studying; it remained for my husband to recommend it to me, and my feeling of despair when he did so will never be forgotten. After absent treatment had been given me for two weeks, the practitioner wrote that the healing was accomplished, but she was requested to keep on treating me, as I wanted to know more of all the good that was coming to me; so she gave me another week's treatment. What she had written at the end of the two weeks, however, proved to be true, for not only was I healed of my immediate illness, but never since then has there been any suffering from severe backache, which had been a source of misery to me for many years. Physicians had said it resulted from an unusually severe attack of spinal meningitis in my girlhood and would never leave me. At the same time our entire family were healed of throat trouble, attacks of which had occurred regularly every spring and fall.

During the years of freedom from the above mentioned conditions many other discomforting things have come into our family, but every one of them has been overcome with the understanding given us in "Science and Health with Key to the Scriptures" by Mrs. Eddy. No words can express my gratitude for the enlightenment which has come to me through the study of this book, and every day I love more and more to study it. It certainly contains the "pearl of great price" which a man seeing will go and sell all that he has to purchase it. Mrs. Eddy says on page 1 of our text-book, "No loss can occur from trusting God with our desires," and more clearly each day the truth of these words comes to me. I know that as I trust God with my desire to know more of Him and of His reflection, man, I shall give the best expression of my gratitude for all that Christian Science has brought into my life and the life of the whole world. I would not like to think what our home would be without this "light" which has come and which shines through all the dark places, so that we are seeing more clearly the path which is leading us "unto the perfect day."

I want also to express here my thankfulness to the inspired writer of our text-book, Mrs. Eddy, for all her writings, and for our daily, weekly, and monthly periodicals, not forgetting our *Quarterly*, which is continually unfolding the wealth of the Bible.—Lena D. Childs, Malden, Mass.

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Since I am a living witness to the healing power of Truth as taught in Christian Science, and my heart is filled with gratitude to God, I write this testimony. My home circle consists of my father, my mother, and two brothers. My brothers and I are grown up, and we have never taken medicine or had a doctor. Christian Science has been our only remedy for over twenty-three years.

A few years ago some work had to be done on my teeth, but somehow I always had a little fear, so the first day I went to the dentist's office a Christian Science practitioner accompanied me. She gave me one treatment and I got along finely. Later on, two teeth had to be crowned, so the practitioner gave me another treatment, and this was all the help I had until the work was finished. There was no pain to speak of, and I am very thankful for this experience. One Christmas I caught cold and to mortal sense it seemed to become a bad case of mumps. I tried to treat myself, and my mother helped me, too, but as I appeared to get worse she went to see a practitioner who lives about seven miles away. It was late in the afternoon before she got to the Scientist's home, but about midnight I began to feel better and went to sleep and slept until morning. I felt better that day, though still very weak; but I soon gained strength and could eat anything. This healing was effected through absent treatment, and I am deeply grateful for it.

My eldest brother had what is called a felon on one of his fingers. A practitioner treated him and in about a week it

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was all gone. The old nail gave place to a new one and his finger looks the same as ever. He worked every day cutting wood and never felt any pain.

These are only a few of the many blessings which we have received, and we wish to express our thankfulness to God for Christian Science. My testimony would not be complete without a thought of appreciation for that dear woman, Mrs. Eddy, whose beautiful life and work continue to brighten the way.—ELSIE HARSIN, Spokane, Wash.

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In March, 1913, through the silent example of a friend, I was led to attend Christian Science services regularly. This turning toward Truth at once effected two demonstrations of healing, though they were not then recognized as such. First, it made clear to me that to be sincere I should abandon material medicines on turning to Christian Science; second, it healed me of a lifelong habit of self-indulgence in lying abed late, for to my amazement it got me out of bed Sunday morning at seven o'clock.

After attending church for a few weeks I suddenly discovered that another lifelong habit, profanity, had left me. Also every one remarked upon my improved physical appearance, and one daily associate informed me that my irritability of temper had disappeared. I said to myself that surely there must be truth in Christian Science, so began to study it in earnest. Very soon I was able to demonstrate the healing of attacks of dizzy headache, toothache, influenza, pleurisy, coughs, and various other physical ailments. Indeed, the first two years I was kept busy overcoming repeated attacks of various sorts, and in gradually correcting errors of belief and learning to think rightly. There was far more to do than I had any conception of in my former self-complacent life.

Christian Science has healed me of agnosticism, self-complacency, slavery to medicine, self-indulgence, nervousness, drinking, smoking, profanity, gambling, stomach disorder, sleeplessness, chronic bowel trouble, hemorrhoids, kidney disease, liver disease, hay fever, eye trouble, and worry. This seems like a formidable array of ailments, but their absolute nothingness and want of power have been fully demonstrated through Christian Science.

I am learning the meaning of obedience, love, and gratitude, also am following on to know the great joy of becoming a channel of good to my neighbor.

SAMUEL JOHNSTONE MACDONALD, Newark, N. J.

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In September, 1914, I first experienced the healing power of Christian Science, and as my healing has stood the test of time and I have not had the slightest recurrence of my former ill health, I am most anxious to express my gratitude. For two years I had been under the constant care of various physicians, including my uncle, for what was diagnosed by them as neurasthenia, a condition of constant morbidness and melancholy. I rapidly grew worse and was finally told they could do nothing for me, that unless I pulled myself together I would lose my reason. Shortly afterward a friend recommended that I try Christian Science. At first I was too skeptical and biased to consider it, but finally decided that although it probably would not do me any good, at least it could not harm me. I visited a practitioner the next day, and am unspeakably grateful for the help received, as I was completely healed in seven or eight treatments.

I have heard several people express the belief that Christian Science may be efficacious in cases of nervous diseases but they doubted its power to heal physical troubles. I should therefore like to tell of two physical healings. For three years I had suffered from what is known as fallen arches and had worn a specially made braced shoe. I had often tried during that time to wear an ordinary shoe, but was seemingly unsuccessful. Since trying Christian Science I can wear any kind of shoe, and walk as far as I wish, without experiencing discomfort. A throat affection was overcome in twenty-four hours.

I am most thankful for these healings, as well as for the many other blessings experienced through Christian Science, but my deepest gratitude is for the peace and harmony which has come into my life and thought and for the knowledge that the divine Principle is always available to help and sustain us.—ETHEL N. POGGENBURG, New York, N. Y.

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[Translated from the German]

Deep gratitude impels me to give this testimony in recognition of all the good which I have received through Christian Science. About two and a half years ago I became acquainted with its teachings. Although I had faith in God, it at first seemed almost unbelievable to me that divine Truth should be adequate to the healing of all disease; but after attending Christian Science services twice, it became clear to me that the truth as presented there led one closer unto God and to the understanding of His Christ. Then was also revealed to me the meaning of the Scriptural passage: "Ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord." There was a swelling on my head about the size of a walnut and it was as hard as a stone. I attended the services regularly, in the firm belief that if all disease could be healed through the power of divine Truth and Love, I too could be healed of the trouble with which I was afflicted. In about three months' time the swelling became soft, and one morning it broke. Three months later it had completely disappeared.

In the winter of 1914 I contracted a severe cold and cough with distress in the chest and shoulders. My husband was rather insistent and telephoned to a physician, who came at once and diagnosed the case as an attack of acute lung trouble. He prescribed medicine, and said that I should stay in bed in a heated room and have warm applications. I took the medicine that evening and was unable to sleep the following night on account of the pain. The next morning, however, I got up and read both the *Herold* and the Bible. Although I had made up my mind not to use any material means, I could not resist the temptation to take medicine once more. About two hours later everything seemed to grow dark before my eyes, and I felt that I must lie down. This was not possible, however, on account of the severe vomiting which had set in. I now threw away the medicine, sat down, and continued reading Christian Science literature. When the physician came again two days later, I had already done all the cleaning in my flat and I opened the door for him. He was very much surprised and said, "You certainly got quick help." I did not get the drug which he again prescribed, but relied solely on divine help, and it proved efficacious.

In the autumn of 1915 I suffered the greatest pain and was unable to sleep at night for three weeks as a result of severe internal inflammation. Being unable to overcome the error alone, I asked a practitioner in Hannover for treatment. The pain ceased after a few days, and a week later I was completely free from any trouble. I had always greatly dreaded childbirth, and being unable to overcome my sense of fear and anxiety, it seemed that possibly I might have a recurrence of a past experience and I therefore asked for treatment. I certainly did get help, for I was freed from

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any sense of fear. On Dec. 16 I rejoiced over the arrival of a little girl, though previous to the birth, as things did not seem to progress, the midwife urged that medical help be secured immediately; but I asked for treatment in Christian Science. This was at nine o'clock, and about an hour later I became aware of divine help, for the birth then went on normally.

For all the great benefits and the help which I have experienced in times of need through Christian Science and the power of God which never faileth, if we but abide in Him, I wish to give heartfelt thanks.

Frau Emma Wegener, Hannover, Germany.

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I have often wanted to express my gratitude for Christian Science and what it has done for me. Some five or six years ago I underwent two operations, the last one being the only hope left me, according to the doctor, who said that the hemorrhages would be fatal. The surgeon did all he could for me and was kindness itself, but during the following year I was most miserable, mentally and physically, and suffered terribly.

One day, while in a little store near where I was staying, a lady spoke to me of Christian Science, and two weeks later I went to a practitioner. In three weeks I was healed, so that I was able to go home and take up my work again, much to the surprise of all my friends. I am a stronger woman now than ever in my life, and have lost only one day from business in a year. Since then I have had many other healings, some slower than others, but the truth has never failed. I have solved many problems to my own satisfaction and rejoice to say other members of the family have been helped. My brother has been healed of stomach and bowel troubles, supposedly inherited.

I feel most grateful to our Leader for the Wednesday evening meetings, for the provision of the reading-room, for all the literature; and to every one who has helped me along this journey from sense to Soul I am indeed thankful.

Maria Johnston, Detroit, Mich.

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We have, perhaps, had more blessings than the average family. Obstacles have been overcome, harmony brought into the home, and demonstrations made in healing which should convince the most skeptical of the healing power of God when understood in Christian Science.

We were asked by friends to try this treatment for the healing of our little boy, who had been stricken with what was diagnosed as infantile paralysis and was helpless from the neck down. We tried many doctors and specialists, used electricity and massage, and submitted to numerous operations, but could not bring ourselves to agree to six more operations asked for by the last specialist. We knew nothing of Christian Science and were very skeptical, I myself even ridiculing the thought that it could help the child. I consented, however, to my wife's attendance at a Sunday service, and she persuaded me to accompany her the following week. I was so impressed with the service that we called on a practitioner, who accepted the case.

The legs and arms, which the doctor said had dead muscles and would grow thin, filled out to normal. The child's general health is perfect; he is growing fast and equally in every part, is able to run his little automobile along the sidewalk, and has started in school, passing the physical examination required at this time. Since that time the boy has been healed of attacks of bronchial pneumonia, which he had with unusual severity every winter, and which the doctor informed us he would have to outgrow.

On returning from work one day, about a year ago, I found the boy in bed and unable to retain anything on his stomach, not even water. We called the practitioner, with the result that he retained everything he drank after midnight, but a condition presented itself in the morning even more alarming than the nausea, as he was in a stupor or delirious all that day. In the afternoon we informed the practitioner of our fears, and she said she would give treatment at once. The boy fell into a quiet sleep, the fever lessened, and before eight in the evening he awakened in his right mind and said he was well. I thought if we older ones would make the kind of declaration this little five year old boy made, instead of allowing fear to creep in, there would be much less sickness.

There have been other demonstrations in the family, too numerous to mention. The moral atmosphere has been cleared, and we are very grateful for the many blessings and the happiness Christian Science has brought to us.

Harry N. Beach, Chicago, Ill.

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I am deeply grateful for what Christian Science has done for me and mine. I was receiving very unpleasant treatment from a doctor, who after a time told me my only recourse would be an operation. My husband was much opposed to this, and on speaking about it to a friend I was advised to try Christian Science. Being a little in doubt, as I had not until that time heard of this teaching, I postponed my visit to the practitioner, although knowing that when with this friend I was relieved through her loving thought.

Finally, however, I visited the practitioner and received treatment. Relief was immediately experienced and I have felt better ever since. Also through the patient work of the same practitioner an obstinate case of whooping-cough was overcome in two weeks. For these and other blessings received almost daily I am deeply grateful to those who have helped me to understand the love of our dear Father, and to Mrs. Eddy for the wonderful part she has taken in revealing the truth in such a beautiful way. Since coming into Christian Science all thought of taking medicine has been entirely removed. I am perfectly healed, and Christian Science is all the world to me.—Rose Woods, Montreal, Canada.

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A few years ago, while living in Terre Haute, Ind., my little daughter fell from a ladder and was hurt, but not knowing the extent of the injury we paid little attention to it. In a short while, however, we noticed that when the child walked her legs seemed stiff, and a few days later she lost control of them entirely; then it was observed that she had curvature of the spine. We called a Christian Science practitioner at once, and after the third treatment the spine became straight and natural. It was some time before she regained the use of her legs, and she was unable to move without assistance; but the practitioner continued treatment, and gradually the legs became natural so that with our help she was able to walk, and at the end of three months she was well and happy. She was healed of a structural defect of the eyes in five treatments. These were certainly very beautiful demonstrations of the power of Truth.

In the early fall of the same year I nursed a very bad case of tuberculosis, and before long that dread disease was manifested on my body. While in this condition a great sorrow came into my life, my beloved husband passing on suddenly. My home was broken up and my little daughter (not at that time fully recovered) and I were left almost penniless to struggle on alone. It seemed as if I had more than I could

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bear, but through the power of Truth I was healed in a short time. That was over six years ago.

My constant prayer is that I may follow the leadings of Truth, so as to be able to do for others what has been done for me. I am truly thankful to God for all the blessings that are so richly showered upon me and mine.

OLIVE LACKEY, Los Angeles, Cal.

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It is with rejoicing that I thank God that the way is still open to follow Jesus' teachings as set forth in the Bible, and that through the study of Christian Science, as given in "Science and Health with Key to the Scriptures," man can be and is being released from bondage to so-called man made laws. I am grateful for the physical healings received, but still more for the spiritual uplift and the understanding in a degree of what Love means. When a small child I asked my mother, "What is God?" and was told that "God is love," but I never saw this statement proven until after taking up the study of Christian Science, about forty years later.

For several years before coming to Christian Science I desired a pure life and tried everything I could find to lift me up and set me free. Finally I walked into a church, the services of which seemed different from any I had noticed before, and learned afterward that it was a Christian Science church. I saw that these people had something, and promised myself to find out what it was; but after the service I hurried away, not feeling fit to be in their presence. Later I learned that there were practitioners, so called on one and asked for moral healing. When the gentleman said my lameness would also be healed, I became inwardly resentful. Nevertheless, I had the treatment, paid for it, and left with the belief that I had not found what I sought, for how could I be healed of lameness after having been on crutches three times from three different accidents. However, a few mornings later I arose from bed and walked without hobbling. I had been used to climbing out of bed and off street-cars; now it seemed as if I could jump from the top of a car if necessary.

When about twelve years of age I had fallen through a barn, alighting on my head, and was unconscious for twelve hours. As a result of this fall I was left deaf in one ear, and after being in a serious railway accident, my hearing was much worse. A specialist said the hearing in one ear was all gone and in the other partially so. Some months after being healed in Christian Science of lameness, I went to a practitioner to have help for this trouble. About a week later I discovered that I was hearing through the right ear,—the one which had been deaf,—while holding a telephone receiver to my left ear.

About thirteen years ago I left North Carolina to go to the Pacific Northwest for my health, having what was called malarial fever, and was doctored for it during eight years. I had worn glasses for several years for a structural defect of the eyes. The fever left me during my study of the Bible together with Science and Health, and my eyes were healed while hearing a man give his testimony at a Wednesday evening meeting about the healing of his eyes. Since coming into Christian Science I have ceased to worry. For forty years I was ready to take offense at anything which came up and thought I enjoyed doing so, but am very thankful that I have been healed of this trait.

I am indeed grateful to find that God is Love, and am so glad to express my gratitude to Mrs. Eddy for showing us the way in Christian Science to prove this by healing the sick.—T. E. COMLY, Aberdeen, Wash.

From Our Exchanges

[The Homiletic Review]

Real morality is a spirit, not a mere performance, the spirit whose ceaseless pursuit of an ever flying goal by the forward looking few has gradually lifted the morals of the many, stage by stage, from their lowest to their present level. When preachers teach that "morality is not enough without religion," they run off the track laid down by Christ and raise a false issue. They rouse a combative spirit in men who need to be rid of the delusion that their good morals are real morality. They also foster a deplorable proneness in the church to rely on "the merits of Jesus Christ" to atone for their moral neglect to work out their own salvation by loyal imitation of him.

The current popular distinction between religion and morality as differing in value is as mischievous a delusion as any that has obsessed the world. It afflicts the church with such moral anemia that ethical culture societies rise to teach that "religion is fervent devotion to the highest moral ends." Yet Christ taught by precept and example that real morality is religion at work for advancement, personal and social, toward goodness like that of our Father in heaven, and that real religion is morality aspiring toward that divine ideal. In the life of Christ we see these two fused together, inseparably one.

[The Christian Work]

Does not all our wretchedness come from fear? Does not all our profoundest joy come from courage? Why are we unjust? Because we fear to be just. We shrink from the brightness of righteousness, and find the twilight glooms of compromise and custom more bearable. We love to sit in the cool shadows of old institutions, rather than walk forth into the glaring sunlight of reason. Two thousand years ago the Prophet of Galilee announced the most daring spiritual program ever conceived. It involved utter reliance upon the certainties of spiritual law, an utter confidence in goodness, a belief in the truth as being able, willing, and sure to care for and reward them that put their destiny in its hands and doubted not. We have never dared to act upon his program. We have praised it, wondered at it, lauded its majesty and beauty, but to live it has been too much for our cowardly souls.

[The Watchman-Examiner]

For the wide awake, genuine Christian man or woman the giving of thanks to God for His goodness is not an occasional act, prompted by impulse. It is still less the discharge of a duty in formal and perfunctory fashion. It is rather the response of life to life, the steady outrush of the joy of a grateful heart. It is a habit of the soul. Thanksgiving day becomes thus but a large and enthusiastic expression of that spirit which is the habitual answering attitude of the entire being, in view of the gracious work of redemption wrought by Jesus Christ. "In every thing give thanks."

[The Christian]

The servants of Christ must be ready to meet either the inquirer or the scoffer with appropriate spiritual weapons. Yet none can doubt it was far more congenial to the Master to proclaim his Father's will to mankind and to instruct his followers in the precepts of the kingdom. That, surely, was ever his main occupation. And how often he would turn aside an attack with a single sentence that laid bare the secrets of the heart, when we would have wasted an hour in futile controversy! Again, what was the tenor of his instruc-

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tions to his messengers? "As ye go, preach, saying, The kingdom of heaven is at hand." And if they were not received in their healing and preaching work, they were to go elsewhere, wiping the dust from their feet, with the solemn warning added in one passage: "Notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you."

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

Never were human bodies so jostled; never were human souls so much alone. Not only alone, but timid, shy, reticent, restless,—seeking a vision, a loyalty, a power in common; seeking, but *finding* not. Who does not feel the passion and the pathos of it? Of old it was said, "Then they that feared the Lord spake often one to another," but it is not so among us. Men meet as neighbors, as associates or friends, in business or in play, and even in works of public welfare, but as sons of the highest, as comrades in the spiritual life with needs and aspirations which the ordinary intercourse does not satisfy, how seldom! Bunyan tells of seeing a group of poor women sitting at a door in the sun, talking of divine things, happy in their heavenly gossip. How strange such a group would seem today! It may be true, as Stevenson said, that in a world of imperfection we must gladly welcome even partial intimacies, but in these high matters we have almost none at all. Even in church life there is little genuine religious fellowship, such as men enjoyed in other days. Concerning our deepest life we are strangely silent, as if smitten mute. No doubt there are many reasons why this is so. Our uncertainty and unsettlement of faith makes us less sure than our fathers were, and less talkative. There is also a fineness of feeling which dreads cant and unreality, a sense of things ineffable of which we may not speak above a whisper; and such a reverence is a sign of hope.

[Pres. Carl G. Doney in *Pacific Christian Advocate*]

Nature has a thousand messages for those who will listen. Sun and soil and mineral and unseen force are almost vocal with promises; and year after year they are fulfilled. The testimony of men is different in the particular that they are under the temptation to promise more than they can perform or to testify of what they do not know. And before any testimony can have lasting value there is a condition precedent: it must be based on truth. It does not matter what one says he is or what one says he does, if his words and deeds are not square with the facts. A life not founded upon the truth is a miserable structure of pretense and weakness. Some day a storm will blow against it which will cast the ruins of deceit to the winds of heaven like whirling chaff.

[*The Christian Intelligencer*]

The church is passing through the fire of chastening. Everywhere Christians are catching a new vision and coming to a new understanding of the radical significance of the claims of Christ. They are meeting the call of God with new consecration. They realize that they cannot face both ways. They have been startled into a new soberness by the collapse of a godless civilization, and they see that their own worldliness has helped to precipitate the crisis. They have been shocked to find that their nominal Christianity meant compromise, moving on to complete surrender of the Lord's cause. They have made a new surrender of themselves to Christ, they abhor their past blindness and folly, they are out in the open now as soldiers of Christ. And so the church is gathering new strength. If this spiritual movement grows to be coextensive with the membership of the church, the world shall yet see that Christianity is the dynamic of a redeemed humanity.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

A new catalogue of selected Bibles is now being printed by the Publishing Society and will be mailed to Christian Science organizations with card in the *Journal* about Jan. 1, 1917. This catalogue will announce new prices for Bibles, Bible Cases, and *Quarterly* Covers. The Publishing Society has found it necessary to make these changes, owing to the manufacturers' increased cost of labor and materials and their advanced prices to the Publishing Society.

As the advertising pages of the *Journal* and *Herold* go to press the 20th of the month, to insure publication in a desired number requests for changes in a church or practitioner's card should reach the Publishing Society at least six weeks previous to the actual date of issue.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents, three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Bound Volumes in cloth, $2.75 each; half calf or half morocco $3.50 each. Write for list of volumes in stock.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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

CHRISTIAN SCIENCE HEALING VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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

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

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

CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

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

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

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture. Also printed in modern Greek, Russian, Norwegian and Italian.

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

Vol. XIX No. 19

Boston, January 6, 1917

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Christian Science Sentinel

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Items of Interest

In the fiscal year 1916 there became operative twenty new water power projects which utilize national forest land. The Forest Service figures show that 42 per cent of the total developed water power of the United States utilize this forest land. The development of relatively small projects is particularly in evidence in the Rocky Mountain states, while California leads in the amount of power under permit and in operation. Mr. Graves, chief of the Forest Service of the United States, in his report on the ownership and control of water power sites, says that there is shown "a marked concentration of definite and complete control of a large percentage of developed water power by a very few companies. Data presented regarding interrelationships through common directors and principal officers indicated a marked tendency toward association or community of interests, particularly between the principal holding companies. The movement toward concentration in commercial central stations of all the primary power employed in the electrical industries and in manufactures was found in all sections of the United States, the rate of concentration during the period of 1902-12 being highest in the south Atlantic states and the extent of concentration greatest in the western states." He also says, "The report showed a considerable overdevelopment in nearly all the power centers of the western states,—California, Oregon, and Washington in particular showing installations far in excess of maximum demands."

Achievements of importance to navigation interests are recorded as a result of the wire-drag work of the past season by the United States Coast and Geodetic Survey. Attention has been given to surveys of harbors and their approaches on both the Atlantic and Pacific Coasts, and especially valuable work has been done in Alaska. The two wire-drag parties engaged in surveys of Alaskan waters have completed their work for the season. They began field operations during the latter part of April, 1916, and continued until about the middle of October. Both of them had a very satisfactory season. In addition to the wire-drag work, these parties have carried out an extensive scheme of triangulation and topography and have obtained valuable current and tidal observations. The total area examined by one party covers about three hundred and twenty-five square miles. In this area were found more than seventy changes from the charted depths, not a few of which constitute serious dangers to navigation. The other party dragged an area of about two hundred and fifty square miles during the season, and about one hundred and fifteen changes from the charted depths were found.

The plebiscite held in Denmark, Dec. 15, on the question of the sale of the Danish West Indies to the United States, resulted in 283,000 votes being cast in favor of the sale and 157,000 against it. Both branches of the legislative body have since voted in favor of the sale. A treaty for the sale of the islands was concluded between the United States and Denmark in New York on Aug. 5, 1916, the purchase price being fixed at $25,000,000. The treaty was ratified by the United States Senate on Sept. 7. The Danish archipelago includes three islands. St. Thomas is thirty-eight miles east of Porto Rico and directly in the line of Panama Canal traffic. It has an area of thirty-three square miles and a population of about eleven thousand. St. Croix has an area of eighty five square miles and a population of about eighteen thousand. St. John has an area of twenty-one square miles and a population of nine hundred.

The cultivation of cacao is becoming an important industry in Costa Rica. During the ten year period from 1904 to 1913 Costa Rica exported 6,004,911 pounds of cacao beans valued at $739,436 in official statistics. For 1915 the figures were 1,272,905 pounds, valued at $174,809. The beans are grown by farmers on banana farms that have ceased to produce fruit, as well as on new land. The product is much more stable than bananas, and if necessary can be kept for a considerable time awaiting advantageous prices. Costa Rican cacao is generally of a very fine quality.

The manufacture of Panama hats occupies many individuals and families in the small communities in the interior of Colombia. The production in 1915 was valued at about one million dollars. The wages paid male laborers in Colombian factories are from fifty cents to a dollar a day, the average being about sixty cents. Women receive from twenty-five to thirty-five cents a day. In the coast towns most factories work only eight hours, but in the interior ten hours is the rule.

Rejoicing in the distinction of being the first savings bank incorporated in the United States, and the second one established, the "Provident Institution for Savings in the Town of Boston" has recently celebrated its one hundredth birthday. It was incorporated Dec. 13, 1816, and began business Feb. 19, 1817.

In 1910 California bonded itself for $18,000,000 for good roads. Most of this money having been spent, at the recent election the question was put before the voters as to whether they would authorize $15,000,000 more indebtedness for the same purpose, and they voted in favor of the proposal, 512,239 to 137,107. When the issue of $18,000,000 was before the people six years ago, they voted for it 93,297 to 80,509.

The fishing fleet which landed fishery products at Boston and Gloucester, Mass., and Portland, Maine, during the month of November, 1916, included 200 steam and sail vessels. The total for the three ports during the month amounted to 858 trips, aggregating 13,050,285 pounds of fresh and salted fish, having a value to the fishermen of $476,637.

With the efficient cooperation of a prominent Washington newspaper the school children in that city have saved over one hundred and fifty tons of old newspapers since the fall term began. The money that has been realized on these papers—over two thousand dollars—will be devoted to the children's playgrounds.

The extensive waste lands now found in most parts of the mountain province of the Philippine Islands, especially in the districts of Apayao and Kalinga, will soon be transformed into valuable lands if the irrigation projects now in contemplation by authorities of the Bureau of Public Works materialize.

Out of two hundred and twelve applications to the commission under the Canadian industrial disputes act for investigation, all except twenty-one threatened strikes were averted. The disputes affected mines and public utility corporations.

The total foreign trade of Nicaragua for the calendar year 1915 amounted to $7,726,420. Coffee, gold, hides and skins, bananas, and cabinet woods are the principal articles exported. Formerly rubber was an important export.

Crop returns just made public give Italy's wheat harvest for 1916 as 4,804,400 metric tons (of 2204.62 pounds). The production of rye was 135,700 tons, barley 224,100, oats 387,500, corn 2,000,000, rice 531,100, and grapes 5,924,600.

The cargo carried through the Panama Canal, in both directions, in October, amounted to 647,893 tons. The number of ships passing through in seagoing or commercial service was 158, and the tolls earned amounted to $465,949.

The division of rural economy and agricultural statistics of the Department of Agriculture in Argentina, in its forecast just issued gives the acreage of wheat as 16,088,963, of linseed as 3,207,411, and of oats as 2,525,102.

In 1914 there were imported into Norway 17,211,089 pounds of oranges, lemons, and other citrus fruit. The quantity of apples and pears imported during the same year was 3,964,197 pounds.

At the recent election the law providing for total prohibition in Arizona was adopted by a majority of nearly twelve thousand, and capital punishment was abolished by a majority of 152 votes.

Figures showing the amount of wood used in the United States for making pulp will be obtained by the Forest Service in connection with its 1916 census of the lumber industry.

The silk cocoon harvest of 1916 in France, as estimated by the Lyons Union of Silk Merchants, is 6,147,100 pounds, an increase of 61.42 per cent over 1915.

At the recent election in California, according to the final count, there were 260,332 votes cast for the single tax amendment and 576,588 against it.

The area in India devoted to cotton growing, according to reports thus far, amounts to 18,169,000 acres, an increase of 12 per cent over last year.

Arguments on the constitutionality of the Adamson eight hour law have been set by the Supreme Court for Jan. 8, 1917.

The plan for the establishment of a school of mining at Antofagasta has passed one house of the Chilean Congress.

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Christian Science Sentinel

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

Vol. XIX January 6, 1917 No. 19

Growth in Christian Science

FRANK BELL

As humanity turns in greater numbers to Christian Science, the need increases for watchfulness against the temptation to regard numbers as essential indications of growth. In Section 28 of Article VIII of the Manual of The Mother Church, Christian Scientists are admonished not to "report for publication the number of the members of The Mother Church, nor that of the branch churches," but rather to "turn away from personality and numbering the people." This by-law is placed in the chapter entitled Discipline. It is therefore not suppressive, as might at first appear, but corrective. It meets fairly and squarely a marked tendency of the human mind to rely on unstable evidence and false standards. In case one is tempted to say or think Christian Science has had "wonderful growth" in such and such a city or country,—the necessary inference being that it has not so grown somewhere else,—may not he find helpful "discipline" in contemplating the spirit as well as the letter of the by-law above quoted?

On page 68 of Science and Health Mrs. Eddy says, "Christian Science presents unfoldment, not accretion." Growth in Christian Science, therefore, cannot be measured in numbers of church organizations or edifices or in numbers of persons identified with such churches. If it were true that the great throngs attending services in certain communities constitute an accurate register of the growth of Christian Science there, it would logically follow that proportionately less growth, or none at all, has taken place in those communities where the attendance is smaller; consequently a sense of elation in the one instance would be offset in some degree by a feeling of discouragement in the other.

The real activity of Christian Science is discerned in that leavening of human consciousness by which error gives way to an enlarging apprehension of Truth. This universal evangelization is the direct fruit of the right thinking of those to whom and through whom right thinking is a demonstrable science. It is of course inconceivable that a right thought, an emanation of divine Mind, could be limited in the quality or scope of its effect to any city or country.

Growth in Christian Science, therefore, can be measured only by that beneficent thought-force which is steadily reducing the sum total of human belief in the reality and power of evil. One who did not look beyond church walls for evidence of growth would disregard, for instance, the tremendous mental transformation which is finding expression in the changed attitude of public opinion toward Christian Science, especially as reflected through the press; nor would he take cognizance of the considerable and increasing element in every community that, while as yet not ready to be openly identified with Christian Science, is regularly studying its literature and in some degree practising its teachings. Besides this, the alert worker sees many other equally convincing evidences of growth.

Neither vain satisfaction in numbers nor equally vain regret in an apparent lack of numbers can find lodgment in the heart of the Christian Scientist who is awake to the transcendent fact that, wherever he be or whatever the material circumstances, he may contribute his full share to the flood-tide of right thinking, as a result of which every man, woman, and child on earth is each day nearer than the day before to a realization of the truth that makes free.

Analysis of growth in Christian Science to be correct must take fully into account that "Love is impartial and universal in its adaptation and bestowals," and that "whatever blesses one blesses all" (Science and Health, pp. 13, 206). There are no favored communities!

The Child in the Midst

MARY I. MESECHRE

On page 323 of Science and Health Mrs. Eddy declares, "Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea." What unspeakable comfort to the weary struggler toward a hitherto distant and seemingly unattainable goal, to learn that simply willingness to become as a little child enables him to be as a little child, and ushers him into the freedom and gladness of conscious filial relation with our Father-Mother God.

When our Master would offer to his disciples a merited rebuke of their self-seeking and worldly ambition, he did not voice his reprimand directly, as was and is the usual method of those who recognize the necessity of warning a wrong-doer from his mistaken course, but, as was his custom, he spoke in parables, departing therefrom only to the extent of using an animate illustration. He called a little child and set him in the midst.

We can easily imagine this child, leaning in happy confidence against the Master's knee, looking lovingly into his face or glancing wonderingly at the changing expressions on the weather-beaten countenances of the men who circled them. We can readily conceive that Jesus may have questioned the little one, eliciting replies so artless, loving, and unselfish that they disclosed to the listeners the intent of the colloquy and enabled them to hear understandingly the later message to be uttered for their benefit. With a little imagination we may picture the scene when at length, dismissed with a loving smile, the child bounded away to rejoin his playmates, turning now and again for another glimpse of the new friend, while the Master said, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

How that lesson must have gone home to the hearts of the disciples! How the gentle rebuke must have penetrated their inmost nature, revealing the ugly lurking thoughts of envy, jealousy, greed, selfish ambition, until they may have trembled at the sight and again renewed their determination to withstand the tempter and prove themselves faithful and worthy followers of him who has long been rightly termed the great Exemplar. Is it too much to imagine that the wondrous

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lesson of that hour was present in the memory of Peter when he was preparing his admonition to those who had purified their hearts unto unfeigned love, that they should look to it that their love remained pure and fervent; or that it formed the unannounced text of the beloved disciple when he unfolded to the world that matchless delineation of "Jesus Christ the righteous," the "advocate with the Father," and "the propitiation . . . for the sins of the whole world."

The child in the midst holds for us today a far deeper significance than that of merely serving as an illustration to the Master's admonitory rebuke to his immediate followers. Pondering the incident and glimpsing somewhat of its fuller meanings, one is led to make an application of the teachings of this parable differing widely from that commonly ascribed thereto. We have all striven zealously to analyze the childlike qualities of thought which we believe the Master intended to cite to his disciples, and we have all earnestly endeavored to compass and manifest such qualities in our daily lives, in order to win for ourselves abundant entrance into the kingdom of God. And we have all come sadly short of our desire, have tasted the bitterness of frustrated effort, and the acrid dregs of discouragement have lingered on our palates for long, filling us with sorrow and self-loathing because of repeated failures.

From such an experience the writer was roused one day by the sudden recollection of the words before quoted, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." In reality there was nothing to strive for, but everything to receive; nothing to do, but only to be "as a little child." Further meditation brought the conviction that entrance to the kingdom was measurable only by one's receptivity of being, and that to receive as a little child one must become and be as a little child. Childishness was not the right quality; child-being was requisite.

Almost instantly came the startling thought that perhaps the Master set the child in the midst of his disciples not as a rebuke to them, but as a recognition of the child in the midst of each one of them, and that this was the true lesson of the beautiful story. Then came the memory of his tender words uttered on the shore of Galilee, just before that last precious morning meal: "Children," he called to those weary and weather-worn fishermen, "Children, have ye any meat?" And the child in the midst, instantly obedient and trustful, heeded the word of counsel and realized the abundance which had been hidden to the adult belief. Could one have a clearer corroboration of the true meaning so long obscured and so radiantly revealed? Again, we know how frequently and how tenderly John addressed the early Christians as "little children," and how his loving thought overcame the unchildlike manifestations that often grieved his gentle heart, and held steadfastly to the one thing needful, so fully expressed in his words, "Love one another," thus indicating the key to the kingdom which has in our age been so clearly revealed in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

But what of those from whom the vision is yet holden, who still toil all night and take nothing, who have not yet penetrated the secret of receiving? Even for them shall dawn the morning, and to their famishing sense shall sound the Master's word, "Children, have ye any meat?" And because they are children at heart, despite the blinding veils of time and sense, the child in the midst of each consciousness shall ultimately respond in full obedience and trust, and in the undimmed radiance of the risen morning shall always behold the face of the Father which is in heaven.

Reflecting the omnipresence of God, the child in the midst is also ever present, perhaps hidden by unlovely traits of mortal mind's producing, and it may be deeply obscured by successive layers of selfishness, envy, greed, ingratitude, ambitious desire, ignorance of God and man and of man's inalienable birthright, and all too frequently unrecognized by those to whom has been vouchsafed a glimpse of the revealing Truth. But no phase of mortal belief can forever hold in bondage the child in the midst, to whom the divine call sounds out across the sea of mortal thought, and for whom, as we read on page 454 of Science and Health, our Father's changeless love "inspires, illumines, designates, and leads the way" to the kingdom.

"Christian sermons"

GEORGE W. FOSTER

On page 345 of Science and Health Mrs. Eddy writes, "When the omnipotence of God is preached and His absoluteness is set forth, Christian sermons will heal the sick." The fact that Christian Science churches are usually so well attended each Sunday is an occasion for frequent and somewhat surprised comment on the part of casual observers. Often the comment takes some such form as this: "Christian Scientists have no ritualistic ceremony, no elaborate musical program, no regular sermon. What do they get from their Sunday services that they are found so persistently in their places Sunday after Sunday?" The query is a natural and pertinent one. May not the answer be found in the sermon itself, even if at first glance it does not seem to be a "regular" sermon?

Philology teaches that words are the signs for ideas. The word sermon undoubtedly suggests widely differing ideas to various people. Webster's dictionary defines sermon as "a discourse delivered in public for the purpose of religious instruction, and grounded on a passage of Scripture." Mrs. Eddy, in the Explanatory Note prefacing the Christian Science Bible Lessons, states succinctly some essential characteristics of "a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses." In accordance with her instructions this note is read at the Sunday services in every Church of Christ, Scientist, throughout the world, before the beginning of the Lesson-Sermon. In the opening sentence attention is called to the fact that, as Christian Scientists, "the Bible and the Christian Science text-book are our only preachers." To one who has been, perhaps for many years, accustomed to attach to the word sermon the conventional idea of a set discourse, based on a single text and depending largely on the personality of the speaker to give it force, the presentation of truth through the reading of correlated passages from the Bible and Science and Health doubtless seems a radical innovation.

Whether we are regular attendants or are listening for the first time to a Christian Science service, it is our privilege and duty to ask ourselves: "Why are we here? Is it good to be here?" Our Master gave one unfailing criterion, one exact standard, by which to judge of these things. In that wonderful discourse which the Christian world has come to know as the Sermon on the Mount, Jesus taught his followers how to distinguish between false and true prophets in these pregnant words: "Ye shall know them by their fruits." Must we not then decide what are Christian sermons by the results obtained?

The Christian Science Bible Lessons, which have been studied by Christian Scientists throughout the week and are then attentively listened to as read at the public services each Sunday, show how closely our Leader held to the ideal of what constitutes a Christian sermon. The subjects for these Lesson-Sermons were selected by Mrs. Eddy, and their pres-

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entation covers a period of six months, so that they occur twice in each year. The thoughtful student of these Lessons will gain increased illumination by carefully noting the sequence in which the various topics are taken up. Beginning each half year with a sermon on "God," the earnest listener or student finds himself led during the next few weeks to know God better as Life, Truth, Love, Spirit, Soul, Mind. These synonymous terms refer to the one God revealed to the children of Israel through Moses. Through the copious use of citations from the Bible, and lucid explanations of their spiritual import by means of selections from the Christian Science text-book, these sermons do preach His omnipotence and set forth His absoluteness. These seven sermons on Deity are followed by one on His highest earthly representative—Christ Jesus.

Next is taken up "Man,"—man made in the image and likeness of God,—and this is followed by the study of man's true relationship to such important subjects as substance and matter, by inquiry into the nature of reality and unreality, thereby arriving at a true solution of the question, "Are Sin, Disease, and Death Real?" To this question no other answer than a negative one is now possible, for this natural and logical unfoldment of the allness of God (His omnipotence, absoluteness), and the consequent nothingness of evil, leads the human mind to relinquish all faith in any power opposed to God, good. Thus the receptive hearer is healed of his deep-seated belief in the real and lasting nature of sickness and sin. Freed from many of his physical and moral disabilities, he next enters gladly and intelligently upon the study of some hitherto perplexing theological problems, discussed in the following sermons, until, awakened from his mesmeric dream of life and intelligence in matter, he joyfully acknowledges God as the only cause and creator, the sole preserver of man and the universe, and finds himself in the land of Christian Science, where, as we read on page 227 of Science and Health, "fetters fall and the rights of man are fully known and acknowledged."

The Lesson-Sermon entitled "Christian Science" fittingly rounds out and closes the series. Christian Scientists have many things for which to be grateful, and not the least of these is what Mrs. Eddy calls the "transit . . . from fragmentary discourses to one eternal sermon" (Miscellaneous Writings, p. 125). To thousands who, like the writer, have experienced the healing power of these "Christian sermons," it is no longer a source of surprise that Christian Science churches are filled at every service.

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Man as Idea

KATE W. BUCK

In seeking to know more clearly man's existence as an idea of God, practical help has been found through a personal experience, which the writer ventures to pass on in the hope that it may be useful to others.

At the solicitation of a literary friend I once started to write a book, and after completing eight chapters took it to a well known publisher for criticism. When told that if the rest of the book proved as good as these first chapters he would bring it out, I went home filled with ambition to complete it. Finding myself with more characters than could comfortably be handled, I deemed it advisable to drop one of them. Now these people were living and vital to me,—I felt a genuine affection for them; they were veritably "bone of my bones, and flesh of my flesh." When finally one was chosen for sacrifice, the one who had least to do with the purpose of the story, it seemed quite impossible to let her go. Several attempts were made, but they always brought such a sense of depression and grief that it was at length decided, after another futile effort of this kind, that the book must either go on with this character or not at all.

This experience occurred some years ago; but recently, in trying to give a lucid explanation of man's coexistence with God as idea, the desk-drawer people suddenly came to mind, and they were used as an illustration with such effectual results that great good was accomplished. It was agreed that these characters were simply ideas in the mentality producing them; that they were dependent upon me for the seeming existence they had, and that I knew them exactly because I had made them and was responsible for them.

This may serve in a small way as an illustration of how we exist as ideas in the parent Mind, "in whose hand is the soul of every living thing, and the breath of all mankind." This Mind, "the *alone* God," as Mrs. Eddy so wonderfully phrases it (Miscellaneous Writings, p. 250), being infinite and inexhaustible, is continually expressing itself in ideas, and these ideas partake of that Mind and cannot do otherwise. Because He lives they live; in Him they do actually live and move and have their being, and nowhere else; and each idea has his individual place and work and cannot be thrown out of it. This great creative Mind is all good, perfect and unchanging; and His ideas must necessarily be like Himself, because no element of error, not even a supposition of it, is in the divine Mind. In the case of a human author his concepts partake of his belief in the actuality of matter, sin, sorrow, and death, and on this basis they appeal to mortal thought. Contrariwise, God's ideas are spiritual, mental, and exist as ideas, not as matter. Belief in matter and its claims to place and power is the only thing that seems to separate man from the author of his being. This belief must needs be overcome, and it is destroyed permanently in the consciousness of one who has grown to know his mental oneness with God, serenely confident that absolute Truth is the only reality.

God, infinite Mind, thinks, speaks, acts, moves, loves, sees, hears, and knows, manifesting and expressing through His ideas-His own qualities and attributes. That is what His ideas are for,—to represent Him and carry out His plans and purposes. "It is he that hath made us," as the psalmist declares, "and not we ourselves." When mankind realize this, knowing that God is indeed All, there is harmony and peace. It is only through mistakenly trying to be something of themselves, apart from God, that there comes unavoidable confusion, because they never are anything alone by themselves and never can be; there is no real self but God. There is no other existence than this; what seems to be is just a make-believe, and never leads to anything, because it has no foundation.

How wearily people go round and round in their false sense of material living and its actuality, never arriving anywhere,—like a lot of leaves blown about by a blustering autumn wind. When, however, man is known to be spiritual, and is consciously in the employ and under the control of what our Indian brethren so beautifully call the "Great Spirit," one's life is purposeful and rich in its opportunities for service in God's name and to His glory. There is no other efficiency; no other life is worth while.

The truth of being is, as Mrs. Eddy succinctly puts it, that "God is the parent Mind, and man is God's spiritual offspring" (Science and Health, p. 336). Springing from Him, we can joyously reflect whatever we know to be good and therefore godlike; we can deny any suggestions unworthy of God the Father as only a part of the mortal dream and hence impossible as a part of God's creation, since all of God's ideas are real and enduring.

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A student of Christian Science, soon after taking up the study of it, was earnestly striving to grasp the exact meaning of the word reflection as used so frequently and potently in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. She took her stand one day in front of a mirror, as a practical way in which to work it out. Noting that in every minutest detail the reflection was like the original, she found herself trying, foolish as it seems, to crowd in some back-hand motion which the image in the mirror could not accomplish; but of course the attempt was a failure. It is the business of the reflection to reflect, and that is the only work it has to do and the only thing it can do. The original and its reflection are one, but the life is all in the original, the reflection being wholly dependent upon it and exactly like it in every particular. This helps to a realization of the actual creation of ideas and their relation to their creator.

When we claim this as our only birthright and inheritance and disclaim any counter-suggestions, all sense of personal responsibility rolls away forever. The outward manifestation is gradually made over to correspond to the inward or mental quickening, till the supremacy of Spirit is fully demonstrated. A splendid summing up of all this is found on page 5 of "The First Church of Christ, Scientist, and Miscellany," where our Leader says, "Wholly apart from this mortal dream, this illusion and delusion of sense, Christian Science comes to reveal man as God's image, His idea, coexistent with Him—God giving all and man having all that God gives."

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The Emmaus Road

CHESTER A. NEWHALL

"Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" These words from the twenty-fourth chapter of Luke's gospel bring to us the picture of a quiet country road and of two men walking sorrowfully along, reasoning together over some subject seemingly hard to be explained, and of one who, coming upon them thus and noting their sad demeanor, asks the cause. We picture their surprise as they say, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? . . . But we trusted that it had been he which should have redeemed Israel." We seem to hear the Master's voice as, "beginning at Moses and all the prophets," he expounds unto them "in all the scriptures the things concerning himself."

We follow them as they walk to the town of Emmaus, where the two men urge their unknown companion to sup with them. He complies with their request, and on breaking the bread, blesses it. Their eyes are then opened to know him; and as they perceive him, he passes from their sight. Then they in gladness speak the questioning words of wonder quoted above.

What a lesson this picture brings to us when viewed in the light of Christian Science. How many of us have found ourselves on this same road, looking only at the evidence of the material senses, discouraged, and perhaps saying, as the two men did, that we had hoped for this or that, and had felt that all our work was wasted and of no avail; and as we went along, perhaps nursing our sorrow, Truth came to us and turned our thought from the temporal and unreal, revealing the eternal and real verities of being. As we continued to take in the truth and apply it to our own experience, we found our false beliefs going, and realized that we were communing with the ever present Christ, Truth. How grateful we were that we had been met in the way, and that this truth made our hearts burn within us,—filled our consciousness with the presence of infinite Love, healing our sorrow and giving great peace.

Perhaps the Christ-idea has come to us on the bed of pain, when material methods have failed to help and we have cried out for freedom. Gently showing us the spiritual man as God's idea, reflecting only harmony and love, the Christ, Truth, has brought physical healing also; for with our perception of the spiritual truth, the physical sense of suffering gives place to harmony. Or perchance we have not found in our religious life the peace we sought, and we have turned sorrowfully away, feeling that our efforts were in vain; that he whom we expected to deliver us had gone, never to return. Then perhaps some one handed us a message of Truth, showing us the spiritual interpretation of the Scriptures which we were trying vainly to assimilate, and at once our eyes were opened and we listened eagerly to the voice of Truth, and reaching our Emmaus, found ourselves actually breaking bread with the loved Master who we had thought was lost to us forever.

This was the writer's personal experience. I had not found peace, and upon hearing of Christian Science I inquired how it might be understood and from what viewpoint, as it seemed so beautiful in theory, yet so far away. Then a friend came and told me that God is Spirit, and that the real man made in the image of Spirit is spiritual, not material; and that as God made all things, only the good can be real. I immediately applied this truth in my thought, and found a new world opened to me. The unsatisfied longing was gone, and in place of it came a yearning to know more and more of the truth and to understand how to apply it. What once had seemed a gloomy, dusty road was transfigured, radiant with Truth and Love, making the heart rejoice in very gladness.

Thus does the Christ, Truth, come to us in our need, revealing to our understanding the eternal truths of the Christ Science, leading us to turn away from the seeming reality of evil, from that which in reality has no existence or power, to the grand verities of being as found in God's plan. What a debt of gratitude and love we owe our beloved Leader, Mrs. Eddy, for revealing to us the way; for showing us how to see that it is Christ, Truth, which meets us in the way, which makes our hearts burn within us, and which leads us on to greater knowledge and fuller lives.

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"Every good gift"

BERTHA BARKER

In the epistle of James we read: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." As students of divine Science how alert we should be to heed this clear statement of truth, and promptly refer every good quality of thought, every desirable attribute, back to God, who is the source thereof.

If the belief in heredity would bind us with an appetite for drink or with an uncontrollable temper, we should earnestly go to work to know that, since God is the only creator, man as His likeness never had any material ancestry from which to inherit evil propensities; that God being the only Mind, there never was a mortal mind to transmit or reproduce its unholy attributes. But do we not sometimes allow personal sense to view with pride and complacency this same lie about creation, when it softly whispers to us that a good memory or a happy disposition is ours because it was "a family trait"? Not long ago the writer had occasion to learn

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that it is a mistake to claim too much even for the good qualities which we believe we may have derived from human ancestors. An apparently innocent statement of this sort is nevertheless an admission of the whole of evil's claim, namely, that there is intelligence and existence apart from God.

Should we not be as insistent in our rejection of this false sense of creator and creation in the one case as in the other, and unceasingly acknowledge God alone as the source of "every good gift"? In this way we shall recognize and consistently prove in our practice the truth expressed in Mrs. Eddy's wonderful "scientific statement of being" (Science and Health, p. 468): "All is infinite Mind and its infinite manifestation, for God is All-in-all."

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Growth and Environment

NELLIE H. MATTHEWS

In the spring the writer bought and planted in a flower bed several dahlia bulbs. The season was late and the dahlias seemed slow in starting, but one day she saw that one of the bulbs had put up a shoot, though a careless foot had stepped upon it and broken it off at the ground. She decided that the bulbs must have been defective in some way and paid no more attention to them. One morning a little later she noticed that tiny morning-glory vines had covered the bed, and soon each morning with the rising sun the blossoms were radiant in their robes of blue, white, and red.

In the early fall as she looked out of the window she thought she saw a stranger among the blossoms and went to investigate. To her surprise she found a pink dahlia lifting its head just above the vines. A few days later another one appeared, a red one this time. The vines had formed a network over the bed, but on pushing them away she found that the dahlias had grown for about two feet lying on the ground, and then had lifted their heads and grown above the vines out into the sunlight. When a dahlia was picked a morning-glory was found twined around it, looking as though they had both grown on one stem.

This gave the writer such a beautiful lesson that she wanted to pass it on to others. It spoke to her of the experience of some students who seem to be longer than others in getting into the light of Truth, but who work on, knowing that "progress is the law of God" and that "growth is the eternal mandate of Mind" (Science and Health, pp. 233, 520); who are willing to let others reap the reward of their own labor and growth, and like the dahlia grow unnoticed until the time of fruitage comes, when their thoughts are lifted above their environment and they push outward and upward. They have gained humility through overcoming, and have a beauty unknown to mortals but recognized by our heavenly Father, divine Love.

The courage they manifest is the result of steady work in their own consciousness, which has made them strong enough to stand the storms of adversity and be a support to those whose work seemed to be rewarded sooner. Each worker has his place in God's vineyard, and if faithful is filling it. The dahlia did not cease to grow when stepped upon; it was not envious of the morning-glory's beauty, but waited patiently for its own to appear. So, whether our work is in the sunlight or in the shadow, we can always trust God with the results and abide by the truth expressed by our revered Leader, Mrs. Eddy (Poems, p. 69):—

Father-Mother good, lovingly
Thee I seek,—
Patient, meek,
In the way Thou hast,—
Be it slow or fast,
Up to Thee.

Selected Articles

[Judge Clifford P. Smith in *Indianapolis* (Ind.) *Star*]

A short time ago representatives of fifteen churches met at Alliance, Ohio, and listened to an address against Christian Science by a doctor of divinity who had been brought from a distant city for what was announced as "a joint movement against the inroads of Christian Science in this community." The term "inroads" alluded, of course, to the fact that some of the members of these fifteen churches had found a more satisfying religion in Christian Science.

The address delivered on this occasion was reported by a person appointed to furnish it to the periodicals of the various denominations represented at this meeting, and it has now appeared in several of them, including one in which the official or regular report was changed to suit the editor's hostility to Christian Science. Like all addresses of its kind, the one thus delivered and reported recalls what the Jews at Rome said to Paul when he offered to tell them of Christianity: "As concerning this sect, we know that everywhere it is spoken against." And again, like most of its kind, the address in question recalls the fact that the witnesses against Jesus spoke volubly, "but their witness agreed not together." Indeed this particular address instanced in a typical manner the utterly mistaken and contradictory nature of the opposition which Christian Science has been obliged to overcome.

The gist of the address delivered on this occasion was summed up in two statements. In one of them the speaker declared: "Christian Science opposes the Bible in denying the reality of matter, the reality of sin in the sense in which the Bible speaks of it, the existence of Satan, the personality of God, the personality of our Redeemer, Jesus Christ, the reality of prayer, and especially does it oppose the Bible in its insane interpretation of its texts." On the other hand, the same speaker said: "There are many things the church might learn from Christian Science, including greater loyalty to the Bible, more faithful testimony to the power and grace of Jesus Christ, the value and privilege of prayer, and last but not least, the potency of a holy life."

The contradictory nature of such assertions is evident. Since Christian Science is an example to other denominations of loyalty to the Bible, they are in no position to assert that it opposes the Bible. Likewise this teaching cannot both deny Christ Jesus and bear faithful testimony to his power and grace. So, also, it is not possible for Christian Science at once to show forth the value of prayer and deny its reality. And finally, since this religion makes manifest the potency of a holy life, its knowledge of God and its views of sin and Satan cannot be essentially wrong. As for the matter of textual interpretations, the denominations represented at this meeting have differed between themselves as much as did the Herodians and the Pharisees, or the Pharisees and the Sadducees, before these parties united in opposition to original Christianity.

Christian Science does deny the reality of matter, but whether this denial opposes the Bible is quite another topic. To deny the reality of matter is the only course open to people who acknowledge one God and accept the Master's teaching, "That which is born of the Spirit is spirit." This fact is beginning to gain general recognition. Thus, in "Naturalism and Agnosticism," by James Ward, professor of mental philosophy and logic in the University of Cambridge, we read (p. 140): "Extended, solid, indestructible atoms have always been the stronghold of materialistic views of the universe. But, unhappily for such views, the hard, extended atom was not equal to the demands which increasing

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knowledge made upon it. The old atom shrank up gradually, surrendering all its extension, rigidity, and elasticity till it became identical with the entirely formal conception of analytical mechanics, that, viz., of a mass-point as a center of force. But this later analysis, though still hypothetical, had no longer any conceivable physical counterpart. The supposition that it had was due solely to that failure to realize the purely descriptive character of mechanics which its increasing mathematical formulation and its liberation from the categories of substance and cause have now made clear. It fell to Pere Boscovich decently to inter the genuinely mechanical theory as an explanation of physical phenomena. There was no rest for the old atom till it took this ghostly form of a mass-point, and thenceforward it was a dynamical fiction, pure and simple."

The same author after quoting from the writings of several physicists continued (p. 141): "These remarks are most opportune. If we consider them for a moment, they ought to satisfy us that we are not penetrating beyond what we see and feel to anything that actually goes on behind the too coarse-grained veil of sense." On page 564 Professor Ward declared the logical necessity of genuine monotheism as follows: "If we allow the conception of a supreme mind and first cause to be valid at all, we shall not have God and interminable mechanism as His medium and instrument: really fundamentally, ultimately we shall have God only and no mechanism. It is verily a case of all or none."

In short, the author from whose writings these quotations have been taken confirms Mrs. Eddy's definition of matter as "another name for mortal mind; . . . that which mortal mind sees, feels, hears, tastes, and smells only in belief" (Science and Health, p. 591). The following quotation from her "Miscellaneous Writings" at once explains the illusion of matter and furnishes the remedy for it: "To the material sense, everything is matter; but spiritualize human thought, and our convictions change: for spiritual sense takes in new views, in which nature becomes Spirit; and Spirit is God, and God is good" (p. 217).

Christian Science, however, does not need to depend upon scholastic confirmation. The most cogent proof of its verity is furnished by the results of its practice. It has brought to its adherents an increased measure of dominion over evil; and its redemption is applicable to everything that is not absolutely good. That this is the test of true religion will be hardly questioned by any one who is capable of considering this subject in an unbiased manner. Such being the case, Christian Science is opposed only for the reason that original Christianity was opposed. In short, no one has any good reason for speaking against this religion, since it is good in Principle and in practice, in basis and in results.

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[Lloyd B. Coate in *Salem* (Ohio) *News*]

Some recent statements in regard to Christian Science need correction, if our critic has been correctly reported. Different denominations have their Bible helps or commentaries as an aid in studying the Scriptures. "Science and Health with Key to the Scriptures" by Mrs. Eddy is a Christian Science commentary. That it is truly a "key" has been proven in the experience of thousands of people in gaining a better understanding of the Scriptures. It has made the Bible promises more precious to them than before they knew of Christian Science. It has been a boon to multiplied thousands who were sick and diseased, for it has shown them that God's promises are available today; and as a result, many have been restored to health when hope had failed after the use of material remedies.

Not only have the sick been healed through Christian Science, but it has been the means of leading many out of infidelity and atheism into the light of God and to an acceptance of Jesus' teachings, thus proving the accusation of our critics to be without actual foundation. Jesus taught that judgment should be made according to the fruit. When Christian Science is correctly understood, it can have no other effect than to increase one's faith and reliance in the true and living God. It awakens a greater love for the Bible and a greater desire to strive to follow in the footsteps of Christ Jesus. The wisdom of Gamaliel is still appropriate: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Would it not be far better if these critics who go about condemning Christian Science would seek to follow Jesus in healing the sick through an understanding of his teachings, instead of wasting their time in attacking Christian Scientists who are striving to do so?

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[S. T. Downs in *The Courier*, Evansville, Ind.]

A recent issue gave a report of a so-called Anti-Infidel League and stated that a convention would be held in the near future to perfect an organization, the object being to oppose the progress of a number of movements, including Christian Science. To the average person the word infidel conveys the thought of "rejecting the Christian . . . religion;" "disbelief in God;" "disbelief in the Bible;" and this is evidently the meaning intended in the use of the word in the title of the new organization. A great many people who are still members of the older churches know from personal investigation that such a charge against Christian Science is absurd, and under any circumstances the activities of the league can but stimulate an investigation on the part of large numbers who want to know the truth, and who will test for themselves and learn: first, that Christian Science iterates and reiterates in countless ways the allness and oneness of God; second, that Christian Science is based on the teachings and works of Christ Jesus; and third, that the first religious tenet of Christian Science reads, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). It will be seen that, so far as Christian Science is concerned, such an organization as the proposed Anti-Infidel League must in the end defeat itself.

The great Master gave very definite instructions as to what his followers should do in the way of preaching the gospel and healing the sick, and these are clearly set forth in the New Testament. It is noteworthy that he laid no more stress on preaching than he did on healing, and he gave this unfailing test of discipleship: "By their fruits ye shall know them." I want to apply this test given by the Master to the charges of "fraud," "deception," "cunning devices to obtain money under false pretense," "secret attack," and the like, that the promoters of the League make in their announcement, by pointing to the fact that through the works of Mary Baker Eddy, the Discoverer and Founder of Christian Science, thousands, yes hundreds of thousands, have been led to a systematic, diligent study of the Bible, and practically every disease known to humanity has been healed. These healings include such diseases as cancer and tumor, after skilled physicians said they could do no more. There have been large numbers of people healed of tuberculosis in its last stages. Indisputable evidence is to be had of the healing of epilepsy after physicians had diagnosed the disease as hereditary and beyond all help. There have been almost countless numbers

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of healings of drunkenness, poverty, discordant homes, dishonesty, dementia, and the like. These healings have been accomplished among people in all walks of life, including physicians, attorneys, ministers, capitalists, bankers, manufacturers, merchants, salespeople, clerks, and laborers. It is significant that Christ Jesus not only gave the test of discipleship already referred to, but he asked this question: "Do men gather grapes of thorns, or figs of thistles?"

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[Editorial in *New York* (N. Y.) *Telegraph*]

A coroner is "investigating" the death of an Erasmus high school student, because, as the newspapers say, the only treatment she received during her illness was by a Christian Science practitioner. One newspaper goes so far as to refer to the unhappy fate of the girl as "a Christian Science death." The mortuary statistics for the current week will doubtless show a number of deaths of persons who received no other attention than that given by allopathic physicians, and a number of deaths of persons who pinned their faith to homeopaths. The eclectic school will be represented, and perhaps osteopathy. No paper will refer to any one of these unfortunates as dying an "allopathic death," or a "homeopathic death." It will be assumed, and with reason, that the physicians in attendance did all in their power to ward off death, and that they were unfortunate either from lack of skill or because of the weakened condition of their patients.

The number of persons who die under Christian Science treatment is negligible almost, compared with the number "lost" by regular practising physicians, and yet the coroner, who generally is a "regular" himself, does not become excited when these occur.

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[Robert S. Ross in the *Spencer* (N. Y.) *Needle*]

The father of persecution is fear; the basis of fear is belief in evil, in a power and intelligence apart from God, good; and the parent of this belief is a lie, for God is the only Mind, or Principle, the one source and cause of all that is real and eternal. Real Christians cannot entertain thoughts of evil, because only Christian thoughts are derived from God, who knows no evil. If professed Christians entertain thoughts of evil and hate, and voice unkind utterances toward others, they are not thinking God's thoughts; they are admitting the presence and power of more than one God or intelligence, thereby forfeiting their right to be called Christians.

Christian Science is the Christianity taught and practised by Jesus of Nazareth two thousand years ago and established in this age through the book "Science and Health with Key to the Scriptures" by Mrs. Eddy, Discoverer and Founder of Christian Science. This is the Christianity which was attacked in a recent sermon in a building dedicated to the cause of "on earth peace, good will toward men"!

The world will some day admit that Christianity is a thing of the heart as well as of the head. It will see that he is the best Christian who understands God, Spirit, to be the Father of all, and who does the most good in the world, irrespective of creed or dogma. Jesus did not point out that true discipleship would be measured by the tenacity of one's belief about his teachings, but by one's ability to put these teachings into practice. Hear these words: "He that believeth on me, the works that I do shall he do also;" and again, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

If the critic had studied the Christian Science text-book instead of the writings of those aiming to disprove its merit, I am sure he would have found in it only that which is in harmony with the Sermon on the Mount. At the present time he is not in fact attacking Christian Science, but that which he believes Christian Science to be. The writer submits that it is the sacred duty of a minister of the gospel to turn his flock into the path of truth, not out of it.

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[H. S. Hughes, Jr., in *Superior* (Wis.) *Telegram*]

As reported, a lecturer at the High School stated among other things that the "regulars" appropriated everything valuable in all other systems of healing, including Christian Science, and therefore should have the support of the people in their legislative work. I therefore beg space to correct any misapprehension existing in the minds of his hearers, as to the possibility of Christian Science being appropriated by the medical practitioners. While Mrs. Eddy in speaking of the mission of Christian Science states that through it "religion and medicine are inspired with a diviner nature and essence," she further states that "as readily can you mingle fire and frost as Spirit and matter" (Science and Health, pp. 107, 72).

Christian Science takes the healing of sin and sickness out of the realm of matter—speculation and experimentation—and places it, as the master Metaphysician taught and practised, in the realm of Spirit, or right thinking. This right thinking is based on God as Spirit,—all powerful, all knowing, ever present. Is this omnipotent, omniscient, omnipresent good in need of or dependent upon a lesser power to make that which He originally made in His image and likeness well and happy? Can there be a lesser power than all-powerful good? No; not in the realm of the real. Therefore, with all honor to the noble, unselfish men in the profession of the regulars, who have devoted their lives in the tireless effort to ameliorate human suffering, we do aver that medical science, so called, is as a system speculative and conjectural, lacking a right foundation, and that nothing in its history merits the support of the people in securing for it special class legislation.

What the citizen of the world needs, is to harken to God's law which He has placed in their hearts and which gives them dominion over all the earth, and to know that "if they drink any deadly thing, it shall not hurt them." This glad day has already dawned in Christian Science, and through the study of its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, man is awakening to and actively appropriating his birthright of health and happiness; of Mind as medicine; of allegiance and reliance on no lesser power than God.

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[Written for the *Sentinel*]

The New Year's Advice

WARWICK JAMES PRICE

CLEAR-EYED prophet, what do you see
In the weeks of the opening year for me?

Shall I add to my store of worldly pelf?
Shall my horizon extend its span?
Shall I think of others instead of self?
Shall I know more love for my fellow man?
Shall I do with joy what there comes to do?
Shall I put my heart into every task?
Shall I better divide the false from true?
Please read me the riddle; that's all I ask.

And the New Year answered: "Why wonder, pray?
Why question tomorrow? Live today!"

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Editorial

Practice and Profession

PUTTING into practice the sublime truth of Christian Science, rather than merely assenting to this truth as an abstract proposition, is the primary need, as Mrs. Eddy so clearly points out on page 24 of "No and Yes," when she writes: "There was never a moment in which evil was real. This great fact concerning all error brings with it another and more glorious truth, that good is supreme. As there is none beside Him, and He is all good, there can be no evil. Simply uttering this great thought is not enough! We must live it, until God becomes the All and Only of our being." Mrs. Eddy's statement is clearly in line with the Master's admonition to his followers, when he said, "Seek ye first the kingdom of God, and his righteousness;" and these two sayings, taken together, give food for thought to every sincere seeker after truth in Christian Science.

One's quest must, however, follow a logical sequence. Seeking for the material things of earth—health, wealth, ease—will not lead us to that which alone can satisfy, namely, "the kingdom of God, and his righteousness." The Master's promise that "all these things shall be added unto you" was contingent upon a pure desire for good, an unselfish seeking for righteousness, a willingness to leave all for Christ, an understanding faith in God which illumines the pathway of the saint and brightens the lives of all with whom he is brought into contact. This must be the mental state of the Christian Science practitioner if he is to do those mighty works which Christ Jesus said should follow them that believe, and it should also be the mental state of the patient if he is to receive that instantaneous and permanent healing desired by both practitioner and patient.

This does not mean that Christian Scientists should refuse to treat patients unless they first profess faith in the power of Truth to heal and a willingness to give up all their erroneous beliefs and practices. It was after the healing work had been wrought that Jesus, finding the erstwhile impotent man in the temple, said unto him, "Sin no more, lest a worse thing come unto thee." It is in fact an important part of the practitioner's work gently, helpfully, and compassionately to direct and encourage his patients to help themselves to live Christian Science, and because through the power of God they have been "made whole," to accept Him as "the All and Only" of their being.

The practice of Christian Science, let it be remembered, is not a perfunctory reiteration of dogma or platitude, but a live, virile, insistent, and intelligent declaration of the allness of God, good, and the consequent nothingness of evil. Mrs. Eddy emphasizes this point in Christian Science practice, and indicates the manner of its administering, when she says: "The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love" (Science and Health, p. 367). When through this gentle leading both practitioner and patient are seeking first the kingdom of God, and have reached "the understanding of Christian Science in its proper signification," then will come "the sudden cures of which it is capable," because they will be "taking up the cross and following Christ in the daily life." (See Science and Health, p. 178.)

Mrs. Eddy has cautioned Christian Scientists against the belief that the mere repetition of her words will heal the sick, and in Section 9 of Article VIII of the Church Manual she has specifically forbidden the use of formulas in teaching or healing; thus indicating that the letter without the spirit is but a poor substitute for the glowing fire of consecrated understanding. Nothing, indeed, can take the place of that understanding which results from the endeavor personally to apprehend and apply the teachings of Christian Science in their pristine purity as Mrs. Eddy has given them to us in her writings,—the understanding which alone can give lasting peace. "Vain repetitions" avail nothing.

ARCHIBALD MCLELLAN.

"Awake thou that sleepest"

IN addressing the Ephesians Paul uncovered a general human weakness when he wrote, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." The stupor of self-ease and the slumber of self-satisfaction may be reckoned among the sicknesses hard to heal. The sleeper does not even recognize that he is asleep. He who while asleep believes himself to be awake, does not cooperate with the one who seeks to awaken him. If disturbed, he is apt to repeat the words of the insane man: "What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not." Such an evil state of thought is only fit to return to its original affiliation with the herd of swine.

Under the lethal influence of self-complacency men and nations can be turned against their best friends, perhaps their only friends, and made to welcome their worst enemies with open arms. While they sleep, their cupidities, held in check during their waking moments, are aroused to magnify trifling losses into disasters, and unintentional elbowings into monstrous wrongs. While under the influence of this stupefying mental drug, they may be made to acquiesce in palpable injuries to others, to indulge sudden incomprehensible hatred, and to become parties to crime while glossing it over as an unavoidable occurrence. Such somnambulists among men and nations utterly lose the sense of proportion, minimizing outrages, making mountains out of mole-hills, and reversing the gradations of evil from middling, bad, worst, into worst, bad, middling. Under the repeated strokes of unresisted mental suggestion men and nations lose their mental integrity and lapse into the coma of moral idiocy.

What must the end be? An awakening must sometime, somehow break the spell of esoteric magic, and this awakening is terrible in its grotesque features. Then arises the cry, Why did not some one warn us? Why were we left to sleep while the enemy was preparing our destruction? Pitiable beyond words is the recognition that while we were held in a state of arrested development, others grew to maturity, others fought and won, others kept themselves provided with oil and were ready to meet the bridegroom with lighted lamps.

Warnings without number have been uttered in the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures," the two preachers of modern times, against the dangers of self-complacency in the hour of material prosperity. Moses sang of Jeshurun, the symbolical name of Israel, "Thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation." The psalmist said of his enemies, "They are enclosed in their own fat: with their mouth they speak proudly." Paul, in writing to the Romans and describing the condition of those Israelites who would not believe, quoted Isaiah's severe arraignment of those who submit to "the spirit of slumber."

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Christian Science teaches that sleep, apathy, mesmerism, the Adam-dream, darkness, disease, death, hypnotism, and illusion are all phases of the belief in another life than God. The sleep in the garden of Gethsemane was the prelude to the crucifixion on Calvary. One of the shortest sentences in Science and Health, and in this hour one of the most pregnant with self-questionings for Christian Scientists, is this, on page 48, "His students slept." Many years ago Mrs. Eddy also wrote, on page 95, "Lulled by stupefying illusions, the world is asleep in the cradle of infancy, dreaming away the hours."

Can it be that the world is not yet awake after fifty years of Christian Science activity? The dawn of a new day came in 1866. Now is the hour of high noon. Christian Scientists who are reading the signs of the times do not permit the enemy to sow tares while they sleep; they are conscious of the suppositious activities which intoxicate one individual or one nation with aggressive mental suggestion, stupefy another with the fumes of intemperance, and fatten still others for a future sacrifice. They rejoice in the protection and power which spiritual understanding brings to those who follow loyally the teachings of Mrs. Eddy.

WILLIAM D. MCCRACKAN.

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The Divine Idea

THOSE unacquainted with Christian Science are sometimes at a loss to grasp the meaning of such phrases as "the divine idea" and "the Christ-idea." They have been accustomed to a large extent to think of the humanity of Jesus as confined to a certain epoch in human history, whereas students of Christian Science are taught to think of the Christ-idea that has been more or less clearly perceived by the spiritually minded in all ages. When the Christian Scientist speaks of the divine idea, his thought instinctively turns to the manifestation of this idea through Christ Jesus, who was, as Mrs. Eddy tells us on page 589 of Science and Health, "the highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality." He would also know that this idea must be actually demonstrated by himself, for in this way alone could he furnish proof that he had grasped the intent of the apostle's inspired words, "Christ in you, the hope of glory."

It goes without saying that all Christian sects express belief in the human personality of Christ Jesus, but if their views respecting the nature and mission of the Christ are to be judged by their literature, these differ very widely; which would not be possible if all understood God and what St. John calls "his Christ." When Jesus came to the world the Hebrew people had long been looking for the promised Messiah, but their views were to a large extent material and they consequently expected one who would drive out the Roman power and establish a new and earthly kingdom after their own hearts. Their concept of a Messiah or Christ was therefore very far from being the divine idea, although Isaiah had in marvelous terms presented this idea to those of his day—only to be misunderstood by them, however.

Jesus' idea of the Christ was not a human concept. It was the reflection of the divine nature which was continually manifested by him. So far as we can judge by reading the gospels, the Master's disciples came very slowly to the understanding of the divine idea expressed by the great Teacher, and although Peter was quick to see and acknowledge the Christ as expressed through Jesus, even he more than once lost sight of this idea, until after the crucifixion, when there was no longer any wavering or uncertainty, but that sublime loyalty to Principle which knows no fear because it knows so well the inseparability of God and His idea.

When we come down to modern times we find many deeply spiritual writers giving us, ofttimes in beautiful language, their own conceptions of the Christ; and in most cases the gentleness, meekness, and unselfishness of Jesus are greatly emphasized. Apart from Mrs. Eddy's teachings, however, in no case do we find the presentation of the divine idea which made Jesus the conqueror of sin, disease, and death through all his earthly ministry, and which impelled him to say, "I am come that they might have life, and that they might have it more abundantly."

When we come to Christian Science we find that we must get rid of our mortal concept of the Christ before we can lay hold upon the strength which the true understanding of God's idea bestows, and thus be able to follow the Master in the work which he required, namely, the healing of the sick and the overcoming of sin both in ourselves and others. If we are honest with ourselves, we shall sometimes find a tendency to hold the opinion that Jesus made easy concessions to sin, which is a great mistake; and so far as we entertain this belief, we are not rising to the altitude of the divine idea but are substituting for it a limited human concept.

At this point it is well for us to remember that when human sense made its strongest appeal to Jesus in the garden of Gethsemane, he prayed, "Not my will, but thine, be done." This meant that the human concept, even though pure and beautiful beyond anything which had ever appeared to human consciousness, must yield to God's idea of what His Son must be. After this brief struggle, with its glorious results, the Master was ready to prove the nothingness of death and the grave, and to bring, as St. Paul says, "life and immortality to light."

ANNIE M. KNOTT.

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Lectures in Suburbs of Boston

The Mother Church announces the following lectures in the Boston suburbs to be delivered by William R. Rathvon:—

East Boston: Maverick Square Congregational Church, Maverick Square, 8 p.m., Jan. 11.

Watertown: Town Hall, Main Street, 8 p.m., Jan. 12.

Allston: Allston Theater, 128 Brighton Avenue, 3 p.m., Jan. 14.

Roslindale: Unitarian Parish House, 852 South Street, 8 p.m., Jan. 15.

Waltham: Asbury Temple, Main and Moody Streets, 8 p.m., Jan. 16.

Revere: Revere City Hall, Broadway, 8 p.m., Jan. 18.

West Roxbury: Highland Club Hall, Center and Corey Streets, 8 p.m., Jan. 20.

Everett: Crown Theater, Chelsea Street, Everett Square, 3:30 p.m., Jan. 21.

Brookline: Beacon Universalist Church, Harvard Street, near Coolidge Corner, 8 p.m., Jan. 22 and 23.

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Among the Churches

Current Notes

BUTLER, MO.—The Christian Science Society of Butler, consisting of fifteen members, who until the present time have held services in the probate court room, have just completed their church at the corner of Fort Scott and Delaware Streets, and they held Sunday services there for the first time on Sunday, Nov. 12. The church is the old Atkeson property remodeled.—*Butler Democrat.*

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Milwaukee, Wis.—On Saturday afternoon, Nov. 25, Virgil O. Strickler spoke to the inmates of the House of Correction in this city. About two hundred and fifty prisoners were present and listened to the lecture with very close attention; especially was their attention marked after the first few minutes of the address. Christian Science services have been held every two weeks since Jan. 1, 1916, alternating between the women and the men.—*Correspondence.*

Hood River, Ore.—The edifice of First Church of Christ, Scientist, will be formally opened tomorrow [Oct. 15]. The event will commemorate the freedom from debt of the church organization. The structure, which is 50 by 60 feet and was completed the past summer at a total cost of approximately seven thousand dollars, is on a sightly promontory on the Columbia Gorge on which Hood River is built.

Portland Oregonian.

Palo Alto, Cal.—The Christian Science church edifice, work on which was begun the middle of the summer, will be ready for occupancy about the last of November. The building, with the furnishings and the lot, will cost approximately twenty-seven thousand dollars.—*Stanford Palo Alto News.*

Las Animas, Col.—A deed was filed Saturday [Nov. 18] conveying to the Christian Science Society lots 4 and 5 in block 97. The society is remodeling the building for church purposes and a reading-room.—*Bent County Democrat.*

Woodburn, Ore.—The new home of the Christian Science Society of Woodburn, at the northeast corner of Second and Garfield Streets, was dedicated last Sunday morning [Nov. 19].—*The Woodburn Independent.*

Niagara Falls, N. Y.—First Church of Christ, Scientist, has purchased a site for an edifice on Ashland Avenue. The site has a frontage of 66 feet and a depth of 120 feet.

Niagara Falls Gazette.

Jefferson City, Mo.—John Randall Dunn delivered a lecture at the penitentiary on Sunday morning, Nov. 26, to which twelve hundred prisoners listened.—*Correspondence.*

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The Lectures

Boston, Mass.

John W. Doorly of Leeds, England, a member of the Christian Science board of lectureship, delivered a lecture on Christian Science Friday evening [Dec. 29] under the auspices of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., in the church edifice, Falmouth, Norway, and St. Paul Streets. He was introduced by John C. Lathrop, temporary first reader of The Mother Church, who said:—

The Mother Church welcomes to this lecture this large gathering of people who are interested in gaining a better knowledge of Christian Science and its spiritual viewpoint of God, man, and the universe. A material, limited outlook must of necessity be dissatisfying to good and upright people. Material theories and their discordant effects will finally cause mankind to turn away from human self and human will, to discover in the one divine Mind the true Principle and rule of life with its sequence of health, happiness, and peace. Christian Science, when correctly understood, reveals this spiritual rule of freedom, which is a priceless blessing within reach of all who are ready to partake thereof.

The Christian Science Monitor.

Chicago, Ill.

At a lecture on Christian Science in Second Church of Christ, Scientist, the lecturer, John Randall Dunn, was introduced by James A. Hemingway as follows:—

No man can live intelligently, successfully, or harmoniously unless he understands, at least in part, what life is. Jesus defined life correctly and scientifically when he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Our chief duty, therefore, is to gain a demonstrable understanding of God,—the understanding of Him that will enable us to live rightly and to follow the example of the Master by doing the works which he did.

But how is this understanding to be gained? Christian Scientists are proving daily and hourly that they are gaining it through the study and practice of Christian Science as taught in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The Bible tells us that "God is no respecter of persons;" hence it follows that this understanding of Him is not given to a select or favored few, but may be acquired by each and every man, woman, and child who honestly and sincerely seeks for it. And in this quest humanity may safely rely on the Master's promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—*Correspondence.*

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Meadville, Pa.

Dr. Walton Hubbard, who lectured on the subject of Christian Science, was introduced by Mrs. Myrtle S. Rice, who said in part:—

Christian Science appeals to men, women, and children of every class and condition. Thus we have among us some who are doctors, but who have given up their method of healing for a better one,—the healing of sickness and sin by the understanding of God, the God who, the psalmist says, "forgiveth all thine iniquities; who healeth all thy diseases." We have among us some who are ministers, but who have learned of a higher ministry and are making the teachings of our Saviour practical by healing the sick and sinning, saving from discord and disease of every name and nature. Also, like the disciples of old, we have the fishermen, and they too are doing the same works, proving that Jesus' words have not passed away, and that the sick are healed as a part of the practice of the Christian religion. All these see that Christian Science is a message from God to this age, and today there are more hearts grateful for its healing and regeneration than ever before.—*Correspondence.*

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New York, N. Y.

The introductory words of William Belknap, first reader of Fourth Church of Christ, Scientist, on the occasion of the lecture on Christian Science by Edward A. Merritt in the church edifice, were as follows:—

Never in the history of religion has there been growth so phenomenal as that of Christian Science. Fifty years ago there was but one Christian Scientist; today there are hundreds of thousands who are demonstrating its teachings in their daily lives, and millions who have benefited by it. Yet the great majority of the people of the world know very little if anything about this wonderful panacea. The works that Jesus did in casting out devils and healing the sick are as familiar to most people today as they were shortly after they took place, although it is nearly nineteen centuries since he trod the shores of the Galilean sea. Few, if any, doubt that Jesus did the works ascribed to him, and he said, "He that

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believeth on me, the works that I do shall he do also; and greater works than these shall he do."

Through the understanding of Christian Science, men, women, and children are now doing the same kind of healing works that Jesus did, by the same metaphysical process, by the same spirit,—the Christ-spirit.—*Correspondence.*

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Battle Creek, Mich.

In introducing Paul Stark Seeley, who lectured on Christian Science in the Post Theater, Ferd DeForest Ernst, first reader, said:—

Nearly two thousand years ago Jesus came to bring "good tidings of great joy" to all people and for all time; and he said, "I am come that they might have life, and that they might have it more abundantly." About fifty years ago a pure New England woman, Mrs. Eddy, proved Christ Jesus' words, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free," and a few years later heralded the "good tidings of great joy" to all peoples and named her discovery Christian Science. The spiritual awakening came to Mrs. Eddy after her instantaneous healing from what seemed a serious accident, for she had proven that the law of divine Mind which heals had remained unchanged throughout all ages. This revelation created in her a desire to reestablish Jesus' words and works in human consciousness and give to suffering humanity that promised Life, God, more abundantly. Christian Science is a religion based on divine law, and Christian Scientists worship God only.

Correspondence.

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Pittsburg, Kan.

In introducing Frank Bell at the lecture on Christian Science, Mrs. J. P. Curran said:—

Adown the ages since the time of Job echoes the cry, "Where shall wisdom be found? and where is the place of understanding? . . . The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. . . . Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Jesus said to the believing Jews, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Our great Exemplar also said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." This knowledge is the light which "shineth in darkness." This knowledge liberated at the brink of the pool of Bethesda a man thirty-eight years in bondage, and at the gate Beautiful changed a crippled beggar to a man "walking, and leaping, and praising God." This same knowledge asserted in the stricken and sorrowing home of Jairus, "The maid is not dead, but sleepeth."

This is the exact and demonstrable knowledge of the words and works of Christ Jesus, and is today called Christian Science. Christian Scientists the world over can give answer to the hope that is within them; they have tasted and seen that God is good. And they "love to tell the story," because they "know 'tis true." Through the years theology has preached to man the coercion of Golgotha. Christian Science discerns the angel in the tomb. Theology points to a hope of deliverance beyond the grave. Christian Science cries, "Now is the accepted time; behold, now is the day of salvation." Theology, bending beneath the burdens of earth, whispers, "Thy will be done." Christian Science prays, "Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme" (Science and Health, p. 17).—*The Sun.*

Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

ARKANSAS—Fort Smith: George Shaw Cook, Church Edifice, North Seventh and C Streets, 8:15 p.m., Jan. 19.

CALIFORNIA—Long Beach: Frank Bell, Auditorium on the Pier, 8 p.m., Jan. 15.

San Francisco (First Church): Prof. Hermann S. Hering, Dreamland Rink, Steiner, near Sutter Street, 3 p.m., Jan. 14; Palace Hotel, Market Street, 12:20 p.m., Jan. 15; and Church Edifice, California and Franklin Streets, 8 p.m., Jan. 15.

ENGLAND—Southport, Lancashire: John Sidney Braithwaite, Cambridge Hall, 3 p.m., Jan. 28.

FLORIDA—St. Petersburg: Willis F. Gross, Church Edifice, 224 Second Avenue, N., 8 p.m., Jan. 18.

Tampa (Society): Willis F. Gross, Pythian Castle Hall, Lafayette and Morgan Streets, 8 p.m., Jan. 19.

West Palm Beach: Willis F. Gross, Rialto Theater, Narcissus Street, 3 p.m., Jan. 14.

ILLINOIS—Chicago (Fourteenth Church): Edward A. Merritt, Constellation Masonic Temple, Byron and North Robey Streets, 8 p.m., Jan. 15.

Chicago (Society of University of Chicago): John Randall Dunn, Harper Assembly Hall, 4:30 p.m., Jan. 18 (the University public only is invited).

IOWA—Fairfield: Virgil O. Strickler, High School Auditorium, 8 p.m., Jan. 15.

MAINE—Bangor: Charles I. Ohrenstein, City Hall, 3 p.m., Jan. 14.

Bath: Charles I. Ohrenstein, Columbia Theater, 8 p.m., Jan. 15.

MASSACHUSETTS—Boston Suburbs, auspices The Mother Church, William R. Rathvon:

East Boston: Maverick Square Congregational Church, Maverick Square, 8 p.m., Jan. 11.

Watertown: Town Hall, Main Street, 8 p.m., Jan. 12.

Allston: Allston Theater, 128 Brighton Avenue, 3 p.m., Jan. 14.

Roslindale: Unitarian Parish House, 852 South Street, 8 p.m., Jan. 15.

Waltham: Asbury Temple, Main and Moody Streets, 8 p.m., Jan. 16.

Revere: Revere City Hall, Broadway, 8 p.m., Jan. 18.

West Roxbury: Highland Club Hall, Center and Corey Streets, 8 p.m., Jan. 20.

Everett: Crown Theater, Chelsea Street, Everett Square, 3:30 p.m., Jan. 21.

Brookline: Beacon Universalist Church, Harvard Street, near Coolidge Corner, 8 p.m., Jan. 22 and 23.

MICHIGAN—Flint: George Shaw Cook, Masonic Temple, 3 p.m., Jan. 14.

MINNESOTA—Duluth: John Randall Dunn, Church Edifice, Ninth Avenue, E., and First Street, 8 p.m., Jan. 16.

MISSOURI—St. Louis (First Church): Ezra W. Palmer, Church Edifice, Kingshighway and Westminster Place, 8 p.m., Jan. 16.

MONTANA—Great Falls: Dr. Walton Hubbard, Pantages Theater, 8 p.m., Jan. 16.

NEW YORK—Buffalo (First Church): Dr. Walton Hubbard, Church Edifice, North Street and Elmwood Avenue, 8:15 p.m., Jan. 5 and 6.

Ithaca: Charles I. Ohrenstein, Lyceum Theater, 3:30 p.m., Jan. 7.

OHIO—Alliance: Edward A. Merritt, The New Columbia Theater, 3:15 p.m., Jan. 14.

Cincinnati (joint lecture, Cincinnati and Norwood, Ohio, and Newport, Ky.): Virgil O. Strickler, Music Hall, 3 p.m., Jan. 14.

OKLAHOMA—Altus: Ezra W. Palmer, Empire Theater, 3 p.m., Jan. 14.

Hugo: Virgil O. Strickler, County Court House, 8 p.m., Jan. 18.

OREGON—Portland (Third Church): William W. Porter, First Church Edifice, Nineteenth and Everett Streets, 8 p.m., Jan. 11 and 12.

WASHINGTON—Seattle (Society, University District): Paul Stark Seeley, University State Bank Building, 8 p.m., Jan. 9.

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Testimonies of Healing

Seven years ago, while living in Portland, Ore., I was suffering great pain from an organic disorder which medical treatment had not been able to alleviate, and my husband urged me to try Christian Science, as he had himself been having this help for about a week with favorable results. As he was a Gentile I thought it might be all right for him; but I myself was a Jewess.

On the anniversary of the Jewish new year I was unusually ill, and as "man's extremity is God's opportunity" I reluctantly consented to call on a Christian Science practitioner. To reach her home I had to pass the synagogue, and for the first time in my life I walked past the door, not in. When I reached the practitioner my heart was heavy, for I felt I was about to tear out of it that which was most sacred to me. The practitioner was very patient and kind; but when she handed me the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I rejected it; I simply could not read about Christ Jesus. Then she said, "Hear, O Israel: The Lord our God is one Lord." I told her that was "ours." She merely smiled and remarked that we would prove it true. How those words burned in me,—that she, a Gentile, would prove this sacred saying; and she did. I was healed in three treatments and there has never been the slightest return of the ailment. Since then we have proven many times the truth of the inspired declaration, "Hear, O Israel: The Lord our God is one Lord."

Gratefully I admitted that Christian Science had healed me, and I wanted to know how. I read Science and Health assiduously, but every time I came to the words "Jesus" and "Christ," I looked over them. Then I substituted "God," until my growing understanding made me admit that the author knew the proper word to express her idea. My next step was to use a dictionary, and I found the definition of "Christ" to be the "Messiah," and of "Jesus" to be "the son of Mary." Then with the aid of the Concordance to Science and Health, I studied every reference to "Jesus" and "Christ," and in fulfilment of our dear Leader's statement that "desire is prayer" (Science and Health, p. 1), the truth of this revelation was unfolded to me.

Joy unspeakable filled my heart as I realized the coalescence of Jew and Gentile, all brothers in the unity and understanding of Life, Truth, and Love; for, as Paul says, "there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."

EUGENIA M. JELLISON, Cincinnati, Ohio.

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With humility and love I write this testimony to tell others a few of the many blessings I have received since coming into Christian Science. In November, 1908, I was suffering from many physical ills. A dear friend asked me to try Christian Science, and I gladly consented. I did not expect to get well, but wanted to find God. I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and started to study very earnestly. In two weeks some of the worst ailments had disappeared, but the complete healing was slow. For this I am now grateful, as I knew the healing would come when I gained sufficient understanding of the truth. For more than three years I could not demonstrate much of this beautiful truth, and when anything was the matter with the children or myself I would call a Christian Science practitioner. I was invited to attend church, but it had no attraction for me at that time.

In 1912 I decided to send the children to the Christian Science Sunday school, and I also started to attend the Sunday services and the Wednesday evening meetings. Later I began to study the Lesson-Sermons, and I have been richly rewarded with spiritual blessings, for great changes have taken place in my consciousness, and I can now demonstrate what I understand and apply it to my daily needs. I have been healed of difficulty in breathing, of heart trouble, chronic cough, asthma, stomach and bowel trouble, also extreme nervousness. It is nearly seven years since the children or myself used material remedies, for we have found a God that is ever present in time of need. I now have the peace of mind that "passeth all understanding," for Christ is indeed "the way, the truth, and the life."

My daily effort shall be to live this truth, so as to be worthy to be called a Christian Scientist. I have the privilege of membership in a Church of Christ, Scientist, in this city. I am grateful for the *Sentinel*, *Journal*, and *Monitor*, also for the *Quarterly* with the Lesson-Sermons, and my heart is filled with gratitude to our beloved Leader, Mrs. Eddy.

HANNAH PANY, Seattle, Wash.

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In February, 1914, I became ill and bloating began. By the middle of March I could hardly lie down, and in addition I had high fever. I was taken to a hospital and treated eight weeks for typhoid fever, but instead of gaining became weaker all the time. Another physician was called in, and as he said there was an abnormal growth, I was taken to another hospital and operated on, but instead of there being a growth, the stomach, bowels, and bladder were all pronounced tuberculous. My loved ones were told that nothing more could be done and I could live only a few days.

I was then taken to my mother's home, where I was expected to pass away, but a Christian Science friend had been there and asked that Christian Science be given a trial. This was Sunday evening. On Monday morning a practitioner was called in, and he repeated the call Tuesday. At noon on Wednesday I dressed and went to the table, and ate just what I wanted. The practitioner continued absent treatments the rest of that week, and on Saturday I told my mother to dismiss him. My health is perfect, and words fail to express my thankfulness to God that I have been spared to my family. We have had several demonstrations and enjoy all the Christian Science literature. I hope my testimony may help some one.—EPSY MCSPADDEN, Strong City, Kan.

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When I became interested in the study of Christian Science I was not in search of physical healing, though I had long been afflicted with catarrh, stomach disorder, skin trouble, and a structural defect of the eyes for which glasses had been worn for some time. Friends who were students of Christian Science sometimes lovingly spoke to me of their religion when I seemed in need of its healing influence, but without arousing any apparent interest on my part. Upon one occasion, out of curiosity and regard for my employer's feelings I went with him to a Christian Science lecture, and at another time to a Wednesday evening meeting. While I was not impressed by anything that was said by the lecturer or at the meeting, there was present an atmosphere of spirituality and love that made itself felt, as well as a manifestation of dominion on the part of those present that I had never recognized in any other church.

Afterward I attended another Christian Science lecture, this time of my own accord, for I was in search of Truth, and I was so illumined by the reflection of Love on the part of the lecturer and the Christian Science friends who greeted me there, that I became eager to learn more about this new-

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old religion. Since then, like our Leader, I have been "a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix). A friend upon whom I subsequently called presented me with a copy of this book, which I began to study in connection with the Bible.

I went to a practitioner a few times for help in a business matter, which was handled satisfactorily, and to my astonishment and great delight discovered that my physical condition was undergoing a change. The catarrh and stomach disorder from which I had suffered for years disappeared; my eyes were healed, so that glasses were no longer needed, and subsequently the skin disease was entirely overcome.

My wife was also healed of many physical ills through the study of the text-book and other works by Mrs. Eddy. Through our own understanding of the truth our young son was freed from the same trouble with his eyes, and was able to dispense with glasses which he had worn for several years. We have had many wonderful demonstrations of the power of Love to heal, for all of which I am unable to frame words to express my gratitude; especially for the spiritual understanding of the Scriptures, which not only has been a blessing to me but has enabled me to be of greater service in the Master's vineyard.

When the time shall have come which is spoken of by the prophet, when "the earth shall be full of the knowledge of the Lord," then will it be apprehended fully how wonderfully good God is to those who put their trust in Him, and what a blessing was conferred upon mankind by our patient, tender, and loving Leader, Mrs. Eddy, who discovered and gave Christian Science to the world in such a form that even a little child can apprehend its teaching.

Frank A. Updegraff, Kansas City, Mo.

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I wish to add my testimony of the ever present help of divine Love. In June, 1915, a dentist who was trying to extract a wisdom tooth for me manifested some fear, as the tooth was quite difficult to pull and the instrument would slip from it. Finally, when his wrist gave out, I suggested that he wait a moment. I then telephoned to a Christian Science practitioner and she went to work for me. I returned to the chair, and the tooth was removed. At five o'clock in the afternoon I took my place as a long distance telephone operator and worked steadily until nine at night. The gum healed beautifully.

I am very thankful to God for all the blessings which have come to me through the understanding of the teaching of our beloved Leader, Mrs. Eddy, during the past seven years.

Nelle Simmons, Los Angeles, Cal.

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I wish to express my gratitude to God for Christian Science, of which I first heard five or six years ago through a lady staying in my house, who very kindly lent me some of the literature. For some time I had been searching for the truth, and this teaching seemed to be just what I needed. As far back as I could remember I had been a very despondent person, always suffering from some ailment, more especially severe headaches. I eagerly read the Christian Science literature, and gradually came out of bondage to those conditions and am now quite well. In numerous other ways help has been received, and I could not get along without Christian Science. My great desire is to understand more of the truth.

In January, 1915, I went to meet a friend who was coming by boat. Some trucks were being shunted, and as we were standing near the gangway, I with others had to move to one side. In doing so I somehow tripped over an iron bolt and fell between the ship and the jetty, striking some heavy piling. I have been told it was a fall of nearly twenty feet before I reached the water. I was quite conscious all the time going down, when suddenly these words came to me: "O Lord, my strength, and my redeemer." The next thing I remember was a hand somewhere near me. A brave man had dived from the jetty and caught me as I came up the first time. I was taken on board the vessel and the ship's doctor after examining me said there were no bones broken, though I was terribly bruised. I was then removed to a friend's house and put to bed. My friends could not understand why I would not call a doctor or use any material remedy, but I felt sure divine Love could heal as well as save me, and in less than a fortnight every trace of the accident had gone. I stayed in bed only a part of two days.

Mrs. A. Fowler, Albany, West Australia.

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In first turning to Christian Science I did not reach out for the physical healing; it was the religion that appealed to me most strongly. The teachings I had been trying to follow did not satisfy me. I was unwilling to believe that God would rob us of our dear ones and make us suffer; therefore when Christian Science found me I knew instantly that it was the truth, and the religion I had been seeking. Although in coming into a better understanding of it the way has been very rough at times, still I have tried to heed Mrs. Eddy's admonition to rejoice "all the rugged way" (Poems, p. 14). I know full well that to yield to discouragement or seek any material remedy for relief is not following our Master's demonstration so far as we are able. In my experience material means do not even temporarily relieve, but they do temporarily deceive.

I am thankful to God for having led me to Christian Science, whereby I have been helped both physically and mentally, having been healed of stomach disorder and of grief. I have proven that "weeping may endure for a night, but joy cometh in the morning," and certainly have received "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." I realize so clearly that it is only the false sense of man's being that can be destroyed.

I will endeavor to express my gratitude by gaining a better understanding of God, by becoming a better reflector of His love, and by being more active in serving the cause of Christian Science.—Mary A. Bally, Elmira, N. Y.

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From early childhood I was never strong, but when my mother, after having exhausted every material means, was healed in Christian Science, I was placed in the Christian Science Sunday school and gradually grew stronger.

About four years ago I was raised from an almost fatal illness through the power of Truth. In June, 1915, when in New Orleans, I was taken quite unexpectedly ill from overexertion and heat. The attack was what is known as bloody flux. I was first troubled on a Monday and that night I did not sleep except in broken snatches, probably not more than an hour in all, and was in a good deal of pain. Early Tuesday morning I called a practitioner and asked for help. The condition grew steadily worse and the pain became so intense that I could find only occasional relief, and the slightest movement brought almost unbearable suffering. This continued until Wednesday night, when the practitioner was preparing to leave, after spending three hours at my side, during which I had gained considerable relief although the fever was very high. As she reached the door she was stopped by the

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gentleman at whose home I was staying, who told her that since I was in his house and under his care, I must have a physician. As he remained firm, I decided that I would leave the house and go to some place else, though to material sense this seemed impossible. Almost in that instant the fever lessened, and when a few minutes later this gentleman came to my room to take my temperature, the fever had subsided to such a degree that he decided I would not need a doctor.

For this demonstration and for the help and understanding of Truth which it brought to me I am very grateful.

MYRTLE L. ARMITAGE, Chicago, Ill.

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For all the blessings received through Christian Science I wish to thank God. I came into Science after seeing a wonderful demonstration of healing in the case of my father-in-law. At the time I was suffering untold agony from boils, having in all over thirty. Several doctors told me an operation would have to be performed, as I had a fistula, but on taking Christian Science treatment I met with instantaneous relief. That was four years ago, and I have never had a return of the trouble. I was also healed of quinsy and of various other ailments very quickly; but I think I am more grateful for the fact that my two children have the opportunity to attend the Christian Science Sunday school and be benefited by the teaching given there.

As a result of the instruction received, my daughter, nine years of age, by applying her knowledge of the truth healed me instantly of a very sudden and severe attack of biliousness. I did not even know she was helping me, only that all at once I was feeling fine; then she told me she had worked for me by realizing the definition of the kingdom of heaven.

I am grateful to Mrs. Eddy for her discovery of this great Science. Our entire family look to it for straightening out all the so-called troubles, and never ask in vain.

STANLEY G. LODGE, Milwaukee, Wis.

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I am sending this testimony for those who are searching after health and happiness. When I was a child our family physician told my parents to take me out of school, as my heart was very weak. I was never able to do any hard work. Then about five years ago I was taken with inflammatory rheumatism, which made the heart much weaker. I was at a hospital three times and had one operation, but finally became so much worse the end was expected at any moment. I did not dare do any work at all. I always had a dread of leaving my children, but supposed if I were to be taken from them it would be God's will. Imagine, then, my happiness when I found that such things are not God's will and that He would make me well. I took two treatments in Christian Science, came home, and went to doing all my housework, including the washing.

I am very grateful to the doctors for doing what they could for me, but "man's extremity is God's opportunity."

DELLA BARNER, Masten, Pa.

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The gratitude and encouragement which fill my heart whenever I read some of the loving testimonies published in the Christian Science periodicals make me long to swell their pæans of praise. On Feb. 7, 1909, I went into a rest-cure with little or no hope in my heart, or in the thought of my physicians, that I would come out for many months. I had tried all kinds of doctors and specialists, but a long continued nervous breakdown had finally resulted in extreme exhaustion with some serious complications, including a severe intestinal trouble. A friend asked me why I did not try Christian Science, and I sent for a practitioner. I had absolutely no understanding and no belief whatever in Christian Science, but, as Mrs. Eddy tells us in Science and Health (p. 13), "Love is impartial and universal in its adaptation and bestowals," and I was healed instantaneously of all the diseased conditions. A sense of fatigue remained for some weeks, and I was obliged to begin the study of Christian Science and to learn for myself what had healed me.

I had given up all belief in God; in fact, when the practitioner referred to God I requested her not to mention that name to me, for I did not believe in Him. Then she asked me if I believed in love; and upon being assured that I *did*, she gently told me that God is Love. That dissipated in my thought the old belief in a God who sends evil as well as good. The revelation which came in that one treatment has never left me, and whenever I have turned to God and loved more, all discordant conditions have disappeared. Two things cannot occupy the same space at the same time, and where God—Love—is, there is no room for evil of any kind.

My gratitude for Christian Science is overflowing, and my prayer is that I may give and love more.

GRACE CHADBOURNE, New York, N. Y.

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I wish to express my gratitude for the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. It is helping me to know God and teaching me how to live in harmony with His divine laws. For many years I suffered from chronic stomach trouble, which held me in bondage until Truth healed me. This is one of the many blessings I have received and am receiving daily through the study of Christian Science. I have had ample proof of the healing power of divine Love, and shall strive earnestly to gain a better understanding of this truth which sets us free.

MATILDA HELLERICH, Davenport, Iowa.

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[Translated from the French]

I feel that I should not delay any longer to testify publicly to all the good that has come to me since I have been endeavoring to walk in the way of Truth. I had been suffering for several years with neurasthenia, gloomy thoughts bordering on mental derangement, lack of energy, distrust of my ability to do things, and this condition became aggravated as a result of overwork; so I took a two months' leave from my work and put myself under Christian Science treatment.

This Science, which I had never heard mentioned up to that day, was presented to me by a relative. At first it seemed especially difficult to understand, and at times I almost despaired of ever doing so. Everything was, however, explained to me with such unremitting patience and with so much kindness that my doubts and objections were gradually dispelled, and I was led eventually to apprehend a new sense of life. At the end of my leave of absence I was enabled to resume the direction of a class of boys and girls in the country. During the last quarter of the school year I worked strenuously, but seemed to require the constant help of Christian Science.

I now feel that I am gaining more and more in the right understanding of God as taught by Mrs. Eddy in her admirable book, "Science and Health with Key to the Scriptures." It rests entirely with us to be happy, since God is Love and never created evil. I read Science and Health daily and as much as I can, and both my joy and my facility in reading are increasing. I never fail to attend the Sunday services and Wednesday evening meetings, from which I derive much good. I would express deep felt thanks to God for all He has bestowed on me and mine.

CLARA LANG, Geneva, Switzerland.

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I gladly give the following experience of help received in Christian Science. One day about noon, while engaged in household duties, I was attacked by acute stomach trouble. Between that time and four o'clock the following morning it was thought three times that I would pass on, but through the faithful work of a Christian Science practitioner, who was hurriedly called to my bedside for the third time during the fourteen hours of my severe illness, the difficulty was overcome and speedy recovery resulted, for which I am exceedingly grateful. Since coming into Science, six years ago, I have been able to solve many problems through the understanding of Truth.

ARABELLA BENNETT WATSON, Malden, Mass.

Sometimes the question is asked if Christian Science can heal quickly where there is a vital necessity for help. With gratitude which cannot be expressed in words I submit this testimony.

Several years ago my little girl, then two and a half years old, went across the street to play with some other children. About twenty minutes later the father of one of her playmates brought her to me covered from head to toe with Paris green. My child had found it and played with it, getting some into her mouth and nostrils. When brought to me she was groaning, and the gentleman told me what the trouble was, saying the stuff was poison and I had better clean her up quickly. My son, who was standing near me, turned faint, but I reassured him by repeating Jesus' words, "If they drink any deadly thing, it shall not hurt them." This was about half past eleven in the morning. I worked mentally every minute to realize the truth. About an hour later the child began to vomit, and continued to do so every few minutes. It was six o'clock when I asked a Christian Science practitioner to help me, and the child continued to vomit until about four o'clock in the morning, when she fell asleep, exhausted. She awoke feeling perfectly fresh, had a light breakfast, then a hearty dinner at noon, and was completely healed.

This healing was a wonderful revelation to us all, and we feel it would be hard for us to be grateful enough for this proof of the power of divine Love. Every day brings more and more blessings, and we know that only in deeds can we prove our thankfulness. I want to express my gratitude for our authorized literature, which is a constant help in our journey from sense to Soul. I am indeed grateful to our revered Leader, Mrs. Eddy, through whose unselfed labor we may now prove for ourselves the Christ, Truth, which does indeed make free.—ANNIE J. LIPPMAN, Hibbing, Minn.

With sincere gratitude I testify to the healing efficacy of Christian Science, which has indeed lifted me from deepest darkness into glorious light. For the past five years the truth as taught us in "Science and Health with Key to the Scriptures" by Mrs. Eddy has been my only help.

I have been healed of many ills and discords. One of the greatest of these healings was that of sick headache, supposed to have been inherited. I struggled along, trying to get relief from this trouble through material means, but instead it only grew worse until it was overcome through Christian Science. It was a slow healing, and I had to study earnestly and apply my understanding, but I was thus enabled to prove many things. I have not had a headache of any kind for over a year. I am indeed grateful to Mrs. Eddy for giving to the world this great help to mankind, and also to all who have aided me along the way.—LIZZIE FORCE, Piru, Cal.

From Our Exchanges

[The Congregationalist and Christian World]

The spirit of Christmas adopted everywhere would make the earth a place of Christ's victory, for it would bring in the triumph of good will. There would be need of patience, and room for troubles still, but we should be so far along the road toward happiness that it would seem that heaven had come on earth. The difficulty of the problem of good will for each of us really begins in his own heart. We know that we are capable of good will, because we are made in the image of God and He has called us to grow more and more into His likeness. But what a difference between that good will of heart of which in our highest thoughts we know as privilege and duty, and that tainted lumber of dislikes, cherished misunderstandings, prejudices, and even hatreds which God discovers in some neglected ill will corner of our souls! Our individual problem of good will by the grace of God is soluble. It must be solved if we are to spend our Christmas time in the clear air of fellowship with God.

[The Christian Work]

I think it is only simple people who enjoy Christmas thoroughly, just as I think that it is only simple people who are religious. Some of us are too clever and know too much to be religious. We have turned Jesus into a problem, and ask whether he was born in Bethlehem or in Nazareth. Some there be who ask whether he was ever born at all; others, whether he was really man, or perhaps God, and they use big words about him, like "incarnation" and "atonement." I sometimes wish we could wipe out the history of the last two thousand years and just get back to that manger and see the babe at its mother's breast and feel the wonder-glow in the mother's heart. I would sooner see Jesus in those swaddling clothes than decked out in all the trappings of theology the world has ever known.

[The Jewish Chronicle]

Abraham hears the divine command telling him to leave his native country and go out into the larger world. The call of Abraham is an oriental figure of speech. We ourselves are in the habit of speaking of a call from God or a warning from heaven. In this sense people today are conscious of a call to uproot themselves from the home in which they have been nurtured and to pitch their tents in new and strange surroundings. Most insistent this call has been to the patriarch's descendants, to the wandering Jew; so that we may read into the Scriptural narrative a sort of allegory of the pilgrim life of Israel. What was the purpose of Abraham's wanderings? Clearly a spiritual one. He was to become a blessing to mankind. "In thee shall all families of the earth be blessed."

[The Methodist Recorder]

The kingdom of God was the supreme concern of Christ's life, the all-prevailing topic of his ministry. He commenced his public work by proclaiming its advent. He finished it by the anticipation of reunion with his disciples in the Father's kingdom. The kingdom of God was to be the primary quest of Christ's disciples. "Seek ye first the kingdom of God," was Christ's command. Would Christendom today be so rent and torn and distracted, if the ideal of the kingdom had been kept in mind? The ideal of the church has taken precedence of the ideal of the kingdom.

In order to win the masses who are outside the churches, we must uplift Christ's ideal of the kingdom. They will

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respond to that! The church which does not exist for the kingdom will find itself powerless to work the miracles of the kingdom. The church which exists solely for itself becomes paralyzed. The church is not an end in itself, but the means to an end. The end it has to keep in view is the advancement of God's kingdom.

[*American Lutheran Survey*]

Not money, but the love of money, destroys a man's soul and lowers his ideals. Rather is it commendable that men labor industriously for the acquirement of that which, after all, is but a medium of exchange by which to secure the food, shelter, clothing, and other necessities of life. There are, to be sure, those who love money for its own sake, and whether rich or poor, minions or millionaires, they worship a false god and lose their true life in consequence. "Whosoever shall seek to save his life shall lose it," is an axiom uttered by our Lord himself. But we are not ready to believe that the great mass of laboring, struggling humanity is so enamored of that which is material and physical as to worship money as the highest good.

[*The Christian Register*]

Given an assembly devoid of religious forms and usages, it would be difficult for the majority of laymen, and for some ministers, to pick themselves out and assign themselves to their proper denominations. This inchoate condition of the majority is not wholly an evil. It marks the decline of creedal statements as tests of right thinking, and an increase of fellowship in the things that pertain to our common welfare.

Great forces are afoot in the fields where the fortunes of all men and all nations are at stake; and the good and great in all churches are coming out of their little enclosures and seeking fellowship with all who are like-minded, to take service in the company of the world's servants and benefactors.

[*The Independent*]

There has been, in fact, only one genuine Thanksgiving day. That was held in 1621, when an unhoped for harvest saved the lives of the Massachusetts colony. All the other Thanksgiving days have been imitations of this original and spontaneous outpouring of public gratitude, and the imitations get poorer and poorer year by year, until now it is a question whether the day has a right to the name. If we have lost the power or the right to give God thanks for national blessings, let us be honest and say so, not call a season of faultfinding and repentance a "thanksgiving."

[From *The Frederick* (Okla.) *Leader*]

Jesus found the Jews setting great store on "vain repetitions," on forms and ceremonies. They had forgotten the words of the wise man, "Keep thy heart with all diligence; for out of it are the issues of life." Therefore he spoke to them the Sermon on the Mount, wherein he told them truths which must have set them thinking as they had never thought before—among them, that sin was in the human mind, that the sinful act was but the expression of the sinful desire, and that the desire constituted the sin, whether the act was ever committed or not. He taught them that the inner life, the thoughts, must be purified, the aspirations must be directed heavenward, the spiritual life must be cultivated, if man was to attain to righteousness. He taught also that the things that we long for, and set great store upon, are the things that we really pray for, saying, "Where your treasure is, there will your heart be also."

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

A new catalogue of selected Bibles is now being printed by the Publishing Society and will be mailed to Christian Science organizations listed in the *Journal* early in January.

Owing to the increased cost of labor and materials the Oxford Press of England has twice found it necessary to advance the prices of Bibles to the Publishing Society during the past year. The Publishing Society now finds it necessary to make a corresponding change in its prices to the field, announcement of which will appear in the forthcoming catalogue.

The cost of manufacturing Bible Cases and *Quarterly* Covers has also increased, and the new catalogue will give the change in prices for these articles.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

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The Christian Science Journal

Published Monthly

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

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

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Published January, April, July, and October

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

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Published Daily, Except Sundays and Legal Holidays

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Der Herold der Christian Science

Published Monthly

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

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

Vol. XIX No. 20

Boston, January 13, 1917

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

By the formation of the National Dunes Park Association the first steps have been taken toward preserving a part of the thirty mile stretch of virgin wilderness at the foot of Lake Michigan for a national park. The association has bound itself to acquire and hold some part of the stretch of dunes between Gary and Michigan City, and to ward off encroaching industries. The United States Senate passed by unanimous vote a resolution instructing Secretary of the Interior Lane to report as to the advisability of converting this tract into a national park.

Jens Jensen, the Chicago park director, says of it: "The wonderful development of Gary will soon encroach upon this beautiful region. It is true that there are no lofty mountains here, not even the giant forests of the West, yet the beauty is here, and here are found the rare things of the entire continent. The fact that people come from foreign lands to this spot to observe the interesting vegetation and formations is sufficient tribute to the Indiana dunes. The dunes are the theme of authors, poets, and painters. They encourage a love for the soil, the thing that has made great nations of the European countries. Let us save them, and save them now while we have the opportunity."

A former mayor of Gary has proved the leader in arousing genuine enthusiasm for the project. Describing the region, some one says: "The wandering dunes are constantly on the move. Shimmering veils of powdered sand sweep over the gleaming mounds and drop gently to the lee side. Soft clouds swirl to the summits and day by day subdue the junipers and oaks and pines that struggle so bravely for their existence. Strange forms are fashioned in the passing of the years. Bold fortresses are slowly reared. Grim turrets are outlined against the sky. The bird and animal life of the dunes is always interesting. Even one who is a novice as a naturalist can read what is written on the sands by the prowlers of the night. Here a sly raccoon has moved cautiously along. Farther down a couple of muskrats have been prowling, but have scampered back at the approach of a fox. Down along the beach the herons stalk in silent dignity. Balanced on set wings, the gulls hang aloft, while the more venturous terns skim along the wave crests."

More than eight million acres were eliminated from the national forests, and over eleven hundred individual tracts within the forest were made available for homestead entry in the last fiscal year. The annual report of the Forest Service says in part: "The national forests are gaining in stability through the land classification work. It is important for the general public to know what lands will be available for agricultural settlement. The whole forest enterprise is based on the assumption of permanence. All the work is conducted with a view to constructive development of the property and its constantly increasing usefulness. Every timber sale is made with a view to future consequences. The work of protection from fire is not only to prevent the destruction of standing timber, but to save young growth and encourage the natural reproduction on lands which have been injured by previous abuse. A regulated system of grazing looks to the upbuilding of the forest range, as well as to its present use; and the investment of public funds in extensive improvements, is predicated on the permanence of the Government enterprise." Congress at its last session appropriated $10,000,000 for the construction of roads within the forests and $3,000,000 to extend the national forests in the eastern mountains at the headwaters of important streams.

The state of New York, after litigation in both the state and Federal courts, has succeeded in conserving to itself the immensely valuable water power site on the St. Lawrence River at the Long Sault rapids. Engineers estimate that these rapids are capable of developing 1,000,000 horse-power of electricity worth about two hundred million dollars in round numbers. Nearly ten years ago the state gave to a company desiring to develop this site a charter in which the principle of compensation for this valuable franchise was embodied. The project was not at once developed. When later a method was being sought to subject the power companies at Niagara Falls to some payment to the state, this charter was investigated as being ideal. It was found, however, upon close inspection, that the charter was practically perpetual, instead of for fifty years, and that the compensation was almost nominal. Constitutional flaws were found and the state repealed the charter. The matter was then taken into the courts and the state has been successful in its contention.

The United States Department of Agriculture is erecting at Summerland, Cal., a plant costing about one hundred and fifty thousand dollars for recovering potash from seaweed. It will probably begin operations some time during the winter, and will have a capacity of 200 tons of kelp a day. One big kelp reaper will be operated and about twenty men employed. Santa Barbara County officials have granted the Department of Agriculture the right to harvest extensive kelp beds off the coast in the vicinity of Summerland. The county has also given two private companies similar privileges, but their operations are to be supervised by Government officials. The two private companies will have a combined capacity of about five hundred tons of kelp daily.

Mauritius is a prosperous British colony in the south Indian Ocean situated about five hundred miles east of Madagascar. The area of the mainland is about seven hundred and sixteen square miles, and that of the small neighboring islets about four square miles. At the end of 1915 there were 382,740 inhabitants, 261,093 of whom were Indians. These make up the laboring element. The industrial and commercial activities of the colony are controlled by the Mauritian descendants of the former French and Dutch settlers and Indian and British merchants. Most of the commerce is carried on at Port Louis, the capital and principal town, on the northwest coast. The population of this place is about forty-two thousand. The island has 120 miles of railway, owned and operated by the Government, and 132 miles of main public roads.

Forty-five thousand acres of swamp land near Belhaven in the eastern part of North Carolina have been purchased by an incorporated body. It is proposed to reclaim the land by drainage and fit it for colonization. The company will operate and manage farms for purchasers of small tracts, which will be sold after the land is thoroughly developed. The drainage will involve the digging of 175 miles of ditches. The land is in the famous "Black Belt," with its rich black soil from three to seven feet deep.

The secretary of war recently had a conference with the Senate commerce committee relative to the proposal to appropriate more than fifty million dollars for controlling the waters of the Mississippi and Sacramento Rivers, as well as the comprehensive plan for a Federal river regulation commission to develop the waterways of the United States "for every useful purpose." The secretary is ambitious that the Government shall undertake a vast and comprehensive development of all the water sources of the nation.

Exports of paper and paper manufactures from the United States during 1916 will reach a value of $40,000,000, doubling those of any previous year. The largest purchaser was Argentina, which took $905,000 worth; Cuba was second, with $365,000; Australia third with $302,000, and the United Kingdom fourth with $233,000.

On Nov. 27 the Interstate Commerce Commission reported on the valuation of the Kansas City Southern Railway. The road is capitalized at $99,052,000, of which $51,000,000 is in stocks and $48,052,000 in bonds. The commission finds that the road can be reproduced for $46,274,368.

The first extensive wireless telephone system in the world is now being put into use in southern California on the large reserves of the Forest Department of the United States, where the inventor will be at work on the perfection of the system during the winter.

The value of the important farm crops of the United States in 1916 is placed by the Department of Agriculture at $7,641,609,000. The corn, cotton, wheat, and hay crops are each estimated above a billion dollars.

The total area sown to the indigo plant during the year 1916 in British India was estimated at 625,900 acres, an increase of 142 per cent over 1915. The yield is placed at 75,200 hundredweight (of 112 pounds).

The aggregate value of exports from the Gold Coast, British West Africa, during 1915, was nearly twenty-nine million dollars, and imports were valued at nearly twenty-two million dollars.

Over two million acres were sown to groundnuts (peanuts) in India during 1916, and over seventy-six million acres to rice.

Both houses of the Danish Parliament have approved the sale of the Danish West Indies to the United States for $25,000,000.

Rhodesia's yield of gold for the first eight months of 1916 totaled $12,771,292.

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Christian Science Sentinel

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

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Brotherhood

BERTHA V. ZEREGA

UNIVERSAL brotherhood based on spiritual understanding is fundamentally one of the teachings of Jesus, echoing as it does the prophet's cry, "Ho, every one that thirsteth, come ye to the waters," for none are excluded from this spiritual drink. The Master classified as his brethren and sisters and mother all who did the will of his Father—lived the Christ-life. We read in the gospels that Jesus at one time withheld his doctrine from certain ones, having instructed his disciples to "go not into the way of the Gentiles;" also saying, "Into any city of the Samaritans enter ye not." This was no doubt because his disciples did not then possess the understanding needed to overcome their own prejudices as well as those of other nationalities. We must also remember that these classes of people represented the pagan, unprepared thought, that swinish phase of the carnal mind which, because of its hatred of the truth, turns and rends the distributer of the priceless pearls of spiritual wisdom.

May not this admonition of the Master have betokened a tender care on his part for his beloved disciples, that they might be protected from going among those who would thus rudely despoil them of their spiritual treasures? He told them to "go rather to the lost sheep of the house of Israel," those dissatisfied with an unspiritual, ritualistic religion, who had wandered in thought from the fold, and who therefore were ready meekly and joyfully to accept the simple teachings of the Christ. His advice to his disciples, moreover, warned them of the danger of attempting more than they could demonstrate.

In his parable of the good Samaritan, however, Jesus pointed in illustration of neighborliness to a loving, receptive thought, and used this apt comparison of operative Christianity expressed through the medium of despised heterodoxy versus self-righteous heathenism manifested through the channel of accepted orthodoxy, as an example of reproof to his sanctimonious hearers. Though there were many unbelievers who rejected his doctrine and followed him only for the loaves and the fishes, who demanded of him a sign, and accused him of breaking the law by healing on the Sabbath day, nevertheless his teachings were for all—Jew and Gentile, Sadducee, Pharisee, Samaritan, and Levite. Lack of individual responsiveness erected the only barrier that existed between him, the Christ, and any man. He said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture . . . and there shall be one fold, and one shepherd."

That Christian Scientists should unite in the consecrated purpose actively to aid in and to speed the accomplishment of this grand prophecy by their lives of Christlikeness and obedience to Principle, without doubt was the dearest hope of our Leader. On page 22 of "Pulpit and Press" she says: "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists. . . . Then shall Zion have put on her most beautiful garments, and her waste places budded and blossomed as the rose."

Since the responsibility of this tremendous achievement rests largely with "the lives of Christian Scientists," it is well to consider what really attests "their fidelity to Truth," and to what extent we each are endeavoring to measure up to this high standard of Christian living. A careful study of the article entitled "Fidelity" in "Miscellaneous Writings" reveals the fact that this spiritual attribute is gained only by the most active and persistent cultivation of an "exalted purpose" (p. 341). Our lives then can be tested at all times by the quality of the purposes which animate them. We may think that we are faithful because we have as our object one exalted purpose, which if formulated might read: To be obedient to the teachings of our Leader and to demonstrate Christian Science to the world. That is a very comprehensive statement, and if our lives seriously maintained this high intent, and displayed consistent evidence that such was our uppermost aspiration, we might reasonably justify ourselves in the conviction that we were faithful. But when we consider that the complexities of our daily living involve many trying situations, each of which tests our fidelity to Principle, our love for God and for our neighbor, we can see that as every decision, every event, embodies within itself a purpose, we cannot shield ourselves under the heading of so general a classification of motive, but must come face to face with an honest investigation of many "secret faults," to use the psalmist's phrase.

If a purpose is truly exalted, it has for its inspiration and fulfilment the spirit of the first and second commandments which Jesus pointed out,—the desire to have one God, divine Love, and to love one's neighbor as one's self; it is necessarily unselfish, free from duplicity, strife, or vainglory. Can we then say that we are obedient to the teachings of our Leader if we do unto others as we would under no circumstances have them do unto us? Can we say that we are demonstrating Christian Science to the world if we have respect of persons, work for the accomplishment of personal aims in ourselves or in others, judge another, or indulge in controversies which lead only to self-justification and to a sense of alienation from our brother? A purpose which has as its aim the control of another's point of view in the solution of a problem, even if the direction seems to be a good one, instead of leaving him free to think for himself and to work out his own salvation through reliance on Principle, is by no means "exalted," but is consciously or unconsciously an attempt to stand between the individual and the divine leading,—thus shutting out the light of Truth from a brother.

Let us see to it that we further no purpose which would directly or indirectly hold another in bondage to human opinion, ecclesiastical forms, or bigoted traditional law; rather let us "loose him, and let him go" through the open door of Truth and Love, where no creed, race, language, or power exists but that which is "ordained of God." It is well

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to remember in all our dealings with our fellow men, that individual rights are never to be overlooked. Let us also hold to the higher viewpoint that our brother—no matter what his creed, race, or language has been or may be in belief—is in reality a citizen of the kingdom of heaven, "of the household of God," and is therefore under the government of the impartial law of divine Love. It is for us who realize this truth to free him from the enslaving limitations of the carnal mind—the bias of prejudice and the tyranny of human verdicts.

Jesus said, "Blessed are the pure in heart: for they shall see God." This purity, which alone gains the serene consciousness of God's presence, becomes ours in the ratio of our victory over self and the daily pursuit of more wisdom and humility. As we seek to exalt every purpose to the height of the Christ-ideal by making the first commandment and the golden rule predominant factors in our daily living, we prove by our fruits to what extent our lives are attesting our "fidelity to Truth." Purified through "the washing of regeneration" and enlightened by the "renewing of the Holy Ghost," we gradually attain the spiritual vision which brings healing and peace as the reward of faithful labor. Only as we consistently live the Christ-life, striving to express love in every thought and act, can we hope to promote the reign of Truth on earth, when all men, born again "of water and of the Spirit," shall enter into the unbroken consciousness of the kingdom of heaven, universally saved from the delusions of material sense and unitedly rejoicing in "the glorious liberty of the children of God."

"Trust in the Lord"

COL. H. G. KENNARD

That wonderful portion of the Bible known as the book of Proverbs seems so filled with wisdom and good advice that many of its verses are regarded as specially applicable to mundane affairs, and are often quoted as trite sayings. There are, however, two short verses which are of such importance to mankind that if they were more generally observed and put into practice the lesson they contain would save us much trouble and anxious thought. One reads, "Trust in the Lord with all thine heart; and lean not unto thine own understanding;" and the other goes on, "In all thy ways acknowledge him, and he shall direct thy paths."

Here we have in these two verses the secret of true success; and when we fail to remember them and to carry out their teaching we have an explanation of all our failures. On looking up the word "trust" in the dictionary, we find these meanings given: "Firm belief in the honesty, veracity, justice, strength, etc., of a person;" "To place reliance on the truth of a statement without examination." What more beautiful and comforting knowledge can we ask for than this, that when any doubt or fear assails us, it is not left to us to battle it out on our own plane, but we are specifically told not to lean upon our own understanding, however competent we may think we are to deal with any question, for we are told by Paul that the wisdom of mortal man is "foolishness with God."

Now this does not mean that when discord of any kind assails us we are to sit down and wait for an inspiration to come to us as a sort of miracle. A successful issue from any problem is not gained without the earnest knowing that, as Jesus declared, "with God all things are possible." We have also to remember that if the promise is a great one, and if we really wish to be directed in all our paths, our own part in the matter has to be carried out. Half and half measures are not likely to bring a full reward, and we can hardly be surprised if results do not seem to work out correctly when we have let even a little undercurrent of our own understanding creep in to mar our sense of God's work.

The meaning of the word "outline" is frequently explained in Christian Science, and we learn that outlining is nothing more or less than that leaning away from confidence in God and toward our own understanding against which the wise man warns us. In Science and Health our Leader, in alluding to Christ Jesus, says that even when the scourge and cross awaited him, "he swerved not, well knowing that to obey the divine order and trust God, saves retracing and traversing anew the path from sin to holiness" (p. 20). We can well surmise that had he who was one with the Father leaned to his own understanding in times of stress, we should not have known him as the perfect Wayshower, the record of whose words and works are as firm and life giving today as they were nearly twenty centuries ago.

"Seek ye first"

AMY C. FARISS

It would seem impossible that a student of Christian Science could read and reread Mrs. Eddy's admonitions and inspired instructions in regard to the source of supply, and still go blindly on seeking to find daily provision through material means or human personalities. Yet so obstinate is mortal mind in letting go its grip on matter, that many trials may have to be borne before its hold is loosened and the real provider of all needs is seen to be God only.

Nothing could be more beautifully clear on this subject than our Leader's words in reference to the "fundamental error of faith in things material" (Retrospection and Introspection, p. 31), where she also says, "For this trust is the unseen sin, the unknown foe,—the heart's untamed desire which breaketh the divine commandments." Still with tenacious persistency the human mind tends to cling with its baneful grip to just this one thing,—faith in matter, belief that some person or some material circumstance must be depended upon, if relief is to be had from the strained condition which the human mind's own fear has brought about. Again and again the folly of this course may have been proven, and the needed help may have come from a few moments of uplifted thought, yet the lesson must needs be learned over, at least in some cases. One instance in particular the writer will venture to relate, in the hope that it may be of help to others who are finding trouble with their financial problems.

In this instance the student of Christian Science had experienced many proofs of God's unfailing care. Health and joy had beamed into her heart much as the sunshine penetrates the branches of some drooping plant and lights up its every leaf; wonderful protection had been vouchsafed her in cases of accident and in many other ways, yet the torment of worry cried aloud until lack threatened to be one of the difficulties to be overcome. The times in the past, when, after much unnecessary struggle, pure uplifted thought and simple trust had gained the ground, when gaunt dread had been dissolved and glad plenty was found to be the only fact, —these splendid victories were unavailing this time to keep eyes bright and lips smiling. At the first approach of the enemy, cowardly dismay seemed to creep closer and closer behind the trembling footsteps. Then an incident occurred which should have forever silenced doubt and blazed a path across all the stretch of shadows which the future might hold, —a path in which ever after her feet might tread securely.

Mortal mind is very apt to focus attention upon some specific material object as being of vital and immediate

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importance; and so insistent are its arguments that the unreasonableness or absurdity of a situation seldom is seen till after the race is run. In the case at hand, pride and self-will were found easy accomplices to worry, that fretting offspring of fear. Food from day to day was being provided, so this did not push itself into the foreground, but lacking anything more important the unceasing urge of worry seized upon the need for new clothes, and with that argument uppermost dogged at the student's thought. Where were the clothes to come from, when each week spoke of greater need? The Master's words, "If God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith?" should have been grasped and held at their full value; but alas, they were not.

At this point impatience was given full sway, and it swept aside all thought of quietly waiting. As for the student herself, so deft were her fingers that no lurking fear could entirely rob her of her woman's right to be gowned neatly, but no such ruse as the retouch of color here and there would answer in the case of another member of the family, whose need of clothing became worry's specific excuse for daily adding to the writer's unhappiness; yet the more she thought and planned, the farther the day of its possession was postponed.

About this time a special business meeting of the church was called. The writer cast away her petty troubles and rose bravely and faithfully to the call upon her. Her one hope and thought for the next few days was that she might reflect enough of wisdom and love to be of service at this time to our beloved cause. The day of the meeting came, and hardly an hour or minute was given to aught else but the mental preparation for the work ahead. Over and over she read certain passages from our text-book, "Science and Health with Key to the Scriptures," or from some of Mrs. Eddy's other writings which would help to purify and elevate consciousness. The prayer in her heart was that her every thought might be "undivorced from truth, uncontaminated and unfettered by human hypotheses" (Explanatory Note in the *Quarterly*), and long before the day ended she felt that she was indeed, with all of God's children, "divinely authorized" to take part in this work for our cause.

Whether or not the grinding human need still loomed in her pathway, the writer did not know,—she did not care. Her work now was to reflect true wisdom, to be at her post, to be alert, active, a soldier in line. And what a glorious day it was! There was no lack of bright eyes now, no lurking fear; only a joyful certainty of God's allness, of His dearness and His nearness. All the next day the halo of peace rested on her happy head. The church meeting had been most wonderfully harmonious and helpful. The right work had been accomplished, and the "still small voice" of Truth assured her that she had been faithful and true.

The day sang itself into evening, and lo!—the Scientist had almost to rub her eyes to believe her senses—from an entirely unexpected source, but in a businesslike way, had come a goodly sum of money, enough for all present needs. Here then was swift proof that her only need all along had been to seek "the kingdom of God, and his righteousness," for as soon as she had done so with all her heart, "all these things" were "added." It was a humble woman that sat a while in the twilight, almost in awe, contemplating the graciousness and gentle activity of the divine Mind in contrast with the poor, futile, laboring effort of the human will; contemplating, as Jesus advised, the lilies, their beauty and perfection, their regal clothing, their purity and joyous beauty, and the miracle of ease with which they obtain more than a king's splendor.

Presently, as the twilight deepened and earth grew soft and dim in the new night, from out the chamber of memory came one of the many of our beloved Leader's prophetic utterances, found on page 62 of Science and Health, "The divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily; but let no mortal interfere with God's government by thrusting in the laws of erring, human concepts."

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Mental Preparation

ALBERT FIELD GILMORE, M.A.

THE master mariner about to voyage over the trackless seas is a true exponent of right preparation up to his highest understanding. He takes all wise precautions as to the perfection of his equipment, the better to meet whatever adverse conditions may arise, whatever vicissitudes of wind and weather. Not the least important of his preparations is the procuring of an authentic chart of the course to be traversed and the testing of the ship's compass to insure its absolute accuracy. Thus equipped, he embarks with full confidence that if he sail by chart and compass, no matter how lowering the skies, how dense the mist, how fierce the gale, his arrival at the haven where he would be is reasonably assured. In fact, without even a glimpse of sun or moon or stars many an ocean voyage is successfully made by what the sailor terms "dead reckoning;" that is, by faithfully following the course prescribed by the chart and measured by the log.

To a rapidly increasing number of persons it is becoming apparent that the practical wisdom displayed by the mariner finds its parallel in the mental preparation necessary to meet the varying conditions of mortal mind which may be encountered in that round of human affairs termed daily life. As with the follower of the sea, the more carefully one's course is charted and followed, the surer is he to withstand successfully the cross-currents and counter-winds, to avoid the rocks and shallows of human belief, and to anchor safely in that desired haven, the mental peace that passeth understanding.

As it is more clearly understood that all causation is mental, that life is consciousness, that right action is always and invariably consequent upon right thinking, will the real significance of this mental preparation be seen, its true value recognized. On page 24 of Science and Health Mrs. Eddy speaks of making the Bible "the chart of life." In this Book of books are found the great fundamental truths which must be known and followed faithfully if the daily living is to be harmonious and really successful. This is indeed the chart, but the text-book of Christian Science, "Science and Health with Key to the Scriptures," may be described as the compass which points with unerring precision to the divine Principle of all real being.

To realize the allness of God, good, and the consequent nothingness of His unlikeness; to understand God as infinite, eternal Mind, and man as the perfect idea and expression of Mind; to know the all-presence of infinite Love, of our "Father-Mother God, all-harmonious" (Science and Health, p. 16), into whose kingdom no element of discord, disease, or death ever has entered or ever can enter, is such a charting of the course and pointing of the way as will shield and protect one amidst the most discordant conditions of the physical senses. This realization, removing as it invariably does, if the work is well done, all sense of fear and doubt, immediately lifts thought into the atmosphere of Truth, and thus becomes a most practical protection against all the assaults of evil.

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One who is earnestly striving to know and to do the will of the Father is not consciously engaged in any activity that is not beneficial for mankind. As right thinking results in right action, and as spiritual sense unfolds, the true mariner will steer his course more and more closely to his chart of Truth; and consequently the seeming efforts of evil to distract and divert him will diminish until he comes into the full realization that his only work is the Father's business, that is, the expression of good.

Provided it is honest, it matters not what occupation one pursues, or how humble it may be or how exalted in the eyes of mankind, this mental preparation for the day's work is the one assurance of happy, holy living. The adverse currents, the buffeting winds of mortal mind in the form of manifold temptations, may seem to strike from many quarters, but all have the same purport, and all are met and destroyed by one and the same process,—by following in letter and in spirit the chart of Truth. Out of nothing do evil suggestions come, and into nothingness must they go. In field or factory, in mine or mart, in counting-house or council-chamber, in shop and store and home, the problem is the same and is solved by the one rule. The realization of God's allness and goodness precludes the possibility of successful attacks by error so long as our chart and compass are our sure guides.

With the great majority of Christian Scientists an important part of the daily preparation is reading the Lesson-Sermon of the current week. This is probably for many the most profitable form of studying the Bible and the text-book, as it is the most convenient. The citations have been chosen with the exercise of great wisdom and understanding, that they may develop in a logical way some important phase of the truth about God and man, His idea. Careful study of the Lesson-Sermon, together with the realization of the cardinal points of being,—all this constitutes a preparation so complete and practical as to enable the student to set out upon the affairs of the day as the mariner does upon his voyage, with the calm assurance that he will be able to accomplish to the glory of God that to which his hand may be set. As the lines of the hymn have it (Hymnal, p. 293):—

Though dark and heavy shadows
Enshroud the way with gloom,
We know that Love will guide us,
And safely lead us home.

Patience

FLORENCE DAVIS KELLER

History supplies innumerable examples of patience with its splendid achievements, but none more sublimely beautiful than that expressed by the Founder of Christianity. The patience which was an inherent quality of the Christ-nature was not a passive waiting for events, nor an inactive submission to adverse circumstances, but rather an absolute trust in the wisdom of the Father. He said, "I and my Father are one," thus declaring the ever-presence of spiritual reality. It is truly a marvel that the best man who ever lived should have been condemned as an impostor by the very ones he came to bless. Nevertheless his experiences enabled him to say, with that sublime assurance which won for him the title of Master, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." This preeminent overcoming, accomplished through his endurance and patience and his complete acquiescence in the will of the Father, was the crowning quality of his career.

Experience, spiritually understood, is ever victorious even in the trials of our every-day life. On page 339 of "Miscellaneous Writings" Mrs. Eddy says, "Experience is victor, never the vanquished; and out of defeat comes the secret of victory." This calls for a close acquaintance with the rule which proves the divine Principle, Love, since in reality it governs all, and we learn to trust more and more as we are witnesses to the proofs of Love's ever-presence. This trust includes the patience which has her perfect work. It is the trust which is willing to wait, yet eager to be led; willing to "restrain untempered zeal" (Retrospection and Introspection, p. 79), yet ready for immediate action. It is, in a word, wisdom, the concomitant of spiritual understanding.

Numerous are the instances that we know which illustrate the value of an understanding of patience. How it must have surprised the children of Israel in their flight from Egyptian bondage and from the relentless Pharaoh, to have their God-sent leader call out, even when the Red Sea was before them, "Stand still"! What could it mean? the wondering people must have questioned each other ere the way of wisdom unfolded. "Stand,"—that is, occupy or hold a place; maintain an invincible attitude. "Still" means at rest, quiet, undisturbed, calm. Then the message continues, "and see the salvation of the Lord, which he will show you today." Then came the proof of God's unfailing care: while darkness enshrouded the Egyptians, a strong wind divided the waters so that the children of Israel went across on dry ground between the walls of the sea. This story is truly symbolic of the Father's loving care and His ever-presence and all-power; symbolic of divine Love's government, guidance, and protection.

On page 566 of Science and Health our Leader has beautifully illumined this Scriptural narrative, pointing out its spiritual significance and promise. She says: "As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,—as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy,—so shall the spiritual idea guide all right desires in their passage from sense to Soul."

So in the healing work true patience has an important part, and oftentimes in the face of the advancing foe we hear the clarion call, "Stand still,"—maintain an invincible attitude in the truth of God's allness,—and "the Egyptians whom ye have seen today, ye shall see them again no more forever." Fear of any seeming foe vanishes before this message from divine Love; then the patience which knows and trusts God's omnipotence unfailingly has its perfect work. This does not mean that a length of time is needed for the manifestation of good; it signifies that trust in divine Love's government which casts out all fear. Fear is but an element of ignorance, and it is cast out by knowledge just as darkness is cast out by light; while patience, dwelling not in darkness but in the light, is forever allied to spiritual Love.

Patience characterizes the knowledge that in God's perfect creation each idea has its rightful place at all times. This fact is symbolized in the starry tapestry above our heads. Ages of material beliefs could not alter the beauty, the stillness, the purity, or the order of the celestial bodies, nor could any belief in a power apart from God change one fraction of an astronomical truth any more than the Pleiades could change places with the constellation of Orion. Law, order, and harmony prevail in the universe of God's creating, and each idea, therefore, has not only its rightful place but its normal activity. Patience knows that right activity, which springs from understanding, includes orderly unfoldment and wisdom as well as inspiration.

The Christian Science Monitor, the swift winged messenger which spreads "undivided the Science that operates un-

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spent" (The First Church of Christ, Scientist, and Miscellany, p. 353), is an answer to prayer, a monument to a sublime patience. When a great unfolding of good appears, it comes not as an entirely new thing, startling the world by its revelations, but the way is prepared. The way was prepared for the Founder of Christianity. The interpretations of the Old Testament indicate the steps of preparation for the coming of the Messiah. And when the Messiah came, he came in the fulness of time. Now when the *Monitor* came, it too came in the fulness of time. The world was ready, and the path had been prepared by the *Journal*, the *Sentinel*, and *Der Herold der Christian Science*, when the *Monitor* went forth in the wilderness of sensational journalism with its purifying message. The twenty-five years that our Leader cherished the idea of the Christian Science periodicals, prayerfully guarding each one until the way was prepared and "the fulness of the time" for its manifestation should come, is an inspiring example of a sublime and steadfast patience which unfailingly has its perfect work.

Error Corrected by Truth

HON. FRANCES PORTER

On page 259 of Science and Health Mrs. Eddy says that divine Mind "corrects error with truth and demands spiritual thoughts, divine concepts, to the end that they may produce harmonious results." This lesson was brought home to me one evening when I was watching my two children playing with picture blocks, of which they had four complete sets, also eight extra blocks belonging to other sets. The children were finding some difficulty in piecing together their pictures, so to simplify matters I removed the eight odd blocks. They managed to make three complete pictures, but after some unsuccessful efforts to make the fourth one the little boy looked up and said, "Mama, I cannot make this picture; give me the wrong bricks, that will make it easier." I explained to him that if I gave him what he called the "wrong bricks," it would add to his difficulties just eight times; that what he needed was more patience and thought. The children then persevered faithfully a little longer, and were rewarded by seeing the blocks placed right.

I could not help thinking how like this is to our human problems. A difficulty arises; perhaps we do not meet it as quickly as we would like, and in our impatience we think this or that material remedy would be a help, whereas really it only adds to our confusion. If we are sick, it is because we still believe that matter has the power and intelligence to be sick; if we take medicine to alleviate our sufferings, we are further believing that matter has even greater intelligence to cure that sickness, but we have gained nothing toward the correct solution of the problem of health.

If an individual when in sorrow or trouble turns to drink or drugs for consolation, he is forgetting that the "Spirit of truth," the Comforter promised by our Master, is always at hand to comfort and save to the uttermost. By turning to material means for help, the individual has in reality but added to his discomfort, and to his own sorrow perchance has added the sorrow of loved ones. If we are angry and try to appease our wrath by revenge instead of annihilating it by love, have we in any way lessened the sense of anger? No, in all these byways of error, even as the baby boy with his "wrong bricks," we have added by just so much to our own difficulties. There is always the right way, God's way; and again, just as working with the right blocks alone was the easiest way for the children, so to work out our problems in God's way alone is the quickest, easiest way to reach the peace "which passeth all understanding."

Selected Articles

[Charles M. Shaw in *Blackpool* (England) *Gazette-News*]

Our critic agrees with Mrs. Eddy's fundamental teaching, namely, the oneness of the universe, but he objects to the deductions drawn therefrom. One objection he states as follows: "She advanced the idea, which certainly had not the charm of novelty, that material things have no existence;" but this is not a correct statement of Mrs. Eddy's teaching. What she declares is, that the material sense of things is a false sense of spiritual realities, a declaration warranted by such a passage as this from Hebrews: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." St. Paul sets forth the transcendence of material sense by spiritual as a Christian duty, when he says, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Again, our critic objects to what he describes as Mrs. Eddy's "laboring under the idea that between spirit and matter there must be antagonism." She seems, nevertheless, to have excellent authority. Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing." Paul said in his epistle to the Galatians: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

The unreality of matter is a fundamental doctrine of Christian Science, and is a logical deduction from the existence of an infinite God, who is perfect being, Spirit, Love. Mrs. Eddy teaches that matter is a sense-phenomenon, the acceptance of which, with all it involves, leads to the debasement and destruction of human life, manifesting the carnal mind which is "enmity against God." Christian Science teaches that in the degree in which one transcends the belief in the reality of matter, in that degree can one heal the sick; and this is demonstrated in the experience of every true Christian Science practitioner.

But does Christian Science heal? Our critic admits that it does in some cases, and he describes them as chiefly cases of persons of excitable and neurotic temperament. Moreover, he describes how such cases are healed, and he quotes in support a great psychologist. If the thing is so easily understood, what a great opportunity for him to lead the way in restoring the lost function of the Christian church, namely, healing the sick, for thousands of such people would accept the ministration of his church who are prejudiced against Christian Science! Our critic remarks, "Christian Science was powerless to deal with the subtler forms of organic disease such as ophthalmia, malignant disease, tubercular meningitis, and locomotor ataxia." This statement is easily refuted by facts.

In the course of a discussion in the United States Senate a year or more ago, on proposals which would have the effect of forcing a certain system of medical practice on citizens of the states, Senator Works, in countering those proposals, presented the case for Christian Science. He described fifty-seven cases of the healing through Christian Science treatment of thirty-six distinct diseases, including seven of tuberculosis, ten of cancer, three of locomotor ataxia, and one of organic heart disease. As might be expected on such an occasion and in such a place, names and other details proving authenticity were given. But it is

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unnecessary to go to America for evidence of Christian Science healing, for an honest investigator could find this in almost any Christian Science church or society. Our critic speaks with skepticism of the power of Christian Science to lengthen shortened limbs. I can personally vouch for a case in which a leg rendered three inches shorter as the result of an accident, and declared to be permanently so by expert surgical opinion, was almost instantaneously restored to normal length under Christian Science treatment.

The reverend gentleman reserves his severest condemnation for what he conceives to be the Christian Science doctrine of sin, and he seems to characterize the results of that doctrine by describing what a Christian Science judge would say to a man convicted of murder, "My good man, you are the victim of an illusion. Evil is not. Good is. Evil is only its negation. Condemn yourself no longer. Remit your sin and it is remitted. The prisoner is discharged." If he really means to imply that this represents the attitude of Christian Science to human sin and crime, then he is guilty of an inexcusable inability to comprehend the English language, for the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is full of passages which have a direct bearing upon the obligations arising out of the acceptance of its teaching.

[Carl E. Herring in *State Journal*, Lincoln, Neb.]

A lecturer, as reported in the *Journal*, grants the efficacy of Christian Science in the cure of disease, but unfortunately classifies it as due to suggestion. He divides all healing into six methods, and each method into two parts. Part one is the "momentum" which varies, but part two in each is "suggestion." These lectures were delivered in one of the principal churches, and it is presumed that the good people of that church paid to be told that their religion of faith and prayer was potentially the same as hypnotism, mesmerism, spiritualism, and mind in matter. The fact that the speaker utterly misrepresented Christian Science is not of major importance. The significant fact is that the people of a religious community are so indifferent, and religion bears so little relation to daily life, that they not only permit their neighbor's belief to be misrepresented without resentment, but in the confusion of words do not know that their own religion is being maligned and every spark of spiritual life taken out of it.

The result is, that after a pastor has spent years of honest endeavor in anchoring a moral center in a community, he and his congregation are swept off their feet by the claim of some peripatetic expounder that he can, if given free rein, destroy the religious organization of some other citizens, equally sincere, who are in their own way unobtrusively endeavoring to strengthen the moral fiber of the city. The final outcome of a campaign of this kind is to humiliate and belittle the work of the pastor, commit religion to an endorsement of methods, phrases, and doctrines totally foreign to anything the Master taught or did, shocking to the ideals of the church-membership, and a joke to the unthinking or vulgar.

So far as Christian Science is concerned, a campaign of this kind is without effect, unless it is to increase the interest and attendance at our church services; but the establishment of the kingdom of God, under whatever banner we march, is the goal toward which we are striving, and Christian Scientists cannot but deplore any movement which arrays brother against brother, makes religion a byword, and makes arrogance plethoric at the expense of the faithful servants of God who labor in humility and love for the upbuilding of His kingdom.

[Paul Stark Seeley in *The Lower Columbian*, Astoria, Ore.]

To say that the method of Christian Science healing includes an attempt to inculcate in the patient's mind "confidence in the skill of the healer," or "in the efficacy of his method," or "in the ardent desire of the healer to give relief," is to express a total misconception of the way in which Christian Science heals. In words which are unequivocal and form the recipe for all true healing, Jesus the master Metaphysician said, "Ye shall know the truth, and the truth shall make you free." As explained in Christian Science this statement means that the understanding of God, man, and spiritual law is the truth that man must know and realize as a prerequisite to his freedom or healing.

Undoubtedly the great majority of those healed in Christian Science have in the first instance little faith in the practitioner or the method he employs. They come not because of faith, but because of desperation. The basis of all Christian Science healing is entirely apart from faith in persons or personal methods. It goes to the very root of creation, is based on the one primal cause, God, and man's relation to Him. Christian healing is accomplished only through the understanding of spiritual truth and the realization of the facts of spiritual creation. As Mrs. Eddy has well stated, "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259).

Christian Science does not claim that its healing method is something new, but rather that it is as old as Truth itself, for it is Truth's own. Discerned in some measure by the prophets, it was more fully understood and demonstrated by Jesus and the apostles. It fell into disuse with the rise of materialism, dating from the time of Constantine, and has again come to light and been made practicable through the teachings of Christian Science, which enable all who will to reap the benefits of a demonstrable Christianity.

Christian Science differs from all other forms of mental healing in that the basis of its healing method is God, divine Mind, whereas it is the human mind which is relied upon by other systems. One may perhaps secure temporary relief from a bodily disorder by trying to minimize it in his thought through hoping for and wishing for health, but he can never be permanently healed until God does the work. In the first instance a belief of health may for the moment take the place of a belief of sickness, but there is nothing to prevent the sickness from returning at any time. In the latter case the physical disorder is reached at its root cause, wrong thinking, and is permanently eradicated by spiritual truth. No system that relies wholly or in part upon material methods can practise Christian Science, which is the direct antithesis of material theories and physical laws. It is altogether spiritual, and requires complete reliance upon God by the one who would practise it.

The critic is willing to admit that Christian Science heals. That he is in doubt about its ability to heal organic disease and so-called incurable maladies, does not alter the fact that Christian Science has healed and is healing every disease known to medical science. Its work is limited only to the power of God, who is omnipotent good, for it is His law in operation, His word in action. The critic erroneously states that the philosophy of Christian Science is related to ancient and contemporary systems of human thought. In fact speculative human opinions, past or present, have no place in its teaching. Mrs. Eddy has spoken definitely upon this point: "I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets

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and apostles" (Science and Health, p. 126). Man-made systems of philosophical conjecture, human opinions shifting and changing, without fixity, stability, or law, have perhaps served a few as pleasant intellectual pastimes, but they have at the same time proven their complete inability to meet humanity's need for better health and for better men. Mrs. Eddy says, "A philosophy which cannot heal the sick has little resemblance to Science" (No and Yes, p. 21).

Your contributor would qualify the teachings of Christian Science that matter does not have a real existence, but his qualification is no part of the teachings of this religion. Matter, as Christian Science teaches, has no real existence, because it is totally unlike the only real cause, which is God, divine Mind, and that one and only cause could not create its opposite, unintelligent matter. Christian Scientists do not deny that matter appears to exist to physical or mortal sense, which is but the negative and temporal sense of being, the opposite of the true and spiritual sense, which cognizes all things as mental and spiritual, like God in nature and quality. Christian Science does not teach that God is in matter, or Soul in the material body, but rather that God, who is Spirit, Life, Soul, is never in His opposite, matter. The immortal never mingles with or enters into the mortal. In I Corinthians we read, "Flesh and blood cannot inherit the kingdom of God."

Nor does Christian Science teach that God, Spirit, is nature in the mortal, material sense of that word. Mrs. Eddy declares, "In one sense God is identical with nature, but this nature is spiritual and is not expressed in matter" (Science and Health, p. 119). God, eternal and imperishable good, cannot be and is not expressed in materiality and mortality with its ever attendant round of decay and dissolution. Christian Science shows mortals how to begin by godly thinking to lay off the mortal for the immortal, as the Scriptures command. Its Principle is God, infinite good; its Wayshower the man Christ Jesus, who through spiritual understanding rent mortality's veil and demonstrated man's oneness with divine Mind, showing to all mankind that it is the privilege and duty of each and every one to subjugate, master, overcome, and destroy the belief in the reality of matter, mortality, evil, and physical law.

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[John M. Tutt in *The Kansas City* (Mo.) *Times*]

It is not enough for one to read the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to qualify as a righteous critic; he must understand it. A man may read the Bible and declare it to be a hopeless jumble of inconsistencies, but such a critic does not understand the Bible. No man can understand the Bible and fail to love it. No man can understand Science and Health and fail to love both it and the Bible. When one understands the teaching of Christian Science, he finds it to be identical with Christ Jesus' doctrine, and that it varies from other Christian sects mainly in its greater degree of spirituality. Christian Science does not accept the materialistic explanation of God, of man, or of the universe, and hence emphasizes the spiritual import of the Bible. But this does not mean that Christian Science repudiates any part of God's scheme of salvation; far from that, Christian Science insists upon an understanding of every essential of Christianity.

Where does Christian Science place Christ Jesus in the scheme of salvation? In the words of St. Peter, "There is none other name under heaven given among men, whereby we must be saved." Christian Scientists believe in the immaculate conception, in Jesus' supreme and selfless sacrifice, in the example his life furnished for all mankind, in his own designation of himself as "the way." They believe in the divinity of Christ, the humanity of Jesus, the atonement, the crucifixion, the resurrection, the ascension. They believe in repentance, forgiveness of sins, reformation. They believe in prayer. They believe in Christian healing. They believe in the golden rule. Above all, they believe the essentials of Christianity involve individual practice more than profession.

To be sure Christian Science does not agree fully with other Christian denominations in the interpretation of the Bible, but let it be reiterated that Christian Science accepts the Bible in its spiritual import unreservedly. When the other Christian sects subordinate the material to the spiritual, they will comprehend how it was possible that Mrs. Eddy, although maligned and persecuted, reviled not again, but wrote instead, "I love the orthodox church; and, in time, that church will love Christian Science" (Miscellaneous Writings, p. 111). Christian Science is the revival of primitive Christianity; it casts out sin and heals the sick. In fifty years it has encompassed the earth with the gospel of salvation from sin, disease, and death. It has brought to millions the evangelic message, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."

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[Lloyd B. Coate in *Columbus* (Ohio) *Dispatch*]

In an article signed "Hopeful" a writer seems to think that if Christian Scientists can do the healing work which they are doing, they should emigrate *en masse* to Europe to aid the wounded. Perhaps no better reply could be given than these words of Jesus, when he was criticized for not doing the same healing work in Nazareth that he did in Capernaum: "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."

The narrative says that when those that were in the synagogue heard these words of Jesus they "were filled with wrath" and ready to cast him down headlong over the brow of the hill. Until people were ready for the truth, even Jesus could not force them to accept it. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 238): "Truth often remains unsought, until we seek this remedy for human woe because we suffer severely from error."

In almost every city and town in our own country, and in many places in other lands, living witnesses of the healing efficacy of Christian Science may be found by any sincere seeker after truth. Through Christian Science many have been rescued from lives of sin and vice, and some have been lifted from the very depths of degradation and depravity and have become useful members of society.

While Christian Science is growing rapidly, yet its followers are not seeking to force individuals and nations to accept its teachings. The growth of Christian Science is due to the fact that the sick are being healed and sinners reformed, and mankind is gaining a more intelligent idea of God. Jesus taught that judgment should be made according to the fruit the tree bears. Instead of criticizing and ridiculing Christian Science, would it not be far better to seek to gain an understanding of the divine Principle of its teachings and thus help to demonstrate Jesus' promise to a waiting world, "These signs shall follow them that believe," healing the sick as well as reforming the sinner through spiritual and not material means?

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Editorial

[Reprinted by request from the *Sentinel* of March 3, 1906]

The Sunday Schools

[THE following letter from Mrs. Eddy's associate secretary is of importance not only to the officials and teachers in the Christian Science Sunday schools, but also to the pupils and all others who are interested. It gives information for which many have inquired, and will help all in their work.—EDITOR.]

Pleasant View, Concord, N. H., Feb. 23, 1906.

Mr. George H. Lounsbery,
154 E. 50th Street, Chicago, Ill.

Dear Brother:—At the request of our beloved Leader, I am writing you in reply to your letter of Feb. 18. The gift of two hundred dollars to the building fund of The Mother Church by the children of Fifth Church of Christ, Scientist, Chicago, is a splendid indication of their loving interest in the cause of Truth.

You say in your letter:—

"We recently organized our work into four groups of classes, one for the study of the Commandments, one for the Lord's Prayer and its Spiritual Interpretation, one for the Beatitudes, and one for the Lesson work."

Our Leader bids me ask you this question: Would you feed a babe on milk or on meat? Of course you will answer milk. Our Leader would have the Sunday school officials and teachers in all fields keep this necessity constantly before them in their work with the children. She would have them wise, for wisdom is essential in every line of Christian Science endeavor.

When our Leader gave the by-law on "Subjects for Lessons" in the Sunday school, it was not her intention to limit Sunday school instruction to the routine of memorizing the letter of the designated portions of the Scripture. She meant that the children should be taught the *meaning* of the Ten Commandments, the Lord's Prayer and its Spiritual Interpretation, and the Beatitudes. These spiritual fundamentals should be so set forth by means of practical illustrations and every-day examples of love, obedience, and good, that the child will catch their spirit, understand them, and as a result be interested in them.

This work, you will readily perceive, requires consecrated and intelligent effort on the part of all connected with the Sunday school. It means the demonstration of that love which does things. To teach a child the words, "Thou shalt have no other gods before me," is a comparatively easy task. To teach a child the meaning of that commandment so thoroughly that he can and will prove in his living that he actually has no other gods before good, is the grand privilege of the Christian Science Sunday school teacher.

Yours in Truth,
LEWIS C. STRANG, *Associate Secretary.*

Intelligence Infinite and Divine

ON page 469 of Science and Health and the two following pages Mrs. Eddy asks and answers the question "What is Mind?" The substance of her answer is contained in its first three words, namely, "Mind is God." On page 469 she also says of intelligence, "It is the primal and eternal quality of infinite Mind, of the triune Principle,—Life, Truth, and Love,—named God."

It is clear, therefore, that to be truly intelligent one must be animated by and reflect this one "primal and eternal quality" of God; and *per contra*, whoever or whatever does not reflect Mind, God, in at least some degree, is not intelligent, no matter what grade of intellectuality, or even excess of intellectuality, may be manifested. Mrs. Eddy tells us on page 109 of Science and Health that she has demonstrated "the proposition that Mind is All and matter is naught." This must lead to the conclusion that the so-called mortal intelligence, which is the product of mortal mind or materiality, is naught, or of no avail in dealing with the real problems of existence, because these problems are primarily the war of non-intelligence upon intelligence, of mortal mind upon divine Mind, the effort of materiality to overthrow spirituality, of error to supplant Truth.

In defining God our Leader uses the word Principle as a synonym for Deity, and as she also uses Life in the same relationship, we realize that by the word Principle she does not mean a dead or material mathematical rule, but infinite, divine Principle, the cause or creator of all true being; that which is not only alive, but that which also is infinite Life, without beginning of years or end of days. If Mrs. Eddy had left humanity to infer that by her use of the word Principle she meant merely a cold, abstract proposition, which could be worked out in a methodical manner by a purely intellectual system, she would have failed of her mission; but this she did not do. She elevated this word, as she elevated other words, far above and beyond the merely material or intellectual meaning by which it is commonly supposed to be circumscribed, and carried its true meaning to an ultimate and spiritual signification.

In going beyond or transcending the merely intellectual belief that intelligence is a product of brain, Christian Science distinctly and definitely takes issue with mortal mind and shows how this mind is of no avail in human affairs. If intelligence were the product of brain, it would result in a perpetual balancing of good and evil, in which evil would be as real as good and as powerful,—possibly more powerful at times. Reckoning intelligence as "the primal and eternal quality" of God, there can be no intelligent evil, and with God, Mind, as the only creator there can be no evil whatever. This precludes the eternal warfare which a material belief of intelligence would foist upon humanity, a belief which real intelligence destroys, thereby bringing to light the reality of goodness and the kingdom of heaven,—harmony.

That humanity is capable of understanding and demonstrating the unity or at-one-ment of God, good, and man in His image and likeness, and that divine Principle is the starting point of all intelligence, is fundamental in Christian Science, and Mrs. Eddy sounds the call of immortality when she says on page 49 of "Unity of Good," "The more I understand true humanhood, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker."

ARCHIBALD MCLELLAN.

Decrees and Declarations

FROM the standpoint of Christian Science, decrees and declarations are very closely related. The dictionaries define decree as "an order from one having authority; a decision," while to declare is "to proclaim; to affirm; to announce." This is illustrated in a most interesting way in the second psalm, where we read, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." This statement may be said to be the basis of all treatment in Christian Science, which recognizes the divine decree of man's spiritual sonship and then declares it with such effect that the delusions of mortal mind—whether manifested as sin, disease, or death—are broken as with "a rod of iron," to use the psalmist's words.

A good many persons are ready to admit that it is right

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and proper to appeal to God for relief from suffering of any sort, but they start with the assumption that the discordant conditions from which they suffer are in some way a manifestation of divine law, and on this basis it would be impossible to free one's self from their power. This is explained by Mrs. Eddy on page 381 of Science and Health, where she says, "Ignorant of our God-given rights, we submit to unjust decrees, and the bias of education enforces this slavery." The trouble with all mankind is the fact that beliefs which have been accepted for ages and which are merely outgrowths of human opinion, are taken to be divine laws or decrees, and a great spiritual illumination is necessary in order to make the distinction between God's law and mortal belief, thus to gain one's freedom in the way pointed out by Christ Jesus.

Now the divine decree has been established throughout eternity; and though earthly kingdoms may disappear in the vortex of mortal discord, the law of God, unlike the vaunted law of the Medes and Persians, can never be set aside. We should, however, understand clearly that the law must first of all be understood, then declared. Even on the human plane law may be said to be inoperative until it is recognized and declared. If we turn to the demonstrations of Christ Jesus as found in the gospels, we shall see that he was continually giving out decisions based upon the divine decrees. When he said to the man with the withered hand, "Stretch forth thine hand," it was an order based upon the highest authority; and the same applies to all healing work done through the understanding of Christ, Truth.

This is very wonderfully presented in the book of Job, where we read: "Thou shalt make thy prayer unto him [God], and he shall hear thee . . . Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways. When men are cast down, then thou shalt say, There is lifting up." The student of Christian Science will naturally identify this with the work of the practitioner; and these statements of Holy Writ are wonderful in their assurance that when we decree a thing in accordance with the divine law, it will without fail "be established." In studying the gospels we find that Christ Jesus' teachings were always along this line, and he invariably insisted that our declarations of Truth's power must be made in faith and without any fear of the result.

As we study the Scriptures we learn that the divine protection does not rest upon those "that decree unrighteous decrees;" and when we know this we are inspired with new confidence in declaring the divine decree. Delays in the administration of justice on the plane of human experience are only too well known; but when we make our appeal to infinite wisdom and Love, we should at the same time understand that divine justice is all power, and that the divine decrees have never ceased to be operative. If one is not himself able to realize this great truth, the work of the Christian Science practitioner is to hand down, as it were, the decision based upon the divine authority, which can never be disputed, and to prove this authority as Christ Jesus did, in the healing of the sick and the sinful.

ANNIE M. KNOTT.

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"The healing of the nations"

DIVINE Love alone can water the tree which bears the leaves for "the healing of the nations." Love alone is sufficient for this task,—deep enough, constant and courageous enough, to speak with authority and command peace. But divine Love also fulfils the law and forgives sin by destroying it. Divine Love initiates the process in the human heart which makes good attractive and evil repellent, which by its unwavering compassion separates personal sense from person, and so saves men and nations, but does not destroy them. Nations, which are but manifest states of human consciousness, have individual characteristics imposed upon them by tradition, experience, or unresisted mental suggestion; therefore they need to be awakened to realize their real selfhood as truly as individual human beings need this awakening.

For the vigilant Christian Scientist, watching the course of daily events, every nation becomes a patient to be healed, whose diseases must be unseen, whose sins must be forgiven, and whose harmony must be established in Truth. Nations need to be freed from misconception, condemnation, delusion, sense-intoxication, stagnation, and unjust tyrannies inherited from the past. How then shall the nations be saved if not in the way of God's appointing, through prayer and spiritual understanding? The prayer that saves the sick and the sinning human being by the destruction of error, is also applicable to a nation distraught or to a whole people momentarily hypnotized.

The very Paul of Tarsus who had once been of the strictest sect of the Pharisees, who had been hardened by so-called spiritual pride, and while under the influence of the merciless scholastic theology of his day went about "breathing out threatenings and slaughter against the disciples of the Lord," was also the very man who out of the ripeness of his spiritual experience could finally write the thirteenth chapter of I Corinthians and declare, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Mere strictness of belief, mere elaboration of rewards and punishments, or mere conformity to the enactments of human righteousness, lead to the martyrdom of a Stephen rather than to the healing of the nations. On the other hand, the illumination of truth which may temporarily blind the material sight of a Paul, also prepares him to be an apostle to the Gentiles, even to the nations of the whole world.

Christian Scientists have been given *The Christian Science Monitor* as an aid in their work of healing the nations. Day by day the condition of these patients is revealed to them in the pages of their newspaper, and national shortcomings as well as virtues are duly set forth. Cain's excuse, "Am I my brother's keeper?" is just as invalid with regard to nations as it is to individuals. The enlightenment which comes through Christian Science is a trust to be exercised in behalf of all, else it loses its broad effulgence and its beams become restricted and perhaps deflected. The little places, the little people, the little nations, as well as the great, are all protected by the thought of the scientific reader of *The Christian Science Monitor*. World events can thus be made to take their proper places and maintain their just proportions; the simplest seeker after righteousness may exercise a world wide benevolent and reformative influence.

Christian Science points its followers to an ever expanding sphere of usefulness: first in the immediate circle of family and friends, then among the hungering multitudes demanding to be fed with the bread of heaven, and eventually among the nations of the earth, extending to the utmost bounds of human habitation. No legitimate human interest is too remote for the compassionate appeal of Christian Science. Mrs. Eddy writes on page 565 of Science and Health: "The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but 'of his kingdom there shall be no end,' for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science."

WILLIAM D. MCCRACKAN.

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Lectures in Suburbs of Boston

The Mother Church announces the following lectures in the Boston suburbs to be delivered by William R. Rathvon:—

Allston: Allston Theater, 128 Brighton Avenue, 3 p.m., Jan. 14.

Roslindale: Unitarian Parish House, 852 South Street, 8 p.m., Jan. 15.

Waltham: Asbury Temple, Main and Moody Streets, 8 p.m., Jan. 16.

Revere: Revere City Hall, Broadway, 8 p.m., Jan. 18.

West Roxbury: Highland Club Hall, Center and Corey Streets, 8 p.m., Jan. 20.

Everett: Crown Theater, Chelsea Street, Everett Square, 3:30 p.m., Jan. 21.

Brookline: Beacon Universalist Church, Harvard Street, near Coolidge Corner, 8 p.m., Jan. 22 and 23.

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Among the Churches

Current Notes

Boston, Mass.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday School, 10:45 a.m.; Wednesday, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley Building (suite 306-307), 420 Boylston Street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

New Britain, Conn.—Sunday, Dec. 3, First Church of Christ, Scientist, on West Main Street, will be dedicated with fitting ceremony. Following the customs of the denomination, dedication was delayed until the building was free of encumbrances. Final payment on the indebtedness will be made this week. The society was organized Thanksgiving eve, 1905. In October, 1906, the church organization was completed and work on the new building commenced. The first services were conducted in the new building on June 2, 1907. At present the membership of the church is about one hundred.—*New Britain Herald.*

Oakland, Cal.—An additional frontage of 40 feet has been purchased by the congregation of Third Church of Christ, Scientist, for the building site which is owned by the organization. The lot now has a frontage of 120 feet on Fruitvale Avenue and a depth of 103 feet on East Seventeenth Street. The site is considered one of the most desirable in the section east of Lake Merritt.—*Oakland Tribune.*

Oskaloosa, Iowa.—Nov. 19, 1916, marks an important epoch in the history of First Church of Christ, Scientist,—the culmination of years of faithful and untiring labor by the members in the working out of many and various problems which have led up to the dedicatory services that occurred yesterday in their beautiful church edifice.

Oskaloosa Herald.

Nashua, N. H. —Papers were passed Saturday afternoon [Nov. 4] conveying the Laton lot on Laton Street to First Church of Christ, Scientist, for the erection there of a church edifice. The lot has a frontage of 78 feet, with a depth of 110 feet.—*Nashua Telegraph.*

Fargo, N. Dak.—The dedication of the edifice of First Church of Christ, Scientist, of Fargo on Sunday [Oct. 22] was a happy and memorable event. The regular order of services was carried out, with the addition of a brief history of the organization and growth of the church.

Fargo Courier-News.

Berkeley, Cal.—Yesterday [Nov. 26] the attractive edifice of First Church of Christ, Scientist, at the corner of Dwight Way and Bowditch Street, was filled three times with congregations gathered together to participate in the formal dedication of the building to the cause of Christian Science.

Berkeley Gazette.

Bucyrus, Ohio.—The members of First Church of Christ, Scientist, dedicated their new church home on Sunday, Dec. 5. The corner-stone was laid on the tenth of December, 1915, and the total cost of the structure was in the neighborhood of seventy-five hundred dollars.—*The Bucyrus Telegraph.*

Columbia City, Ind.—The Christian Scientists in this city dedicated their church edifice Sunday morning [Dec. 3], holding appropriate services. The total cost of the property was approximately five thousand dollars.—*The Post.*

Charles City, Iowa.—Yesterday [Nov. 30] the Christian Scientists held their first service in the new church at the corner of Hulin and Milwaukee Streets.—*Charles City Press.*

Glens Falls, N. Y.—First Church of Christ, Scientist, at the corner of Lincoln Avenue and Davis Street, was dedicated during the Thanksgiving services. The church was built in 1911.—*The Post-Star.*

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The Lectures

Crawfordsville, Ind.

Henry D. Van Cleave, attorney, in introducing Clarence C. Eaton, who lectured on Christian Science, said:—

Permit me to say to you, in all candor, that it is my opinion that the greatest mystery of Christian Science is the unerring simplicity of its truth. It is true that every line of scientific thought, to be demonstrated, must have as its basis a fixed, unchangeable law. To prove a particular truth the demonstrator must keep his conclusions in absolute accord with the fundamental laws governing the demonstration. Christian Science, being based upon the unchangeable laws of God, has such a fixed basis that it never fails when rightfully tested by man. It was Christ Jesus' knowledge of the fixed laws of God which enabled him to make the demonstrations that he made while here upon earth. He knew God as an all-wise, all-good, all-loving Father; that God is all Life, Truth, and Love; that He is omnipotent, omniscient, omnipresent, omniactive. Christian Scientists are striving to know God as Christ Jesus knew Him, to have the same Mind in them that was in Christ Jesus, to be just, merciful, and pure. [See Science and Health, p. 497.]

Crawfordsville Journal.

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Grand Forks, N. Dak.

Bliss Knapp outlined the fundamentals of Christian Science before a large audience at the local church. He was introduced by Mrs. Frank Tibbals, first reader, who said:—

A Christian Science lecture is one of the means which Mrs. Eddy, the Discoverer and Founder of Christian Science, established to make known its teachings. Christ Jesus said: "I am the way, the truth, and the life," showing the work to

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be individual and not to relieve us of a single responsibility. He also said, "I am not come to destroy, but to fulfil," proof that the destruction of sin, disease, and death is the fulfilling of God's law. This was the life work of Christ Jesus.

"By their fruits"—not by creed or profession, but by their God-inspired deeds—"ye shall know them." Christian Science is correct thinking and correct living. It comforts, it heals, it gives peace of mind, it reveals the teachings of Jesus as practical, demonstrable truth, and all mankind want the truth.—*Grand Forks Herald.*

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Needham, Mass.

Edward A. Merritt delivered a lecture on Christian Science before a good sized audience in the Town Hall. He was introduced by Arthur H. Keyes, Ph.D., former superintendent of schools, who said:—

Every Christian student is giving larger thought and greater attention to the study of the Bible. It is the great text-book of life and the best living. I will ask you to recall with me one incident in our Saviour's life. You will remember that at one time he left the territory of the Gergesenes, crossed the Sea of Galilee, came into the town of Capernaum, and went into a house followed by the crowd. The throng was so great that it completely filled the house. A man sick of the palsy had been put upon a stretcher and was being brought by his friends to Jesus to be cured. They could not enter the house because of the crowd, so they raised the stretcher upon the flat roof and lowered the sick man to the feet of Jesus. Our Master, seeing the great faith of the man and his friends, said, "Son, thy sins be forgiven thee." At that moment with the forgiveness of sins his cure was being effected, and doubtless had it not been for the questioning of the scribes who sat near by, he would immediately have been made whole. But these scribes were reasoning in their hearts, saying: "Why doth this man thus speak blasphemies? who can forgive sins but God only?" And Christ seeing their thoughts said unto them: "Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." And the young man did so. By this incident we learn that Christ's forgiveness of sin cured the body.

The question now comes, Is all disease caused by sin, either that of the sick man or the sin of his ancestors? Many believe that there would be no disease, no physical or mental suffering, if nature's laws were obeyed and sin could be banished.

Another important thought that should be considered is whether the age of spiritual healing has passed away. We know that Christ gave to his disciples the power to cast out devils, heal the sick, and raise the dead, and these duties were a part of their ministry. Some have claimed that this power ended with the lives of the twelve apostles; but this is not so, for the early Christians of the first two centuries still exercised this power. St. Paul is a glowing example. It does not seem to have been the intention of Christ to limit this power, for he says: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This prophecy has been fulfilled in every particular. A notable example is that of St. Paul at Malta, who was attacked by a viper and received no injury.—*Needham Chronicle.*

Lectures to be Delivered

ARKANSAS—Hot Springs: George Shaw Cook, Auditorium Theater, 3 p.m., Jan. 21.

CALIFORNIA—Huntington Beach: Frank Bell, Princess Theater, Main Street, 3 p.m., Jan. 21.

Pasadena: Frank Bell, Church Edifice, Oakland Avenue, near Colorado Street, 8 p.m., Jan. 22.

CANADA—Toronto, Ontario (First and Third Churches): Bliss Knapp, Massey Hall, 3:15 p.m., Jan. 21.

ENGLAND—Tunbridge Wells, Kent: John Sidney Braithwaite, Pump Room, 3 p.m., Feb. 14.

IDAHO—Boise: Dr. Walton Hubbard, Pinney Theater, 3 p.m., Jan. 21.

Buhl: Dr. Walton Hubbard, High School Auditorium, 8:15 p.m., Jan. 23.

Emmett: Dr. Walton Hubbard, Ideal Theater, 8 p.m., Jan. 21.

Lewiston: Dr. Walton Hubbard, Temple Theater, 8 p.m., Jan. 25.

Weiser: Dr. Walton Hubbard, Wheaton Theater, 8:15 p.m., Jan. 22.

ILLINOIS—Chicago (First Church): William W. Porter, Church Edifice, 4017 Drexel Boulevard, 8 p.m., Jan. 19 and 20.

Chicago (Ninth Church): William W. Porter, Woodlawn Masonic Temple, University Avenue and Sixty-fourth Street, 3:30 p.m., Jan. 21, and 8 p.m., Jan. 22.

Rockford: John Randall Dunn, Palace Theater, 3:15 p.m., Jan. 14.

INDIANA—Indianapolis (Second Church): William W. Porter, Church Edifice, Delaware and Twelfth Streets, 8 p.m., Jan. 23.

MARYLAND—Baltimore (First Church): Bliss Knapp, Church Edifice, University Parkway, west of Oak Street, 3:30 p.m., Jan. 14, and 8 p.m., Jan. 15.

MASSACHUSETTS—Boston Suburbs, auspices The Mother Church, William R. Rathvon:

Allston: Allston Theater, 128 Brighton Avenue, 3 p.m., Jan. 14.

Roslindale: Unitarian Parish House, 852 South Street, 8 p.m., Jan. 15.

Waltham: Asbury Temple, Main and Moody Streets, 8 p.m., Jan. 16.

Revere: Revere City Hall, Broadway, 8 p.m., Jan. 18.

West Roxbury: Highland Club Hall, Center and Corey Streets, 8 p.m., Jan. 20.

Everett: Crown Theater, Chelsea Street, Everett Square, 3:30 p.m., Jan. 21.

Brookline: Beacon Universalist Church, Harvard Street, near Coolidge Corner, 8 p.m., Jan. 22 and 23.

Springfield: Ezra W. Palmer, Municipal Auditorium, 8:15 p.m., Jan. 23.

Taunton: Charles I. Ohrenstein, Odd Fellows Hall, 3:30 p.m., Jan. 21.

MICHIGAN—Detroit (Third Church): John Randall Dunn, Arcadia Auditorium, 4 p.m., Jan. 21.

Grand Haven: John Randall Dunn, Unitarian Church, 8 p.m., Jan. 23.

Grand Rapids: Bliss Knapp, The Coliseum, 78 Commerce Avenue, S.W., 8 p.m., Jan. 22.

Jackson: John Randall Dunn, Masonic Temple, 8 p.m., Jan. 22.

MISSOURI—Joplin (First Church): Virgil O. Strickler, New Joplin Theater, 8:15 p.m., Jan. 26.

Warrensburg: Virgil O. Strickler, Magnolia Opera House, 8 p.m., Jan. 16.

NEW JERSEY—Passaic: Charles I. Ohrenstein, Smith Academy, 42 Pennington Avenue, 8:15 p.m., Jan. 26.

NEW YORK—New York (First Church): William R. Rathvon, Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Jan. 25 and 26.

OHIO—Cleveland (Second Church): Prof. Hermann S. Hering, Grays' Armory, 3 p.m., Jan. 21.

Massillon: John Randall Dunn, High School Auditorium, 8 p.m., Jan. 25.

OKLAHOMA—Ardmore: Virgil O. Strickler, Ardmore High School, 8 p.m., Jan. 19.

Okmulgee: Virgil O. Strickler, Church Edifice, Seminole and Eighth Streets, 3 p.m., Jan. 21.

WASHINGTON—Olympia: Paul Stark Seeley, Ray Theater, 3 p.m., Jan. 21.

WEST VIRGINIA—Charleston: Prof. Hermann S. Hering, Church Edifice, Bradford and Lee Streets, 8 p.m., Jan. 23.

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Testimonies of Healing

For a number of years I have wanted to tell the world of my wonderful healing in Christian Science. In July, 1903, I was suddenly taken very ill while on a train which was going to New York. On arriving in that city I at once consulted a physician, who declared that nothing could save my life but a surgical operation, and that at once. As I came from a family of doctors I was familiar with the details of surgical operations and had many times affirmed that under no conditions would I ever submit to one. I therefore begged a little time to consider the matter, but my physical suffering was so intense and increasing so rapidly that I realized it could not be endured very long.

Then in my extremity I remembered that a friend of my childhood, living in New York, had been healed in Christian Science. I sent for him and found his trouble had been nervous breakdown, which seemed but trivial in comparison with the affliction that had come to me. When I asked him if he thought Christian Science could help me, he assured me without any hesitancy that it could heal me. Though resenting his assurance, I decided to try it, although with no confidence that it could really heal me. I was quite indignant when my friend advised my walking several blocks to the practitioner's office, as I had not dared to leave my room for fear of being seized with the paroxysms of pain which came on at intervals. I however reached the office, although in great agony, but in the one treatment all pain left me, and from that day until my complete healing, which required several weeks, I was able to go about as usual.

I did not want to be a Christian Scientist, but only to be well, and I know now that this rebellion on my part delayed the healing. It was several years before I really began the earnest study of Christian Science. I was grateful for health and willingly paid the practitioner for her services, but some time elapsed before the real gratitude came. There was much resentment toward Mrs. Eddy to be overcome in my thought, and also in regard to church organization, but when I finally realized what Christian Science is, and the only kind of woman that could discover it, my healing was completed. I was then so grateful that I felt the only way to express my gratitude was to try to heal others, and this I have been able to do through my understanding of the truth, although constantly engaged in business.

For twelve years I have never been absent from business an hour on account of illness. Many forms of disease and discord have appeared from time to time, but they have all been overcome quickly, and usually without the aid of a practitioner. I realize that Christian Science is the Science of Life, and that one cannot live harmoniously without it. It teaches me that God is Life, and man being the expression of God must manifest Life, with all that it implies. My gratefulness for Christian Science and Mrs. Eddy increases each day as I learn more of this wonderful revelation of Truth.—Marie J. Adams, Cincinnati, Ohio.



I feel it a duty to tell of some of the great benefits I have received through Christian Science. From childhood I was always sick and ailing and under some doctor's care. Earache and catarrh seemed to be chronic afflictions. When thirteen years old I had a severe attack of typhoid fever, and it left me with a skin disease, which first appeared on my head and afterward spread all over the body. This, with catarrh, made life a burden to me for many years. As I grew older other diseases set in, among them stomach disorder, liver complaint, a bowel difficulty, kidney trouble, neuralgia, and rheumatism; then in middle age my eyesight failed and expensive glasses had to be worn. One winter I contracted a severe cold and an abscess formed in my right ear. I was living in an eastern city, and was obliged to be out much of the time, although the weather was unusually cold and wet. I tried to doctor myself, but continually grew worse. I would work during the day and walk the floor distracted by pain half the night, but finally gave up and went to a doctor, who examined the ear and said the case had gone too far. He gave me a card to a noted specialist, and after an examination this doctor promptly sent me to the hospital, where I remained a week or ten days. I came out relieved of the pain but entirely deaf in that ear. On being asked if he thought my hearing would ever improve, the doctor said the ulcers had destroyed the ear-drum and I would never hear again with that ear.

Friends advised me to try a warmer climate, so I came to California in the spring of 1900; but most of the old troubles soon began to manifest themselves in one form or another. After a few months I became acquainted with a lady who proved to be about the best friend I ever had, for she interested me in Christian Science. To my thought it was all humbug, but a healing brought about through her earnest work waked me up. I knew if Christian Science could cure a case like that it was far ahead of medicine, so decided to investigate. I borrowed the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it through three times within a week, reading night and day and hardly stopping to eat or sleep. At the end of the week several of the ailments had vanished. A few weeks more, and upon arising one morning everything looked bright and clear, and I found I could read fine print without glasses. A month after this experience I waked up one night and could hear the clock tick with the deaf ear. It startled me so that I sat up in bed, and holding my watch first to one ear, then to the other, found I could hear better with the supposedly deaf ear than with the other. That was fourteen years ago and it is still all right; in fact, both sight and hearing are excellent, and I have not an ache or a pain to trouble me.

The spiritual uplift is, however, more than the physical healing. Fear, worry, and anxiety have vanished, and I am free from all those old errors that held me in bondage so many years. I have taken the *Sentinel* for fourteen years and would feel lost without it. There are no words in the English language adequate to express my thankfulness to God, and my gratitude to Mrs. Eddy for all the blessings I have received through Christian Science as explained in "Science and Health with Key to the Scriptures," for it reveals the healing Christ that makes us free.

Mrs. B. A. Haines, Seaside, Cal.

Gratefully I acknowledge the untold benefits of Christian Science, and deeply I appreciate the blessings that Mrs. Eddy's life work has brought to me and mine. My first knowledge of this teaching came through the healing of an elder brother, many years ago, of what was pronounced by several physicians to be the last stages of lung trouble. I did not, however, become a student of this Science until about nine years ago, when I had convincing evidence of its efficacy in the healing of my little daughter of spasms after all other means had failed.

Three more children have come to our home, and we have depended on Science in every time of need. It has proved indeed the rod of correction, the supporting staff, and the promised Comforter. Sometimes the way has led through

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deep waters and fiery trials,—contagious diseases, accidents, temptations, have had to be overcome,—but I have found that while we are not spared these testing times any more than were the followers of old, we are delivered from them, as were they, and "when the smoke of battle clears away," as we read on page 22 of Science and Health, we can discern the good that has been done.

I consider the Christian Science literature to be the "pearl of great price," worthy of the demand "Sell all that thou hast" to secure it, and I know any one can obtain it who desires it sufficiently to strive faithfully for its possession. It has been my great privilege to receive class teaching, and to hear several lectures, also to be able to bring the healing Word to others, for which, in the words of our Leader (Science and Health, p. 568), I "give thanks and magnify the Lord of Hosts."—Esther T. Miller, Greeley, Col.

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I am sincerely grateful for all the blessings that my wife and I have received through the teachings of Christian Science, which brought light to us in an hour of darkest distress. I was suffering from what the doctor diagnosed as lung trouble of a quickly developing nature. He said that my only chance was to leave Detroit and go into a warm southern climate, though he did not hold out any great hope even then. Packed in ice and kept under the influence of opiates, with a high fever and constant hemorrhages, to mortal sense I lay between life and death. Christian Science was brought to my notice, but I refused to have anything to do with it, saying I could pray for myself better than any one could pray for me. Under the kindly care of a physician I recovered sufficiently to go back to work, but was very weak and could accomplish little. I applied for a position in the South, but before I could take it up, a second attack, worse than the first, prostrated me.

My wife again begged me to try Science, and being too ill to argue, and believing myself to be about to pass on, I allowed her to bring the lady who first told us of this teaching. As she sat by my bed the fever left me, the restless coughing was quieted, and in an hour I was sleeping peacefully. This was at nine o'clock in the morning; at noon I ate for lunch all that was brought to me and asked for more. In the previous attack, which lasted six weeks, I was able to take only iced milk and cream. I went to sleep again and did not wake until five o'clock in the afternoon, when I got up and dressed for supper, feeling strong and well. I was absolutely healed in that one treatment. There has never been the slightest return of any of the old symptoms, although the doctor had declared that the attacks would recur every few months or weeks.

We went South, thinking the climate might help me gain flesh and lose my delicate appearance; but at the end of four months I weighed and looked the same, although I had been able to work more hours a day without the slightest fatigue than ever before. We studied the Lesson-Sermon each day, and gradually, as we learned more of this great truth, there came to us the realization that climate has no power over man created in God's image; and we proved it by going to Chicago in midwinter. The doctor had said that it would mean certain death if I stayed anywhere near the Great Lakes, but in a few weeks I began to look strong and to take on flesh. This happened five years ago and I have never had a sick day since. No words can express my thankfulness to God and my gratitude to Mrs. Eddy for her devoted self-sacrifice.

George W. Carrington, Wilmette, Ill.

I began the study of Christian Science through the healing of my husband. Being the daughter of a physician and having at one time served in a big London hospital as a probationer, I knew that his condition was hopeless as far as medicine was concerned.

The first time Christian Science was brought to my notice I refused to have anything to do with it, but as I listened to more of its teaching I was convinced that at least it was not of the devil as I had supposed, and when in my extremity I asked for help, I found it to be of God. The study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has brought a wonderful sense of power and harmony, and my concept of a mystical, changeable, corporeal God has been replaced by a knowledge of changeless Principle, Love, the Father-Mother God. In the past five years Christian Science has been put to many tests in our home and has been proved to be absolutely demonstrable. A badly injured arm was healed in thirty-six hours, whereas a similar injury under medical treatment took six weeks to heal. I was brought out of discordant conditions in childbirth so quickly that the doctor permitted me to be up in five days. The state law of Illinois requires the presence of a medical practitioner in such cases, but no medicine of any kind was used. A sense of very bitter disappointment was overcome.

Words are inadequate to express my gratitude to Mrs. Eddy, our beloved Leader, who stood alone facing the world's ridicule, seeking only to free her fellow man from the false bondage of sin, sickness, and death; and I am thankful to God, who through this channel of virtuous womanhood made us know our birthright as His children.

Marjorie A. Carrington.

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I am thankful to God for the blessings received in Christian Science. I have been healed of severe headaches and vomiting spells, which sometimes lasted for three days, also of night sweats, fatigue, and nervousness. For almost seven years I wore glasses. When having Christian Science treatment for the other ailments, I did not think of my eyes, but the second day found that my glasses were not needed, and they have not been used since. That was in August, 1913. I had a fear of insanity, but this has likewise been overcome.

There have been wonderful demonstrations in my family through Christian Science treatment, and I am indeed grateful for them. I could never understand the Bible, but after studying it together with "Science and Health with Key to the Scriptures" by Mrs. Eddy, the Scriptures began to be revealed to me in their spiritual meaning. I am most grateful to our Leader for this revelation of Life, Truth, and Love.

Anna Roschè, Binghamton, N. Y.

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[Translated from the German]

I wish to express my profound gratitude for healing, as well as for many other blessings which I have received through Christian Science. I am especially grateful that through it the way to Truth was shown me. Over three years ago I became afflicted with a very serious kidney trouble and was bedridden for a year and a half. In trying to get cured I turned from one material system to another, but was made to believe that this illness was incurable and that I was doomed to die. The attendant mental suffering made me feel that the best thing for me to do might be to end my life with all its misery. To make the measure full, my supply, as I then understood it, failed as a result of the war breaking out, and I was left without income. My wife, who had always cheered me up, now became discouraged, while my physician spoke of the kidney trouble in terms which did not contribute to a better sense of things. He said

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that the trouble was chronic and had become incurable, though my life might be prolonged somewhat by observing a rigid diet; and this I did.

In the spring of 1915, when things looked darkest around me, I became acquainted with a Christian Science practitioner and decided to make a start on this new road to health. In the course of the first week I relinquished the dieting and ate according to appetite, which seemed a great step, as I ate the things I liked best and they seemed to agree with me. I was soon able to walk without a stick, also to stay up longer than before; though still not entirely healed, for the swelling of the legs returned. My trust was great, however, and I denied all inharmonious sense-evidence. Last Christmas there was much that had to be overcome; in fact it seemed the severest test yet, as my feet were so swollen that I could hardly walk. I spent all my time reading and working in Christian Science, and to my great joy these endeavors were crowned with success, for about the New Year the swelling disappeared almost overnight. According to the physicians this swelling could only be expelled through sweating; but I was shown that healing is possible without such a process, and today I consider myself a well man.

I have also learned to put myself under God's protection. I used to believe that I had to shape my own destiny, but I am now most deeply grateful to know that I can leave everything in God's hands. I praise Him and give thanks for Christian Science.—Joh. E. Book, Dresden, Germany.

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I wish to express my gratitude for the blessings received through Christian Science. For many years I was a great sufferer, and after I had undergone two operations in one year, the doctors said there was no help for me. Then Christian Science was brought to my attention and I was healed through reading Science and Health. That was four years ago, and since then my daughter and I have had many beautiful healings; not only sickness but sorrow has been overcome, and I am very grateful for the peace and joy Christian Science has brought to my home. All I am and have I owe to it. I am indeed grateful to Mrs. Eddy for giving to the world this wonderful truth.

Augusta C. Whitman, Detroit, Mich.

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When I recall the proofs of God's power as demonstrated in Christian Science which it has been my privilege to witness, my heart is filled with joy. When I first came to Christian Science for the healing six years ago, I was a physical and nervous wreck, without hope or happiness, for sickness was considered more real than anything else. I had lived from childhood under the belief of not being strong, and rejoice today that I have learned the unreality of sickness, for it has been proven to me that God is man's Life. I have passed through some severe tests, but Truth has been my only physician.

One experience I wish to mention in particular,—the healing of ptomaine poisoning. The general appearance seemed alarming to mortal sense. I however mastered fear and clung to God as my life, and in spite of all evidence to the contrary boldly and fearlessly declared the power of Truth. Instead of the disease finishing its course, as it seemed fairly started to do, the alarming symptoms gave way and vanished. I seemed to be prostrated with great weakness, but declared the all-power and ever-presence of God, good, and while doing so fell asleep. That was at five o'clock in the morning, and I had been taken ill immediately after dinner the evening before. When I awoke, the sense of weakness had vanished.

This testimony is written with the desire that it may be helpful at least to some poor sufferer who may be hesitating and in doubt as to what Christian Science has for the earnest seeker, and also as a tribute of gratitude for help received in our home. I am most grateful to kind friends who have so lovingly helped me on in my journey from sense to Soul, and I rejoice today that I am able to help others in this healing ministry. What a debt of gratitude we owe to our beloved Leader, Mrs. Eddy!

Mrs. R. Clare Maynard, Moscow, Idaho.

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During the early spring of 1912, after passing through the various stages of cough, cold, and influenza, my case was finally diagnosed as mastoiditis. After being under the care of one of our best specialists for about two weeks, I was told that longer delay would be fatal, and that an immediate operation was necessary, as I was on the verge of meningitis, for which there was no remedy. Arrangements were made for the operation, and I returned home and told my wife of the trouble which had come to us.

After talking the matter over she spoke of Christian Science treatment. As we neither of us had had any experience in Christian Science and knew very little about it, I at first objected, but finally decided to try it. The first treatment brought such improvement that the operation was postponed for a few days, and finally was abandoned altogether. I placed myself under the care of the practitioner entirely, and after two weeks' treatment returned to work completely healed. The ear is normal and the hearing perfect. Many other discordant conditions have been overcome since then, and words can never express our thankfulness to God, and our gratitude to Mrs. Eddy, who gave us this truth. All desire for tobacco has left me, after having been an inveterate user of the weed for thirty-five years.

Clinton E. Bell, Newark, N. J.

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In April, 1915, an ankle which had troubled me occasionally for a number of years began to be inflamed again, and words cannot describe what I suffered in the next three months. Part of the time I was under the care of a physician, having the leg lanced in over thirty different places.

Previous to and during this time I had read the Christian Science periodicals, which were frequently mailed to me by true friends, and for which I am very grateful. One dear friend sent me some names of practitioners in an adjoining town and advised me to have treatment. I told my friends that if I was ever healed God would do it. Soon after this my husband took me to the adjoining town and a loyal worker in Christian Science was sent for. She treated me for one week and I was healed,—brought out of darkness into light, out of error into truth, thus proving again the promise of the Scripture, "Ye shall know the truth, and the truth shall make you free." There has been no return of the affliction, but I am well and able to do my own housework, thanks to Mrs. Eddy, who so lovingly brought to us all this understanding of divine Truth.

Sarah A. Toombs, Coudersport, Pa.

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The sense of peace and love that came to me on my first attendance at a Christian Science church service can never be described. One Sunday morning I had a severe pain in the head and thought I could not go to church, but I went,

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and when the soloist had finished singing "Behold, the tabernacle of God is with men," I was healed.

Sciatica was overcome in two treatments, and chronic bowel difficulty, severe headache, and numerous other ailments have disappeared. I have also been helped in many other ways. Before coming into Christian Science I thought it a duty to go to church, but now it is considered a privilege. Words fail to express my gratitude for our services, for the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and our periodicals. I am grateful for our Bible Lessons, and also for the Sunday school, which teaches our children how to help themselves by looking to God in their need. My son was healed of asthma, from which he had suffered for six years. Christian Science was a great help to him in his school work.

My thankfulness to God knows no bounds. I have recently had the privilege of class instruction, which has been an added blessing. My heart goes out in unbounded thankfulness to God for sending to us in this age one brave and true enough to stand in the face of the world's scorn and hatred that she might make clear again to burdened humanity the straight path to that peace "which passeth all understanding."—SADIE L. GENUNG, Chicago, Ill.

✧

Christian Science came to me when I was in the depth of despair, after being an invalid for fourteen years and suffering from what was pronounced locomotor ataxia and weak spine. During that time ten doctors had attended me, medicine was constantly being taken, and massage and electrical treatment were resorted to; but only temporary relief resulted.

I thought it impossible for Christian Science to do anything for me, but it has done everything. After studying the Bible and Science and Health for about three weeks and having some Christian Science treatment, I awoke one morning with a great sense of joy and uplift. Usually one of my first duties is to attend to my bird, and on doing so that morning the sudden realization came to me that I had walked across the room unaided, carrying the bird cage. Since then I have been able to do everything needful indoors in the way of walking, including going up and down stairs, and am now able to take long walks. To me this demonstration was wonderful, but the spiritual uplift is a thousand times more so. Ailments from which I had suffered since childhood have likewise disappeared into nothingness.

Words cannot express my gratitude to Mrs. Eddy for showing us the way. I am indeed thankful for all our literature, and for the better understanding of the Bible which I have gained through the daily study of the Lesson-Sermon. Christian Science has brought great joy and happiness into my life.

CHARLOTTE E. TELLING, Horfield, Bristol, England.

✧

This testimony is written in the spirit of gratitude for what Christian Science has done for me. I have been healed of noises in one ear, after being troubled in this way for many months, also of what is called broken arches, and of the seeming necessity of wearing glasses for near-sightedness. This healing was experienced about seven years ago. Blood-poisoning, which started in one finger and reached the elbow, has also been overcome. Some of these healings came to me through the study of the Bible and Science and Health, and some through the loving help of a practitioner. May this testimony be a help to some seeker after truth.

ELIZABETH A. WING, Alameda, Cal.

From Our Exchanges

[*Zion's Herald*]

We shall see things as God sees them, and sympathize wholly with Him, when we see Him distinctly all the time and know Him completely. How shall this be brought about? How shall we know Him? Obedience is the organ of spiritual knowledge. "If any man willeth to do his will, he shall know." By faith we behold the things which are not seen with the physical eye. "Trust and obey" seems to include the main essentials. But ordinarily we do not carry either one of them far enough to produce the best results.

What we need, then, is not so much anything especially new in theory, as the intensification of the old. If the trust and faith are perfected, if they become measureless and unfaltering, then we shall be delivered from those views of things that disturb us; we shall either get a glimpse of God's far reaching plans which are being so slowly worked out, or we shall be entirely willing to await with equanimity their gradual unfoldment.

[Rev. R. J. Campbell, M.A., in *The Church Family Newspaper*]

It is precisely because of what the war has taught us that we seek to turn to God with renewed heart and will, to learn if we can wherein we have transgressed, and how it comes to pass that after nineteen centuries of the gospel of Christ the nations that profess his holy name should be locked in the most terrific struggle to destroy each other that history records, and in their common life should have deviated so far from the standard of conduct which he revealed once for all. Is it not that civilization itself has ceased to be God-conscious? We have forgotten how to worship. We have left God out of account, or almost so, in our schemes for betterment, individual and social. We have been feverishly engaged in exploiting the resources of the natural world and covetously competing with each other in so doing, while forgetting our prior allegiance to the spiritual. We have been so busy, so preoccupied with the external things of life, that we have forgotten to ask what life itself is for and to what end it should be lived.

[*The Sunday School Times*]

Many lives there are that seem to be always in a state of disturbance, and with such the temptation is strong to believe that God has departed. Not so with the psalmists. Trouble was upon them, trouble most times perhaps of their own making, but they have cheered the heart of mankind by their confidence that somehow God was present and His holy purpose and love were operative even in times when everything went wrong with them. They did not sigh or pine because they did not have worthier experiences over which to commune with God, but took what they possessed of present experience and communed over that. "Out of the depths have I cried unto thee, O Lord." Pride sometimes kept them long from speaking, and they hoped that as the years went by they could be occupied with fairer themes, but at last they spoke and God heard them.

[*The Biblical World*]

Is then Christianity dead? It is not dead, but too self-protecting from the miseries of life. Already we begin to be flooded with pamphlets insisting that instead of Christians uniting to serve the world, they should get together and develop a confederacy based upon some doctrine of uniformity. The faith in God and the sensitive regard for others' rights which real Christianity engenders are being

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incased in denominational and ecclesiastical machinery. With the whole world at war, Christians debate niceties in organization. Organization and the pressure of daily duties are slowly coming in between the Christian conscience and the horrors of the hour. We grow detached, academic, given to compromising with hatred as a possible necessary virtue, considering national rights as superior to human weal.

[*The Living Church*]

The great danger in a life like ours today is that it leaves no time or place for companionship with God. In the nervous haste that characterizes our work, we even reach a point where it would seem sometimes that we are actually afraid of being alone. The power of a man is in proportion to the depth of his life, and depth can come only through concentration. In the religious life it comes only as we make our "wilderness" where God becomes real, and create a silence in which His voice can be heard.

[*The Christian*]

The first disciples were Christians not because they were agreed on certain formularies or practised certain rites, but because they had experienced the powers of the world to come. For them the curtain of sense had been rent from top to bottom, and they had already come to the heavenly Jerusalem, to an innumerable company of angels, to the spirits of the perfected just, to God the judge of all, and to Jesus the mediator of a new covenant. They envisaged things not seen, and esteemed them to be the only realities.

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

God be thanked for seers who can bring high truth within our ken, teaching us that religion and life are one, or neither is of any worth. God is here; eternity is now. Who loves the truth loves God. Who goes in quest of beauty is seeking Him whose is the strange and solemn loveliness of the world. Who plights his vows with the ideal, yielding obedience to its high behest, is keeping tryst with the infinite idealist in whom our visions find reality and fulfilment.

[*The Congregationalist and Christian World*]

In the incompletion of the work at which we toil, in the disappointments of experience, in the postponements of hope, we may remember that here is a perfect and completed work for man. One divine and human life has brought its task to completion. That life work was for every one of us. Why not seek to bring back in our own souls more of that early Christian delight and enthusiasm which made Paul cry: "For to me to live is Christ."

[*Western Christian Advocate*]

The activity of criticism cannot despoil the beauty of the Christ character. Indeed, at the present time every touch of criticism upon that marvelous personality has been like the clearing of the daylight through the mist, enlivening the domains of current thought and fancy, kindling enterprise and faith, claiming them one and all as organs to express its own beauty and power.

[*The Christian Advocate*]

We are ever at the crossroads, choosing paths, friends, goods, principles, methods. And decision making is a serious business. The issues of life are involved in it, and life issues are always important. Life has eternal values. Decisions made today reach into the centuries, the infinite, the eternal. Destiny is making today.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

A new catalogue of selected Bibles is now being printed by the Publishing Society and will be mailed to Christian Science organizations listed in the *Journal* early in January.

Owing to the increased cost of labor and materials the Oxford Press of England has twice found it necessary to advance the prices of Bibles to the Publishing Society during the past year. The Publishing Society now finds it necessary to make a corresponding change in its prices to the field, announcement of which will appear in the forthcoming catalogue.

The cost of manufacturing Bible Cases and *Quarterly* Covers has also increased, and the new catalogue will give the change in prices for these articles.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.



From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

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The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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

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Der Herold der Christian Science

Published Monthly

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 21

Boston, January 20, 1917

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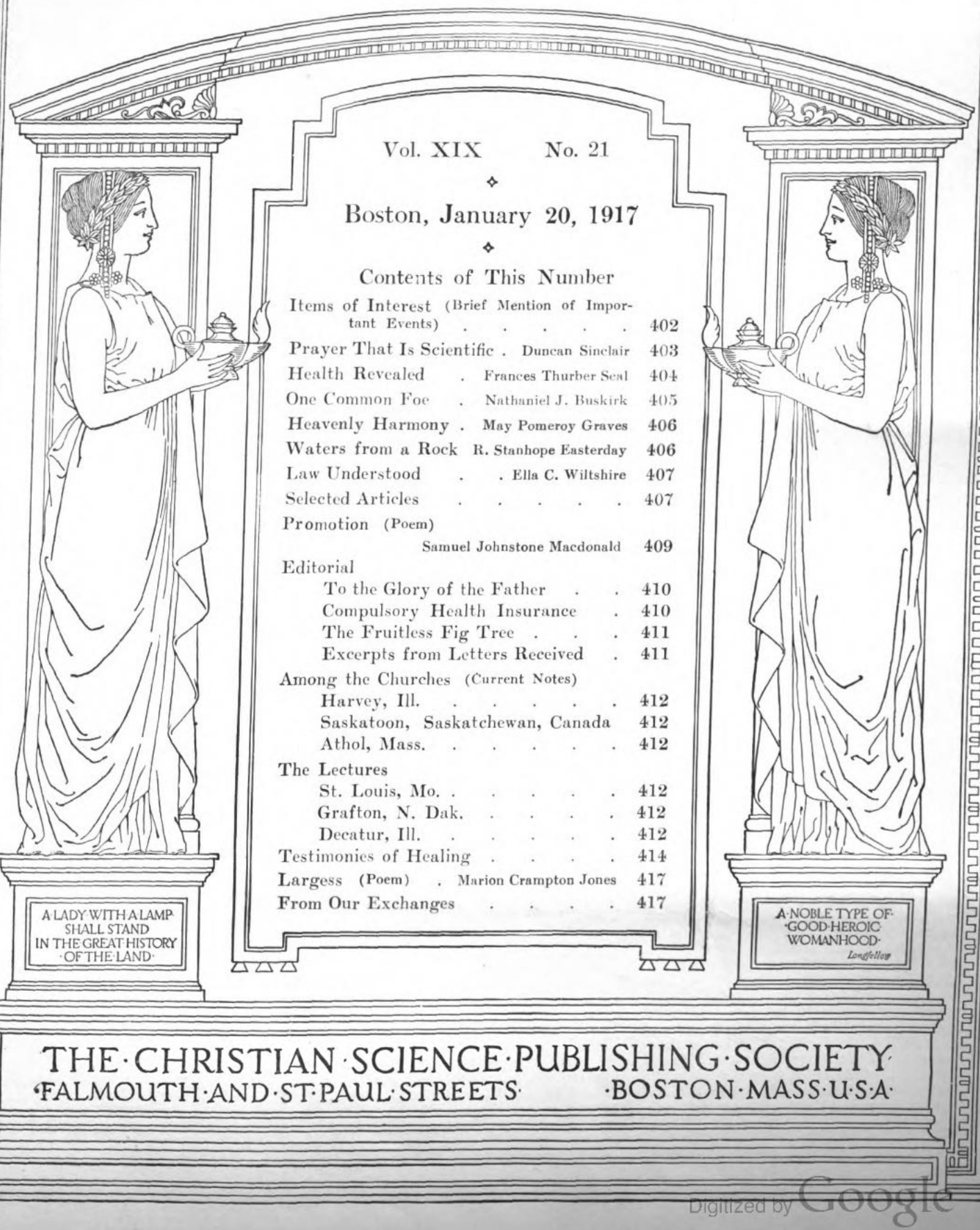

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Items of Interest

Abandonment of the conflicting water power bills now before Congress, and the creation of an ex officio commission with power to grant leases for the use of all public lands and streams, is suggested by Secretary of the Interior Lane as a solution of the water power question. Secretary Lane proposes that the secretary of war, the secretary of the interior, and the secretary of agriculture shall compose a water power commission, which shall have power to make leases, under such terms and conditions as they shall prescribe, for not longer than fifty years. By this plan the administration would be held responsible for whatever terms and conditions were made as to such leases; the terms and conditions would be known and fixed before the lease was made; and they could be made so as to draw a distinction between the use of navigable waters and others, so that controversies in Congress over details would be eliminated.

Before the labor committee of the United States House of Representatives recently Prof. Elwood Mead spoke in favor of the Crosser colonization bill, which he characterizes as "representing great economic advance" and which its friends are confident of having favorably reported by the committee. A basic feature of the bill is a provision that all Government owned land may be leased to farmers, giving them perpetual right to its use at an annual rental not to exceed 3 per cent of the cost of the land to the Government.

The bill is practically a reproduction of the system adopted in Australia under circumstances very similar to those now obtaining in great agricultural areas of the United States. Professor Mead formerly was chairman of the State Rivers and Water Supply Commission of Australia. As carried out in Australia the plan included fitting the land by the Government for immediate use by the new settler, the appointment of an expert buyer and an inspector for consultation and advice and for reporting improper use of the land. The system stopped the drift away from the farm and attracted men from the city farmward. Professor Mead says that "under its operations more than four thousand farmers, all starting with limited capital, now live in their own houses and are landed proprietors. It has given the people better houses at less cost, better live stock, and better tools than they could have obtained without financial aid and the expert knowledge and advice that went with the system."

Of all the striking exhibits of the industrial exposition recently held at Santiago, Chile, the display of chemical and pharmaceutical products manufactured in the country is the most remarkable. The *Diario Ilustrado* of Santiago, for Sept. 30, stated in part: "Chile now has one hundred factories of more or less importance in this branch of industry. Formerly we imported nearly two million dollars' worth of chemical and pharmaceutical products; now we import less than half of this amount, as the country supplies a large share of the local demands. Not only is this the case, but we are also showing quite satisfactory figures in the export field. On account of the fact that many of these products are labeled with North American and European trade-marks, people have not realized how great the growth of this industry has been in Chile."

Increasing needs of the Navy Department for supplies of oil for the oil burning vessels constantly being added to the naval fleet of the United States, caused the department to oppose remedial legislation for claimants in naval oil reserves in California, as contemplated in the Phelan so-called oil lands leasing bill now before Congress. Conferences between a joint subcommittee of Congress and representatives of the Navy and Interior Departments and the Department of Justice, in an effort to compromise the differences, have ended, it is understood, with prospects appearing slight for the enactment of the legislation at this session. The Phelan bill provides for the leasing of certain withdrawn Government lands containing phosphate, oil, gas, potassium, or sodium, and would protect those who located claims in the naval oil reserves prior to their withdrawal.

The great engineering feat of rolling an old bridge aside and swinging a new 11,000,000 pound bridge into its place, was accomplished successfully on Dec. 23 at Omaha, Neb., by the Union Pacific Railway. At 11 a.m. traffic was closed and work began, and it was completed in fourteen minutes. The work started on the new spans in May and the entire contract cost the Union Pacific more than one million dollars. The bridge is used by lines which handle the bulk of transcontinental traffic for the United States. The old bridge was built in 1887 and has been in constant use, an average of 225 trains crossing each twenty-four hours, and as many as 300 trains have used it in a single day.

The population of the island of Madagascar in the Indian Ocean on Dec. 31, 1915, was officially estimated at 3,512,690, of which 14,890 were French and 2710 foreigners. The number of official schools for natives on the island was 687, and of private schools for natives, chiefly missionary, 418, with an attendance in all of 105,108. The French Government spent $258,899 for education last year. A commission has recently been appointed to study a plan of agricultural and industrial training to be added to the course of study in the Government schools.

In the fiscal year 1916 a little over six hundred million board feet of timber were cut from the national forests of the United States. Of this amount about one fifth was cut under free use privilege by 42,055 individuals. In all there were 10,840 sales of timber, of which 97 per cent were under one hundred dollars in value. This indicates the extent to which the homesteader, rancher, miner, small mill-man, and others in need of a limited quantity of timber draw upon the forests.

The twelve cities in which loan banks are to be located were announced Dec. 27 by the Federal Farm Loan Board, and it is expected that within sixty days the new system will be in operation, ready to make the loans for which applications already are pouring in from every section of the country. The cities are: Springfield, Mass.; Baltimore, Md.; Columbia, S. C.; Louisville, Ky.; New Orleans, La.; St. Louis, Mo.; St. Paul, Minn.; Omaha, Neb.; Wichita, Kan.; Houston, Texas, Berkeley, Cal., and Spokane, Wash.

Federal appropriation of $7,076,600 to provide a channel 18 feet deep and 200 feet wide in the Merrimac River in Massachusetts from Black Rocks Beacon to Hunts Falls, conditioned upon state or local cooperation, is recommended to Congress by the War Department. The department also recommends provision for a channel 1000 feet wide and not less than 28 feet deep, across the bar at the mouth of the river.

That the Grand Cañon of Arizona will probably be made into a national park by act of Congress at its present session, and that the Greater Sequoia Park in California will probably be purchased by Congress and made a national reserve, were statements made by Stephen D. Mather, assistant secretary of the interior, in a recent address. He says that by 1917 the Yosemite Park will be accessible throughout the year.

The total sea borne trade of the Madras Presidency with foreign countries and with ports in other presidencies of India during the six months ended Sept. 30, 1916, amounted to over sixty-six million dollars in value, of which over forty-four million dollars represents the value of exports.

The state of Indiana has acquired Turkey Run. This region, known as the beauty spot of Parke County, was desired as the chief if not the first unit in a system of state parks to be established as a permanent memorial of the centennial celebration of Indiana's admission in 1816 to statehood.

Two power companies using water diverted from Niagara Falls without legal rights, failed to get through the House of Representatives, during the last hours before the holiday recess, the bill to give them legal authority to divert all they are now taking illegally and some 20 per cent besides.

Investigations by the Forest Products Laboratory at Madison, Wis., have resulted in the use of spent tan-bark in the manufacture of asphalt shingles to the extent of 160 tons a week. The value of the bark has been thereby increased from 60 cents to $2.50 a ton.

The import and export trade of Manchuria for 1914 and 1915, according to the returns of the maritime customs, amounted in value to $120,994,486 and $118,661,878, respectively, a decrease of over 6 per cent.

It is estimated that the Victoria Falls of the Zambesi River in Africa, if harnessed, would provide 85,000,000 horse-power, or more than is derived from coal and oil in the world today.

It is expected that Cuba's sugar yield for 1916-17 will be a record breaking one. The current crop will amount to 3,466,000 tons, as compared with 2,582,245 in 1914-15.

During September the customs revenues at the eight maritime custom-houses of Peru amounted to $500,087.

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Christian Science Sentinel

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

Vol. XIX January 20, 1917 No. 21

Prayer That Is Scientific

DUNCAN SINCLAIR

PRAYER is the greatest agency for good in all the world. Human sympathy may seek to reach us and to help and succor us in many a trying position, but it cannot compare with the power of prayer any more than the floating straws men clutch at as the current carries them downward can compare with the strong rope which would bear them to safety. Prayer is the ladder which unites earth with heaven, by which men reach the angels and are inspired thereby for the pursuit of the ideal. Saints have striven to tell humanity something of its true nature, and poets have praised it in numbers which are imperishable. These lines of Coleridge, for example,—

> He prayeth best who loveth best
> All things both great and small,—

are engraven indelibly on Christian thought. One of the most instructive passages ever written on the subject of prayer is to be found on page 39 of "No and Yes," where Mrs. Eddy says: "True prayer is not asking God for love; it is learning to love, and to include all mankind in one affection. Prayer is the utilization of the love wherewith He loves us. Prayer begets an awakened desire to be and do good."

What do men pray for? What causes them to pray? It is hardly necessary to ask such questions as these, for humanity well knows that it is their sorrows and woes, their sufferings, griefs, and diseases which bring mortals to their knees and force them, out of their feebleness, to pray to God. The sense of imperfection, the sense of being in need of the happiness which is ideal, the sense of human weakness and impotency in the face of difficulties and trials, compel the sons and daughters of men to utter their cry for succor to the heavens, —and happy is that one who prays the prayer not of mere entreaty but of spiritual understanding. If one were to ask the bulk of humanity what it most craved, probably the answer would be peace and love. The best among men do not yearn after the overflowing material barns; their aspirations are far loftier; their hopes are centered on spiritual riches, on those things which pass not away, and which bring to the human consciousness the repose which is utterly beyond the worldly mind to comprehend.

Human beings know well how they are cabined and confined by the materialism which seems to have engrained itself into their lives; and to them there is only one way out of the prison house of the carnal mind, and that way is the way of prayer. It was the way that Christ Jesus taught the world. How often he went out by himself, after the day's work was over, to pray to God! These prayers may well have been for strength for the morrow's service, for the purity which knows no evil, and for the scientific knowledge of Truth which could heal the sick and awaken those who had fallen into the trance of death. Was it not Jesus the Christ who bestowed the gift of the Lord's Prayer on the world, the prayer which in its comprehensiveness overlooks no single human need?

Before one can understand what true prayer is, he must obtain some knowledge of reality as distinguished from unreality. A man is praying in the dark, as it were, unless he can distinguish between the real and the unreal. Now, as Christian Science teaches, reality is the expression of God. Since God is infinite Spirit, reality is the expression of infinite Spirit. Whatever is not spiritual, or not of God, is not real. Thus matter, that which is cognized by the physical senses of men, is not of God, is not real by nature. Again, God is infinite good; hence good is reality. Since evil does not exist in infinite good, evil is not of God, is no part of reality. These are fundamental propositions. They must be apprehended to some extent before one can pray correctly and "with signs following." It is apparent that to pray for anything material is nothing short of the sheerest ignorance. How could God, who is infinite Spirit, bestow aught but that which is spiritual? Yet, notwithstanding the impossibility, it has to be admitted that human beings are constantly beseeching God for some material endowment. In their vain repetitions after so-called material things they are the veriest children with regard to the meaning and purpose of prayer. God is Truth, infinite Truth, and nothing can ever change Truth.

Truth is omnipresent, omnipotent, absolutely perfect. No matter what the material senses may report to men, no matter what men may seem to suffer, no matter how much they may seem to be disturbed, the spiritual fact remains that God, Truth, is eternally the same perfect One. He who would enter into the stillness of true prayer to God must ever keep this before him. Indeed such a recognition is in a degree prayer itself. Prayer cannot alter the unalterable, or change any phase of God's being, but by its affirmative nature it establishes good in the human consciousness, and as a result the belief in evil which has seemed to be there is destroyed, and no longer gives rise to the impressions of unrest or dis-ease. On page 11 of Science and Health Mrs. Eddy writes, "Prayer cannot change the unalterable Truth, nor can prayer alone give us an understanding of Truth; but prayer, coupled with a fervent habitual desire to know and do the will of God, will bring us into all Truth."

Are we not often apt to think that something good is being withheld from us? How happy we should be, we think, if people only loved us more; if they would think good thoughts more frequently about us and fewer evil ones! Does it not strike us that neither love nor goodness is man-originated? God is Love, and Love is omnipresent; and whatever love may seem to be possessed by human beings is no more theirs than ours, for they are only reflecting the Love that is omnipresent,—and why should not we also? Prayer, as has been quoted above, "is learning to love;" it is "the utilization of the love wherewith He loves us."

What wonders would happen on earth if mankind realized that the loftiest prayer is the life that is utilizing to the greatest extent the omnipresent power of Love. But this cannot be scientifically done until mortals have awakened to understand somewhat the unreality of evil, the impotence of evil, the stupidity of evil, in the light of the allness of God, good.

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The struggle lies in the human mind and nowhere else. It is not between one person and another, between one nation and another; it is first and last a struggle for the supremacy of good over the belief in the reality and power of evil in the human consciousness. How does every disagreement between men and nations originate? The one or the other believes in some form of evil, is taken in by some passion, such as jealousy, envy, anger, hatred, or revenge; the belief in evil gains the temporary mastery, and the outcome is a struggle which may end in physical destruction.

There is one way, and only one way, by which material sense can be destroyed, and that way is by prayer. Prayer is the affirmation and realization of the truth about God, about spiritual man, and about all that is real; prayer is the denial of the reality or power of evil; prayer is the constant spiritual discernment of omnipresent Love, and the reflection of Love in human affection and uprightness. Our Leader says: "To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle, Love, which destroys all error" (Science and Health, p. 15). Prayer, like faith, is "the substance of things hoped for, the evidence of things not seen."

Health Revealed

FRANCES THURBER SEAL

Mrs. Eddy has declared that the Sermon on the Mount is the essence of Christian Science (see Science and Health, p. 271), and the Master's first declaration in this marvelous discourse is that the "poor in spirit" are blessed because "theirs is the kingdom of heaven." He goes on to tell his followers of the blessings which are realized in Truth by the meek, the merciful, the pure in heart, and others, and ends this list of blessings by repeating "for theirs is the kingdom of heaven." This was the Master's earliest message to the children of men and is the foundation of the gospel teaching. The last message in the New Testament is given in the twenty-first and twenty-second chapters of Revelation, and is a description of the new heaven and the new earth which constitute the kingdom of heaven.

The phrase "kingdom of heaven" signifies the Messianic government on earth, or the reign of Truth in human consciousness. It is the kingdom which John the Baptist foresaw and which he told the people of his day was at hand. It is the kingdom which John the revelator saw would be established after the great chemicalization described by him as the battle of Armageddon, when the beast was taken, and with him the false prophet that wrought miracles with which those who had received the mark of the beast and those who worshiped his image were deceived. Mrs. Eddy says, "The beast and the false prophets are lust and hypocrisy" (Science and Health, p. 567). Lust here signifies material sense and its supposititious activity in all its forms.

As "Jesus was the highest human concept of the perfect man" (Science and Health, p. 482), so the kingdom of heaven is the highest human concept of the kingdom of God. A modern commentator who has perceived this writes: "Since the kingdom of heaven is the earthly sphere of the universal kingdom of God, the two have almost all things in common. For this reason many parables and other teachings are spoken of the kingdom of heaven in the gospel of Matthew and of the kingdom of God in the writings of Mark and Luke. It is the omissions which are significant. The parables of the wheat and the tares, and of the net, are not spoken of the kingdom of God. In that kingdom there are neither tares nor bad fish."

The time has surely come for the establishment of the kingdom of heaven in human consciousness, and to this work Christian Scientists are devoting their time and energies. Christian Science is not merely for the purpose of enabling us to heal the sick or to bring out success in business; rather does it reveal to us, even as to St. John, the new heaven and the new earth where there shall be no more death, no sorrow or crying, no more pain, no envy, hatred, or jealousy, and no more war.

Is there not danger that as Christian Scientists we may be so intent upon working out the lesser problems, those we call our personal problems, that we will lose sight of the real mission entrusted to us? We are indeed appointed of God to do the greater works. We should heal the sick and overcome every form of error, but only as the result of the Christ, Truth, coming to the individual consciousness. Christian Science is not a profession. It is a ministry. We should be in the business of healing, but only as Jesus was about his Father's business. It is our business to acknowledge God in all our ways, to acknowledge that His kingdom is established here and now, that His will is done; and there is no other method of true healing than this recognition of the presence of heavenly perfection. This consciousness of God with man, of the presence and activity of the government of Christ, Truth, is all that overcomes error. Then let us be satisfied with nothing less.

The question is frequently asked how a person may know when he is ready to go into the practice of Christian Science healing. To this it may be answered that he is ready when his consciousness is so filled with the truth that the sick and the sinning come to him and make such insistent demands upon his time that he is compelled to give up all else for this glorious work. Many desire to alleviate suffering, but the only real Christian Science practitioners are those who recognize that man lives, moves, and has his being in the kingdom of God now. These know that Christian Science treatment does not produce health. It reveals health! Jesus' mission was to reveal what the Son of man is; also what the Son of God is, and to prove that the latter is always at-one with the Father. He did not heal the sick simply to relieve their suffering. He was compassionate always, but with a higher sense of love than mortal mind could cognize. When asked why the man blind from his birth should suffer thus, and whose sin had caused the blindness, he did not dally with a material sense of causation. His reply indicated that there was no other reason for healing this man than that the works of God should be made manifest, and he opened the man's eyes with the declaration, "I am the light of the world."

In the incident of changing the water into wine at the marriage at Cana, the apostle John writes that in so doing he "manifested forth his glory,"—the glory of the Son of God who is in heaven, even though the Son of man walks upon the earth among men. He raised Lazarus for the glory of God, and that the Son of God might be glorified. Respecting Lazarus he said to his disciples, "I am glad for your sakes that I was not there, to the intent ye may believe," that is, believe through seeing the demonstration of the dominion of the Son of God. When he stood at the tomb he did not strive to raise a dead man; he lifted his thought in a prayer of thanksgiving because he knew that the Father heard him always. This was true acknowledgment, true communion. His calm could not be disturbed, for it was the peace which is the fruition of acquaintance with God. He did not falter in the storm at sea, in the presence of disease, at the tomb of his friend, or in overcoming the belief of death in his own tomb. In the marginal note at the commencement of the first chapter of John's gospel (Rev. Ver.)

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it is written: "That which hath been made was life in him; and the life was the light of men. And the light shineth in the darkness; and the darkness overcame it not." Could there be a more beautiful description of healing, or a more simple one?

Life, immortality, and infinite Love, the kingdom of God, seem very far off, very unreal, in the experience of mortals today. One's eyes and ears and thoughts are constantly receiving intimations that hatred and its effects, death and destruction, are the rule; that instead of the "last enemy" being overcome, death is the means through which men are to overcome their enemies and gain safety and dominion. But in the midst of this seeming confusion and carnage he whose ear is attuned to Truth hears the loving admonition: "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart . . . then shalt thou have thy delight in the Almighty . . . Thou shalt also decree a thing, and it shall be established unto thee . . . When men are cast down, then thou shalt say, There is lifting up; and he shall save."

The world needs Christian Science today; but it will not be found by those who are seeking only surcease from physical pain or the solution of personal problems, and who are adulterating the declarations of Truth with the beliefs of "mine" and "thine," the beliefs of mortal sense which are the progenitors of fear and its cohorts. The only thing that will ever demonstrate the kingdom of heaven in our midst is for each member of the human family to be transformed by the renewing of his mind, transformed into the image of God's dear Son. Our Leader epitomizes the process when she tells us it must be "by the translation of man and the universe back into Spirit" (Science and Health, p. 209). Christian Scientists know what it means to be transformed by the renewing of the mind; they understand the possibility of being translated into the kingdom of God, where health and harmony are realized as the normal state of man as God's likeness.

✧

One Common Foe

NATHANIEL J. BUSKIRK

Mortal mind's tendency to personify both good and evil, shows itself in the prevalent habit of humanity to conceive of its friends and enemies as certain individuals, sects, or races. From the perspective of a material viewpoint it often becomes an absolute conviction that individuals or groups of persons have the inherent power either to confer happiness upon us, or to deny us the conditions which would make for the enjoyment of life's good things. The degree in which this factor holds good, however, is determined by the attitude of the individual consciousness toward it. In other words, the effect of others' actions on each person's happiness is supposed to be governed by the law of mortal mind, and the influence of immortal Mind upon the situation is overlooked. The perfect spiritual consciousness contains within itself all that is requisite for its peace and contentment, and by reason of this is undisturbed by the manifestation of any form of error on the part of another.

It should not be so construed, however, that the need for an impersonal sense of good and evil should make us shun the company of our friends and associates as useless factors in the working out of the various problems of life. Through social intercourse and the intermingling of people much good comes to mankind. An instance of this is found in the church service. Christian Scientists recognize that while good manifests itself through persons, yet the cause for the manifestation lies wholly with divine Principle; and similarly, while evil shows itself in the thoughts and actions of individuals, its nature is found in the last analysis to be impersonal. In confirmation of this Mrs. Eddy states concerning evil, "It is neither person, place, nor thing, but is simply a belief, an illusion of material sense" (Science and Health, p. 71). This falsity originated in the carnal mind, which St. Paul tells us is "enmity against God."

No one person or group of persons originated evil, for it is essentially impersonal in its nature. To use a mathematical illustration, let us figuratively place all the different ideas of God, or good, as numbers in the science of mathematics, and analyze the mode of procedure of the operation of that science and the relation of the numbers to the underlying principle of mathematics. By the proper grouping of certain numbers in different relations to one another, valuable and various problems are solved correctly and good results follow.

The mathematician fully understands, however, that the solution of problems does not originate within the numbers themselves, nor is it contained within them, but that the result is obtained by the application of the principle of mathematics through its numbers. In a similar manner mankind should interpret the good things which come to them continually as coming from divine Principle, and so should seek to appropriate more of the understanding of this primal, absolute, and final cause of existence, in order that more abundant blessings may be bestowed on humanity. By thus gaining and applying the understanding of God as our provider and friend, the pitfalls of personal contagion are evaded. Nothing is more pernicious to spiritual growth than personal contagion, and so important is it that mankind should be warned against it, that Mrs. Eddy has written a pamphlet entitled "Personal Contagion," of which the keynote is the admonition to place reliance upon Principle and not upon human personality.

Ever since mortal man ate of the tree of the knowledge of good and evil, material sense has in belief been operating in the mortal thought of all peoples. It is the arch-enemy of all nations as well as individuals, and is the obstructer of that which abundantly blesses mankind, namely, spiritual sense. Concerning the deceitful nature of material sense Jesus has said, "He is a liar, and the father of it." Indeed, this enemy's supposed powers of deceit are so skilfully constructed that the majority of people do not even recognize the adversary, but believe it to be a friend. Thus, by being ignorant of the identity and nature of their one and only enemy, mortals imagine that they have enemies many, and continue to fight the false conceptions of their supposed adversaries.

One of the clearest and most forceful portrayals of the complete refutation of this arch-enemy's claims, is to be found in the Biblical story of Joseph during the time of his servitude under Pharaoh in Egypt. All Bible students are familiar with this story, and seen in the light of the metaphysical fact involved, its significance is one of far reaching and deep importance to mankind in the working out of the inharmonious conditions due to mortal thought.

It will be recalled that Joseph was deprived of his inheritance by his jealous brothers and sold into captivity. From the outset of his experience the boy was indeed a true soldier of God, for he wrought out in his own consciousness the problem of existence, and by clinging steadfastly to the idea of God, good, as his only life, gained the victory over the material senses. That no person or persons, or combination of circumstances, could deprive him of his God-given heritage,

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namely, spiritual sense, was the substance of his demonstration. No action of his brothers could rob him of his priceless heritage, the abiding consciousness of God, good, which he retained under all conditions. Even while living in the position of a servant in the house of Potiphar he did not need to think of himself as serving Potiphar, but as directly serving God, and so his work took on the inspiration of spiritual service. Let others believe, if they chose to do so, that matter and its possession, that place and power constituted happiness; for himself he would prove by his service that God is the real life of man.

What a priceless gem of thought is this which we as Christian Scientists have for our heritage! The crowning climax of Joseph's demonstration comes when Pharaoh, having found his material so-called intelligence of no avail, called in Joseph to interpret his dream of the famine. Is not this incident prophetic of the ultimate triumph of divine Mind over mortal mind? By clinging steadfastly to God, all obstructions of mortal thought were destroyed for Joseph, as they must be for all who follow the example of his courage in denying the one common enemy, material sense, and in continually affirming God's allness.

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Heavenly Harmony

MAY POMEROY GRAVES

On page 304 of Science and Health Mrs. Eddy says, "Harmony in man is as beautiful as in music, and discord is unnatural, unreal." The work of a great orchestra has always been to me deeply impressive and uplifting. I was taken to concerts of this character when too young to analyze the effect of the music upon myself, but I always felt that it was some beautiful and holy influence, and sometimes in childish fancy I used to think that the music was a message from another world, a world wholly apart from material associations.

As I grew older I was taught to listen to the different themes and motives, so closely interwoven and yet so distinct, brought out first by one set of instruments and then by another, and to watch closely the harmonious construction of the whole from these various parts. After a while it was no longer a mysterious language, but one with as distinct a message as any words could have. It is sometimes said that only songs are helpful because of the beautiful words, but I feel sure that all those who truly listen will hear the message of harmony in instrumental music as well.

At a recent concert I was impressed with the fact that in such a perfect organization each member was necessarily so trained that he was or could be a soloist, and yet he was willing to subordinate personal achievement to the harmonious working out of the whole. Each man too might easily have his own conception of how a certain thing should be interpreted, but imagine for one moment the chaos resulting from independent action in such a case. Suppose, for instance, that sixty or seventy men were following the baton, and one should not approve the special interpretation being given a Beethoven symphony but insist upon giving expression to his own views: we can readily see that the harmonious concerted action of the others would be greatly marred, if not entirely lost. I have closely watched the men of a great orchestra subordinating personal opinion that the work of the whole might be perfect; playing conscientiously as it had been interpreted for them, even when they might not quite understand, but always following the conductor that they might not miss any fine points, and I have thought how many lessons the Christian Scientist might learn from such concerted action and subordination of self.

Our dear Leader, Mrs. Eddy, conducting us away from personal views and human opinions, has interpreted for us the way of life, beautifully, harmoniously, in accord with divine Principle, and yet are we not sometimes tempted by personal sense to think we know a better way? Are we always willing to keep our eyes on the baton, to subordinate self and work together in perfect accord, that the symphonies of divine Mind may be made clear to human consciousness? Should personal sense undertake to tell us that one was no longer willing to work quietly in a humble place with no "solo parts," we can remember that there is in Christian Science no place for self-aggrandizement, but an unceasing demand for purity of thought and unselfish devotion, even if it can only be expressed by regular church attendance and daily living. No matter how humble a position one may fill, if he is playing his part in loving obedience he is helping to bring out the spiritual harmony which will eventually need no mere words to interpret it.

In "The First Church of Christ, Scientist, and Miscellany" (p. 189) Mrs. Eddy says: "The silent prayers of our churches, resounding through the dim corridors of time, go forth in waves of sound, a diapason of heart-beats, vibrating from one pulpit to another and from one heart to another, till truth and love, commingling in one righteous prayer, shall encircle and cement the human race."

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Waters from a Rock

R. STANHOPE EASTERDAY

One of the fundamentals of Christian Science, namely, the fact that Spirit and not matter is substantial, came very vividly to the thought of the writer while he was sitting one summer day in the shadow of a great rock on the Massachusetts coast. The rock was so hard and enduring that it has effectually withstood the stupendous pounding of the forces of the deep during perchance thousands of centuries. This recalled an incident of healing which it was the great privilege of the writer to experience a few years ago while in the midst of the surroundings of our Leader's home on Chestnut Hill.

Just prior to a meeting of the state committees on publication in Boston at the time, he was suffering from a physical condition that was extremely distressing and that was of such a nature as to induce harassing fears of malignant development. Throughout the inspiring period of the sessions there was, despite his humble hopes to the contrary, no perceptible manifestation of relief. Finally, on the concluding day of the meeting he was invited by a local member of the Christian Science church to ride with him to Mrs. Eddy's home, and on arriving there was accorded the privilege of a stroll in the gardens while awaiting the time for returning.

Approaching one of the gigantic boulders that dotted the grounds, the writer gave it an inquisitive prod with his cane and bethought him as usual of the interesting evidence in such formations of the apparent stability of "mother earth," and of their mute record of the ponderous unfolding of the cycles of time. Almost instantly, however, there came the thought that the woman who was in the house on that hill had revealed to us the astonishing but incontrovertible fact that this seeming matter is not substance at all; that Spirit is the only real substance and the only causation. With this thought there came immediately an unspeakable sense of peace, which in the course of an hour unfolded into the realization of complete freedom from suffering. Like the woman who had "touched the hem" of the Master's garment, he too was healed.

Slowly the fact has since unfolded that this was none other

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than a veritable "wilderness" experience; that again God had turned "the flint into a fountain of waters," bringing cleansing and healing. Furthermore, in this experience there had been again established for him, beyond all contravention, the affirmative answer to the age-long and well-nigh universal doubt, "Can God furnish a table in the wilderness?" Thus the comforting assurance has unfolded to consciousness that the real significance of the term "wilderness," as we find on page 597 of Science and Health, is not alone "loneliness; doubt; darkness," but that this term implies as well, to every honest heart, "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence."

In thus sharing this quickening experience with others, the writer is reminded of the fact that such spiritual compass of the divine possibilities is, like true worship, confined to no time and to no spot. The invitation is, "Ho, every one that thirsteth," and our Leader's benign affirmation in corroboration thereof (Science and Health, p. 13) is a clarion note of hope to all humanity: "Love is impartial and universal in its adaptation and bestowals."

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Law Understood

ELLA C. WILTSHIRE

WHILE visiting a town thousands of miles from my native home, I became ill. The symptoms which appeared were those generally due to change of climate, food, and living, and the trouble seemed obstinate and unwilling to yield to the understanding of Truth which had been gained through the study of Christian Science. One afternoon, when I was feeling very ill and rather despondent, a friend came to visit me. The remark that I wished I could uncover the error which seemed to be making me ill and weak, brought forth the reply that there was a so-called law which said it always took a year for strangers to become acclimated. Later in the evening, when alone, I took the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, and started to know the truth about law. The subject was an intensely interesting one, and time and place were forgotten as I read and pondered the wonders of God's laws as revealed to humanity in Christian Science.

When I arose to go to bed every symptom of illness had entirely vanished, and in the place of erroneous thinking was a deeper understanding of spiritual law, a fuller realization of God's infinite love to man, and sincere gratitude and thankfulness for the freedom which always comes when rightly sought. Joy had taken the place of discouragement, because I had proved that a knowledge of divine law, which is universal and ever present, had completely annihilated the false sense of law, which has no power to harm God's child when seen in the right light. I am very grateful for every manifestation of good, for every expression of divine Love to man, and as I grow in the knowledge of that Love which knows no evil, I find there is no limitation to the activity of Love, and no resistance to the operation of that law which blesses all who come within its divine influence.

Words seem inadequate to express my deep gratitude for our beloved Leader, Mrs. Eddy, whose pure and unselfish life was an emblem of sacrifice to the good of humanity. While giving us the opportunity to express publicly our thanks, she at the same time insisted that right thinking and right living alone are proof of the sincerity of our words. And so I pray that each day may be lived in closer communion with God, and every hour be more consecrated to active service in divine Love.

Selected Articles

[Editorial in *Cedar Rapids* (Iowa) *Republican*]

Our good friends the Presbyterians want one afternoon a week of public school time to be devoted to religion. Each denomination is to teach its own creed, including, we take it, Mohammedanism, if there are any of that faith living in a community, or voodooism,—anything that any one may call his religion. Just so a man believes it, that is the thing that is going to "save" him. Well, the rest of us have no quarrels with them on this, but we may be permitted to suggest that the more the churches leave the public schools alone the better it will be for the schools. Too many cooks are apt to spoil even that broth, popular as it is and well as it has supplied the needs of the dissemination of universal education. We all realize the need of good, even stern, moral training, and the public schools are hardly deficient in that now; and in the schools generally even the spirit of religiousness, without reference to any particular brand of belief, is more or less imparted and inculcated.

But we would be inclined to be afraid of the consequences if each denomination is given an afternoon to work on its section of pupils in the school hours of the week. Even the little boys and girls may be struck with the incongruity of the situation, and in that way the effort may do more harm than good. We should also bear in mind that religion nowadays, at least among the Protestant peoples, has become largely an elective system, each one taking what seems to suit his choice—and let us hope that by whatever road they elect to travel they will reach the home of the blessed at last.

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[Judge Clifford P. Smith in *Urbana* (Ohio) *Citizen*]

The attempt of a certain minister to separate Christian Science from Christianity, as reported in the *Citizen*, was necessarily a failure, because it consisted mainly of misrepresentations. Indeed, Christian Science cannot by any means be separated from the religion of Christ Jesus, for they are substantially identical. No matter what conflict there may be between Christian Science and any sect or creed, there is a complete consistency between Christian Science and the divine teaching recorded in the four gospels.

The statement of this preacher that Christian Science discards a divine Christ, has no basis in fact. This religion is thoroughly Christian, and it teaches that the Christ is divine. To quote Mrs. Eddy's words on page 26 of Science and Health: "This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him." In this connection I am reminded that Paul spoke of the "meekness and gentleness of Christ." When an avowedly Christian minister speaks disrespectfully of Mrs. Eddy, the honored Leader of a world wide religious movement, he does not prove anything against her, but he does cast a severe reflection on his own credentials. The fact that Mrs. Eddy is loved and revered by a great company of grateful people who are no less sincere than he is, should give this gentleman pause, and it should move him to consider whether they do not have ample reasons for their gratitude. While he is taking a second thought (or possibly a first one) on this subject, he would do well to consider whether Christian Scientists have not the same right to their religion as he has to his, and whether their rights as well as his do not include the right to freedom from such an attack as he has made and caused to be reported.

Another reference to Christian Scientists in this reverend gentleman's discourse was as follows: "If they claim that there is no sin, then there is no need of a Saviour." The

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attitude of Christian Scientists toward sin is the same as that of him who spoke of evil as a lie and overcame it accordingly (see John viii. 44, 46). But since, as John said, this lie "deceiveth the whole world," a savior from it is evidently needed, and in Christian Science Jesus is regarded as the only person who should be called our Saviour. Mrs. Eddy has not in any wise offered herself as a substitute for Jesus.

The teaching of Christian Science that God is All, does not make Him responsible for evil; on the contrary, it excludes evil from any claim to reality. If the teaching of Christian Science that God is All makes Him responsible for evil, as this gentleman has asserted, so does the declaration, "All things were made by him; and without him was not any thing made that was made," and other Scriptural passages to the same effect. Truly considered, however, the Christian deduction from the Scriptural premise thus quoted is not that God is responsible for evil, but that evil is a lie, an error or illusion, and therefore can be destroyed. The practice of Christian Science is proving daily that such is really the case. In this situation the ministers of other churches, instead of firing at Christian Scientists, would better join them in overcoming the common enemy.

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[Samuel Greenwood in *Nanaimo* (British Columbia) *Free Press*]

If your correspondent in his recent lecture said anything that is true about Christian Science, I am glad of it. Certainly what the public needs is to be told the truth about this subject, but this is not likely to be had from its opponents.

The lecturer declares the source of his information to be a book written by "a distinguished member of the Boston bar," and upon this person's shoulders he lays the responsibility for his false utterances concerning Christian Science and Mrs. Eddy. That this author is a distinguished lawyer is evidently supposed to settle the question, but it is well to know that other distinguished lawyers have spoken and written from the opposite point of view; so there you are. It will be remembered that a much more distinguished member of the American bar than the one your correspondent refers to, lectured throughout the country a number of years ago, his published lectures comprising many volumes, and all in the endeavor to prove the Bible a mistake and Christianity a failure; yet the sale of the Bible has gone on increasing ever since. The effect of the present lawyer's utterances is likewise lost in the fact that the demand for the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, increases every year.

The chief claim to distinction for the author whom your correspondent takes as his authority, would appear to rest upon two noted lawsuits that he conducted against Mrs. Eddy, and in both of which he was badly defeated. Since that time he has devoted much of his attention to a campaign of misrepresentation and abuse directed against Mrs. Eddy, and against the Christian Science movement, which she founded. His statements have precisely the same value regarding Christian Science that the statements of Colonel Ingersoll had regarding the Bible and the Christian religion, —just that much and no more.

Your correspondent seems to be unduly exercised because Christian Scientists sometimes receive payment for their services. Such criticism comes with poor grace from one who receives a salary for preaching and praying, with the ostensible object of healing sinners. He scouts the idea that God will heal the sick through the prayers of a Christian Scientist, because the latter is worldly enough to accept remuneration for his time; but how, indeed, does he think that God will heal the sinner through his own prayers when he is guilty of precisely the same thing? It will surely be soon enough to rail against Christian Science practitioners for receiving fees for their services, when he and other clergymen are spiritual enough to preach and pray gratuitously.

Your correspondent acknowledges that it is "a blemish on modern Christianity" that it does not accomplish more healing in answer to prayer. What then is the animus of his attacks on Christian Science, which is earnestly laboring, and with some measure of success, to restore this healing element? His attitude is strongly suggestive of the Master's words to the scribes and Pharisees, "For ye neither go in yourselves, neither suffer ye them that are entering to go in." Instead of this, he should in all honesty be thanking God that there is a church in this age which is at least striving to obey the Lord's command to heal the sick.

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[Robert C. Love in *Jennings* (La.) *Times-Record*]

That Christian Science is both Christian and scientific is amply attested by reason of the fact that it is a revival of primitive Christianity. Its doctrines are based upon the teachings and works of Jesus the Wayshower as recorded in the Bible. That it is Christian is borne out by the fact that it is proving to the unbiased investigator that Jesus' promises are capable of present-day demonstration, are true, practical, and afford physical and moral healing in precisely the same way it was accomplished in the first three centuries of the Christian era. Whatever is scientific, as pertaining to God, must necessarily be invariable, orderly, and operate in accordance with law.

The healing of sickness, sin, and death by Jesus was in strict accord with the law of God and entirely divorced from human effort or means, for he declared that he came to do the will of the Father, and promised benighted humanity, "He that believeth on me, the works that I do shall he do also." That this was possible is attested by the healing of sickness and sin, and even the raising of the dead, for three hundred years following the crucifixion. Then, as the history of the world reads, this part of Jesus' ministry was no longer practised until Mrs. Eddy discovered the way in 1866.

The first four gospels of the New Testament set forth the life and works of Jesus. More space is devoted to his healing work than to any other thing, and even a casual reading of Mrs. Eddy's writings will show that the teachings of Christian Science are in strict accord with the Scriptures, and demand absolute and radical reliance thereon. Christian Science differs from other religious teachings because of its acceptance of the literal and whole commands of the Master to "preach the gospel" and "heal the sick."

In arriving at a definite understanding of God, Christian Science interprets and applies the first commandment to mean that God is infinite, supreme, the creative Principle or intelligence of the universe, which forms, governs, and protects all within the realm of existence. In order to be eternal His very nature and law must be harmonious. In the order of like producing like, everything goes forth after its kind. Thus it will be seen that Love could only produce the effects of love, and operate as protection, guidance, and helpfulness. Truth could only impart infinite knowledge, correct, adjust, and rectify. Life could only be expressed in activity, energy, existence, and so on. God to be Spirit could not be corporeal, or dimensional, or humanly outlined; therefore in differing with our critic on the question of God as a person, Christian Science adheres to the individual nature, the oneness of God, which contrasts with the human sense of personality and enlarges our conception of the Supreme Being. Now if God is accepted as wholly good,

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and the first chapter of Genesis informs us that everything that He has made is "very good," it must be the human concept of God which is changeable, and not God. This is precisely what Christian Science teaches, and whatever of discord is experienced by mankind is a direct result of ignorance or intentional disregard of His commands.

In the course of human events it is recognized that enlightenment based upon the proper diffusion of knowledge elevates society. To assume that one must gain a knowledge of evil in order to appreciate good, is as inconsistent as to contend that it is necessary to wade through mud and then clean it off to appreciate clean shoes. It is a familiar axiom that "cleanliness is next to godliness." The way to obtain freedom from sin is to cease sinning. Salvation means freedom from evil, and is essentially a gaining process,—the acquiring of good, the giving up of evil. To indulge sin to any extent incurs the penalty for wrong doing. As sin and righteousness are opposite in every way, it requires no argument to understand that immorality never touches the hem of the garment of divine Love, and to assume that Christian Science encourages or permits the slightest departure from the highest standard of right living, both with regard to human relationship or wedlock, is to be guilty of the grossest disregard of facts. Christian Science inculcates the highest ideals of morality and right living. It demands purity of thought, elevates mankind, and is destined to make them too good to be sinful or sick.

There is nothing new in the stock argument advanced by our critic regarding what Mrs. Eddy has written on the subject of matter. According to natural scientists, matter has been explained by explaining it away. Christian Science does not deny that matter is something which the human mind calls substance, and which it theoretically endows with intelligence and power. In denying the reality of matter Mrs. Eddy has shown that all there is of matter is the human concept of it. In an absolute sense (that is, from the basis of reality, or whatever is imperishable, indestructible, and permanent), matter is unreal. Relatively speaking (that is, from the testimony of the human sense of things), matter seems real. The human sense, or carnal mind, Paul declared, "is enmity against God." Recognizing the deceptive nature of the material senses, he declared that "to be carnally minded is death," but, he added, "to be spiritually minded is life and peace." He further admonished, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh," for one is contrary to the other.

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[Thorwald Siegfried in *The Spokesman-Review*, Spokane, Wash.]

A recent issue reported the establishment by a clergyman of a movement "involving mind control over body," known as a school of "Applied Truth Science." In the preface to the interview you say that it "is in line with the Christian Science movement." The endeavor to control affairs by exercising the human will is as old as the necromancers denounced in the Old Testament. Hence it may not safely be assumed that any new movement for "mind control" is a departure from well known hypnotic processes, even though the purpose may be to use them for benevolent ends. Benevolent purposes cannot bring healing or peace by using the mind of mortal man, of whom the Bible says, "Every imagination of the thoughts of his heart was only evil continually."

To be "in line with the Christian Science movement" means to coincide and be identified with it, for no other reason than that Christian Science is what the definition of its name implies, accurate knowledge of absolute truth; hence it cannot be diluted, subdivided, imitated, or compromised. And because true Christian Scientists are intent on achieving knowledge of the truth, there is no good reason why any one having a similar desire should not work with them; indeed his progress is accelerated by doing so. That is a reason for the Christian Science church being and remaining as unique and distinct from other organizations as Christian Science itself is different from any humanized concept of truth.

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[H. S. Hughes, Jr., in *Madison* (Wis.) *Democrat*]

Jesus made much more of his works than does our critic, for when John sent unto him asking, "Art thou he that should come, or do we look for another?" Jesus replied by recounting his works; and again, after his resurrection, he defined what it was to believe by stating: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

There was a time, happily fading into distance, when a confession of faith or belief was practically all religion had to offer, until Mrs. Eddy discovered the spiritual thought actuating Christ Jesus, named her discovery "Christian Science," and in her divinely inspired text-book, "Science and Health with Key to the Scriptures," elucidated step by step the life and works of him who said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." He who has turned from doctrines unfed, from material means unhealed, he who was "dead in trespasses and sins," finds in Mrs. Eddy's writings spiritual illumination which nourishes, renews, and heals both mind and body, making religion a matter of practice, not profession, as attested by thousands the world over. As Mrs. Eddy has said (Science and Health, p. 81), "It is the living Christ, the practical Truth, which makes Jesus 'the resurrection and the life' to all who follow him in deed."

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[Written for the *Sentinel*]

Promotion

SAMUEL JOHNSTONE MACDONALD

THE burghers of the town today
Choose one their civic mace to sway;
And more than one believes that he
Himself the favored one shall be.
Yussuf Ben Orem too has bowed
To this belief, and hopes the crowd
May favor him, that he may grace
With leadership discreet the place.

The poll is closed, the choice is made,
And many fond ambitions fade.
Yussuf Ben Orem wakes to find
The people to his merits blind;
And that he knew but little skill
To mold his fellows to his will,
To blazon high his beaming name,
And win the victor's proud acclaim.

What then, he asked, has been my aim?
Self-seeking, power, pride, and fame?
If so, there's blessing in defeat,
And open-eyed the truth I'll meet.
Instead of power for self, or place,
I'll strive self-seeking to erase,
And leave to Love alone to say
When growth my labors shall repay.

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Editorial

To the Glory of the Father

In the seventh chapter of John's gospel our Master is quoted as saying to the Jews who sought him at the feast in Jerusalem: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."

It must have been evident to those who were in close touch with Christ Jesus, as well as to those of his hearers who while in less intimate relationship nevertheless heard him and understood him, that it was not his aim to accentuate or exalt his own personality. On the contrary, he took great care to tell them that it was the Father who did the works, and that he himself was worthy of belief only as he reflected God. It was not his purpose to exalt himself, but rather to exalt the message which he bore to the world, and to prove by his works that this message was the revelation of God to humanity. What he practised and preached was the "Science of God and man;" and of this Science our Leader has written on page 52 of "Unity of Good": "This Science of God and man is the Holy Ghost, which reveals and sustains the unbroken and eternal harmony of both God and the universe. It is the kingdom of heaven, the ever-present reign of harmony, already with us. Hence the need that human consciousness should become divine, in the coincidence of God and man, in contradistinction to the false consciousness of both good and evil, God and devil,—of man separated from his Maker. This is the precious redemption of soul, as mortal sense, through Christ's immortal sense of Truth, which presents Truth's spiritual idea, *man* and *woman*."

So, too, the Christian Scientist who is giving out the message he has received through the teachings of Mrs. Eddy, is not exalting himself, is not claiming anything by reason of his own person or his own accomplishments, but is gently, wisely, and meekly regulating his conduct by the words and the works of Christ Jesus, works which were always done to the glory of the Father. The healing work which the Christian Scientist is doing is recognized by him to be the demonstration of the "Science of God and man," which is common to all and not confined to himself or to any other person. He is inspired by the knowledge that God is All, that He is the only creator and protector of man; and to the extent that personal sense is destroyed and the fatherhood and motherhood of God is demonstrated, to that extent is the brotherhood and equality of man brought to light and he is blessed. "Hear, O Israel: The Lord our God is one Lord."

Archibald McLellan.



Compulsory Health Insurance

What a word wherewith to rejoice mankind—this word health, intimately associated with its kindred words hale and whole! What buoyancy and beauty, what symmetry and wholesome peace lie enfolded in this word, and yet how little it is generally understood! Every one wants health, therefore no one should need be compelled to seek it; but, unfortunately, while everybody believes in health, all are not agreed as to its real meaning.

Trying to make people healthy is like trying to make them happy. The compelling force is quite superfluous, for literally all mankind are only too willing to be both healthy and happy, if they only knew how. Not wilful compulsion but divine impulsion is destined to bring health to humanity, and the way to this appears through Christian Science. Therefore compulsory health presents a curious paradox, for it implies an attempt to force people to be that which they are already eager to become. Obviously a misunderstanding of some sort intervenes, and Christian Science shows this clearly to be the popular misconception as to what actually constitutes health.

It is no exaggeration to say that health is quite generally regarded as a purely physical condition, to be maintained or restored by material means,—possibly by dieting, or bodily exercise, or change of environment, or the administration of remedies which in most instances are recognized poisons. It would be a surprise to the proverbial average person to be informed that in establishing health the very last thing to be considered is the material body itself; that the more we can be absent from the body, the surer we are to cure it of its various maladies or to keep it wholesome and active. Yet Christianity through Paul has been speaking to its followers for centuries of the benefits of being "absent from the body" and simultaneously "present with the Lord," and the Science of Christianity proves such absence to be beneficial to both morals and bodily health. Mrs. Eddy writes on page 478 of Science and Health: "That body is most harmonious in which the discharge of the natural functions is least noticeable. How can intelligence dwell in matter when matter is non-intelligent and brain-lobes cannot think?"

It is evident, therefore, that the problem of compulsory health insurance is fundamentally a religious question, not to be settled offhand by boards of physicians using material remedies, but by the humble followers of the lowly Nazarene demonstrating the correctness of his teachings when scientifically understood. The sooner the good people who desire to introduce compulsory health insurance into national legislation arrive at the fundamental conclusion that only an understanding of God, the First Cause, can provide this much desired insurance, the sooner will public health become a fixed and blessed fact. Moreover, this same spiritual understanding will automatically prevent disease, and thus do away with the supposed need of elaborate researches into what are regarded as preventive methods. Public opinion is quick to believe in the power of disease over a community through the agency of contagion or so-called germ activity. It has yet to learn the limitless power of prevention and protection resident in right ideas. When the only cause is recognized as Mind and as good, then good ideas are seen to be the natural messengers of health to a community, the angels of heaven, or harmony.

For what in reality is health? Mrs. Eddy answers this question in a way to startle the careless thinker along materialistic lines. On page 339 of Science and Health she writes, "The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but it must be understood." From this statement we may draw the conclusion that the whole process of acquiring, maintaining, or restoring health, and eventually insuring it, is based upon the divine Mind; hence that health insurance is to be established by spiritual and not material means. The reply of Christian Science to those who are agitating the question of compulsory health insurance may be put in the words of the Master, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." To the extent that we breathe the atmosphere of "the kingdom of heaven" our health is insured without compulsion.

William D. McCrackan.

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The Fruitless Fig Tree

BIBLE students are sometimes puzzled by the account of the barren fig tree which was withered by Jesus' rebuke, but Jesus rebuked error in whatever guise it presented itself to him. We read that in some cases he rebuked fevers and thus brought freedom to the sufferers; but in the case of the fruitless tree we find a remarkable object lesson, and before considering this, it may be well to look into the parable of a barren fig tree given in the thirteenth chapter of Luke.

The record says that the owner of the vineyard "came and sought fruit thereon, and found none." Then we read that he said to the vine-dresser, "Cut it down; why cumbereth it the ground?" Immediately following this teaching, which was given on the Sabbath day in one of the synagogues, Jesus saw before him a woman who "was bowed together, and could in no wise lift up herself." We read that Jesus called her to him and declared the truth for her, and that she was immediately "made straight, and glorified God." We are also told that the ruler of the synagogue was very indignant because Jesus had healed the woman on the Sabbath day, for he was evidently keen witted enough to see that such healing discredited a merely formal service. On page 151 of "Miscellaneous Writings" Mrs. Eddy says, "God is a consuming fire," and to this she adds: "Through the sacred law, He speaketh to the unfruitful in tones of Sinai: and, in the gospel, He saith of the barren fig tree, 'Cut it down.'"

This brings us to the consideration of the incident which is often referred to as the cursing of the barren fig tree. If we compare the account found in Matthew xxi, verses 12-22, with that in the eleventh chapter of Mark's gospel, we shall see that after the Master's triumphal entry into Jerusalem he went up to the temple looking for the spiritual fruit with which he had been feeding the hungry sense of humanity. But he failed to find it there, and so he drove out of the temple the representatives of mortal mind, after declaring it to be the house of prayer; then we are told that "the blind and the lame came to him in the temple; and he healed them." We then read that he left the city, but on his way back in the morning he was hungry, and seeing a fig tree near the wayside, he went to it and found only leaves thereon. It was then that he pronounced its doom by saying, "No man eat fruit of thee hereafter forever."

Those who are unacquainted with the fig tree, especially as grown in the Orient, are unaware that in its proper order the fruit is developed before the leaves; so that when Jesus saw the tree covered with leaves he had every reason to expect the ripened fruit, although it was early in the season; but as in the case of the temple at Jerusalem, which had forms and ceremonies enough, there was none. There can be no question that Jesus regarded this barren fig tree merely as a type of materialistic religion, which he had condemned when he said, almost at the beginning of his ministry, that the true worshipers must worship God "in spirit and in truth." When he declared against the barren fig tree, therefore, he really pronounced sentence upon all that fails to respond to the spiritual law of growth and bring forth fruit.

This lesson is incomplete for us unless we read the Master's words to Peter on the day following the episode of the fig tree. It was Peter who called attention to the withering away of the tree, and Jesus went direct from this to that which is so vital for every one of us at the present time. He said: "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." To the Christian Scientist this means that whatever manifestation of error may seem to hinder the full expression of harmony, it must be rebuked with the understanding which our Master possessed and which is revealed in Christian Science; and as this is done we have the assurance that every mountain of error will vanish before the divine word.

ANNIE M. KNOTT.

Notice

AFTER eighteen years of faithful service as a member of the board of trustees of The Christian Science Publishing Society, Mr. Thomas W. Hatten has asked to be relieved of this duty, that he may devote all of his time to Christian Science practice. Mr. Edward A. Merritt has been elected as Mr. Hatten's successor.

Excerpts from Letters Received

"IN grateful appreciation of the many benefits received from Christian Science, as taught by and exemplified in the life of our Leader, Mrs. Eddy, the board of directors of First Church of Christ, Scientist, of Tallahassee, Florida, encloses herewith a check for five hundred dollars ($500). The board desires to leave the choice of the two movements, recently set forth in the article 'Looking Forward,' to which this money shall be applied, to the discretion of your body."

"At a recent meeting of the members of Tenth Church of Christ, Scientist, of Chicago, it was unanimously voted to devote the collections of Sunday, Dec. 31, 1916, to the Christian Science Benevolent Association, said collection to be expended as the Association sees fit; and many were the expressions of gratitude for the splendid opportunity afforded to the field in such a demonstration of universal cooperation.

"We are sending this initial contribution of eighteen hundred and four dollars and twenty-six cents ($1804.26), of which sum the Sunday school contributed two hundred and twenty-six dollars ($226), as a symbol of the deep welling joy which is filling the hearts of Tenth Church at being thus privileged to assist in the great work."

"At the annual meeting of First Church of Christ, Scientist, of Lynn, Massachusetts, it was voted that the entire building fund of this church be sent to the Board of Directors of The Mother Church, in response to the call appearing in the *Christian Science Sentinel* of Dec. 2, 1916, to be used as they see fit; and that a letter be sent expressing the loyalty of First Church of Christ, Scientist, Lynn, Massachusetts, to the Board of Directors of The Mother Church and to the cause of Christian Science.

"In accordance with this vote, I enclose herewith check for four thousand nine hundred seventy-six dollars and forty-six cents ($4976.46), which is lovingly sent you to be used as you deem wise.

"I hereby convey the loyalty of the members of this church to the Board of Directors of The Mother Church, and to the cause of Christian Science, and express their sincere gratitude for the privilege which has been afforded them."

"At the semiannual business meeting of First Church of Christ, Scientist, Pittsburgh, Pa., it was unanimously decided by this church, that in accordance with the opportunity given by The Christian Science Board of Directors of The Mother Church, a sum of not less than ten thousand dollars ($10,000) be pledged for the Christian Science Benevolent Association and the purchase of real estate for The Mother Church, such sum to be sent to The Christian Science Board of Directors to be used by them at their discretion for these two purposes. Contributions will be forwarded as received."

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Among the Churches

Current Notes

HARVEY, ILL.—The Christian Science Society of Harvey held its first meeting in its new building at the corner of 153d Street and Center Avenue on Wednesday evening [Nov. 1]. This society was organized in February, 1909, and its meetings were held in a small room on the second floor of the Harvey Land Association Building until the summer of 1910, when larger quarters, including a reading-room, were secured on the first floor of the same building. In December, 1914, it was again found necessary to seek other rooms, and the first floor of the new telephone building on Center Avenue was rented. Here the society remained for about a year, when it was obliged to vacate because the telephone company required its entire building. Rooms were then procured in the Masonic Building. At a meeting held in May, 1916, it was thought best to purchase a lot and erect a building to meet present needs. The structure is now completed.—*The Tribune.*

SASKATOON, SASKATCHEWAN, CANADA.—For some time increasing activity in the reading-room has necessitated the Christian Science Society of the city finding more adequate apartments for this department of its work. Quarters have been secured in room 301 of the Standard Trusts Building, corner of Third Avenue and Twenty-second Street.

Saskatoon Star.

ATHOL, MASS.—Members of First Church of Christ, Scientist, announced today [Nov. 15] that they have planned to build a church in Athol. It will be on the corner of Beacon and Taylor Streets, the front part of the structure facing Beacon Street. The lot was bought for four hundred dollars.

Worcester Telegram.

WARRENSBURG, MO.—The Warrensburg Home Telephone Company has sold to the local Christian Science Society a lot 50 by 100 feet at the northwest corner of Culton and Miller Streets for two thousand dollars. The *Star-Journal* is informed that the church expects to erect a handsome edifice on the corner north of the government building, to cost about twenty thousand dollars, but work on the structure will probably not start until next spring. Meantime the stone residence on the property will be utilized as a reading-room and gathering place.

Warrensburg Star-Journal.

ST. LOUIS, MO.—Fourth Church of Christ, Scientist, 5569 Page Boulevard, was dedicated yesterday [Dec. 24], though the building, which cost one hundred and twenty-five thousand dollars, was erected in 1910. The congregation was organized Jan. 29, 1908, with one hundred and twenty-seven charter members. Its present membership is three hundred and fifty. The church lot is 140 by 175 feet. The auditorium seats one thousand and the Sunday school room an additional seven hundred.—*St. Louis Globe-Democrat.*

LIMA, OHIO.—First Church of Christ, Scientist, was formally dedicated last night [Nov. 5]. The dedication signifies entire freedom from debt on the new structure, which has been remodeled at a cost of fifteen thousand dollars.

Lima News.

LA JUNTA, COL.—Plans are now being considered for the erection in this city in the near future of a permanent home for the Christian Science organization. The local society owns the vacant lot on the southeast corner of Santa Fe Avenue and Seventh Street, on which the building will be located.—*La Junta Tribune.*

CHAMPAIGN, ILL.—Because of the need of a larger Sunday school room, it has become necessary for First Church of Christ, Scientist, to take further steps toward the completion of its edifice at the corner of Elm Street and University Avenue.—*Champaign News.*

The Lectures

St. Louis, Mo.

The introductory remarks of August Schaper, first reader of Second Church of Christ, Scientist, in presenting John Randall Dunn, who lectured on Christian Science, were as follows:—

Throughout the ages all mankind has sought health, happiness, and peace. There is a conviction in every human heart that to find God would be to gain them. Centuries ago Job said, "Oh that I knew where I might find him!" This longing cry has echoed down the ages, and throughout the world there has been a yearning to know more of God. The students of Christian Science feel that they have found the answer to this momentous question through the truth as revealed in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Correspondence.

Grafton, N. Dak.

A lecture on Christian Science was delivered by Bliss Knapp in the Strand Theater. He was introduced by Mayor Levi Blades, who said:—

Religious thought and conception at the present time are more unsettled than they have been for several centuries. People are not satisfied with old creeds and doctrines. They are afraid of higher criticism, fear landing in infidelity, and in their confusion and uncertainty are in danger of giving up every belief. On the other side there are those who reject everything that seems new, and say and sing, "The religion of my father is good enough for me," not seeing the logical end of this would-be paganism. It would be as reasonable, if they were going on a journey, to go in a Red River cart instead of going by auto or train. If we want the best in material things, is it not as important that we have the best in spiritual? Pilate asked nineteen centuries ago, "What is truth?" and all through the ages men have been asking this question. We have with us today a man who is an expert in these matters, and we shall be glad to listen to his message.—*Correspondence.*

Decatur, Ill.

A lecture on Christian Science was delivered by John W. Doorly. He was introduced by Judge Frederick C. Hill of Clinton, who said:—

It is highly important that right conclusions regarding God, existence, life, eternity, should be entertained by every human being. To the individual unfamiliar with spiritual facts God becomes an externalized being. Existence presents a mystery. Life is limited to the lapse of time between birth and physical dissolution. Eternity is a speculative uncertainty of hope and fear, with the preponderance of thought largely on the side of fear. To the Christian

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Scientist, God is Love, not merely in theory but in practice; existence is coextensive with Him; Life is unlimited, infinite, eternal, and eternity presents the unfoldment of man in God's image,—eternal unity with Him.

Fifty years ago Mrs. Eddy discovered the eternal facts of being. She proved that man was created, governed, and sustained by divine law; that this law is immutable, available, and can be apprehended and applied by mankind. Her observations and conclusions were based solely upon the omnipotence, omniscience, and omnipresence of God, and her fidelity thereto is fully attested by her life, and is thus expressed to her followers: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious—as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not" (Science and Health, p. 495). Through her untiring efforts in behalf of humanity the proof of Jesus' words has been verified: the blind see, the lame walk, the deaf hear, devils are cast out, and the sick recover.

Correspondence.

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Cleveland, Ohio

A lecture on Christian Science was given by Edward A. Merritt for Fifth Church of Christ, Scientist. The introduction by Wayne C. Jones was as follows:—

The Scriptures say, "Acquaint now thyself with him [God], and be at peace." The question naturally arises, How can one become acquainted with God? Christian Science is today answering this question by giving us an understanding of the true nature of God and of man's relation to Him, and through this understanding is bringing to humanity the only solution of the problems that have always confronted it. Christian Science, as discovered by Mrs. Eddy, is nothing more or less than the practical application of the Science of Christianity given to the world by Christ Jesus.

Our Master's teaching, when applied according to the rule of Christian Science, heals the sick and reforms the sinner; and through this proof of the healing power of the gospel of Christ Jesus the world will learn that this gospel is as applicable today to meet the needs of mankind as it was two thousand years ago. To gain the true understanding of Jesus' life work, the truths that he taught must be spiritually discerned, for therein lies their only true value. This spiritual understanding is unfolded to us through the teachings of Christian Science, the Scriptures are illumined, and man's birthright as the son of God is revealed, giving him dominion over sin, sickness, and inharmony of every kind.

Correspondence.

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Kingston-on-Thames, England

Under the auspices of First Church of Christ, Scientist, a lecture on Christian Science was delivered in the Surbiton Assembly Rooms by John Sidney Braithwaite. Mrs. Thompson, who presided, in introducing the lecturer said that sometimes people had been discouraged, when they began to look into Christian Science, to find the word Science attached to the word Christian. They had been accustomed to think of science as something that was rather cold and technical, and it seemed strange and perhaps a little repellent at first to find they had to attach that idea to their sense of religion. But if they took their ordinary daily life, they would find that their lives were really made easy and comfortable because there were certain rules and forces of natural science brought to bear upon the very simplest things. Now Christian Science came in and said there was a science which would deal with the greatest and most vital part of man's life, and which could reduce these things to the same orderly and harmonious process as they were accustomed to look for in the ordinary material things she had spoken of and many others of like nature. Christian Science not only said but proved by demonstration that that was the real meaning and interpretation of the work and teaching of Jesus the Christ.

The Surrey Comet.

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

CALIFORNIA—Bakersfield: Frank Bell, Bakersfield Opera House, 8 p.m., Jan. 23.
El Centro: Frank Bell, Palace Theater, Fifth and Main, 8 p.m., Jan. 28.
Glendale: Frank Bell, Church Edifice, Second and Maryland Avenue, 8 p.m., Jan. 29.
Los Angeles (Fifth Church): Bicknell Young, Church Edifice, 7107 Hollywood Boulevard, 8 p.m., Feb. 1 and 2.
Santa Barbara: Bicknell Young, Recreation Center, 8 p.m., Jan. 28.
Santa Monica: Bicknell Young, Santa Monica Bay Woman's Club House, 8 p.m., Jan. 30.
CONNECTICUT—Meriden: William R. Rathvon, Church Edifice, Liberty and Norwood Streets, 8 p.m., Jan. 30.
ENGLAND—Ripon, Yorkshire (auspices Leeds and Harrogate): John Sidney Braithwaite, Wright's Assembly Rooms, 7.30 p.m., Feb. 8.
GEORGIA—Thomasville: Edward A. Merritt, Church Edifice, Dawson and Washington Streets, 8 p.m., Jan. 25.
IDAHO—Coeur d'Alene: Dr. Walton Hubbard, Lyric Theater, 8 p.m., Jan. 28.
Wallace: Dr. Walton Hubbard, Grand Theater, Fifth and Cedar Streets, 8 p.m., Jan. 29.
ILLINOIS—Highland Park: Virgil O. Strickler, Church Edifice, 125 Hazel Avenue, 8 p.m., Feb. 1.
Mattoon: Virgil O. Strickler, Grand Theater, 2:30 p.m., Jan. 28.
INDIANA—Fort Wayne: Willis F. Gross, Majestic Theater, 8:15 p.m., Jan. 29.
KANSAS—Fredonia: Virgil O. Strickler, The White Way, 8 p.m., Jan. 25.
MASSACHUSETTS—North Adams: William R. Rathvon, First Universalist Church, 8 p.m., Feb. 1.
MISSOURI—Carrollton: Virgil O. Strickler, Star Theater, 8 p.m., Jan. 27.
MONTANA—Missoula: Dr. Walton Hubbard, Missoula Theater, 8 p.m., Jan. 30.
NEW JERSEY—Bayonne: William R. Rathvon, Republican Club Hall, Broadway and Twenty-ninth Street, 8:15 p.m., Jan. 29.
Hoboken: William W. Porter, Hoboken High School Auditorium, 3:30 p.m, Jan. 28.
Montclair: Charles I. Ohrenstein, Montclair Theater, 3:30 p.m., Jan. 28.
Orange: Prof. Hermann S. Hering, Central School Auditorium, 4 p.m., Jan. 28.
Summit: Bliss Knapp, All Souls' Church, 8:15 p.m., Feb. 1.
Vineland: William R. Rathvon, The Auditorium, 3:15 p.m., Jan. 28.
NEW YORK—Auburn: Bliss Knapp, The Jefferson Theater, 4 p.m., Jan. 28.
New York (Second Church): John Randall Dunn, Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., Feb. 1 and 2.
White Plains: Bliss Knapp, Assembly Hall, White Plains Club, Martine Avenue and Court Street, 8:15 p.m., Jan. 30.
OHIO—Toledo (Second Church): Ezra W. Palmer, The Collingwood, Collingwood Avenue, head of Virginia Street, 3:30 p.m., Jan. 28, and 8:15 p.m., Jan. 29.
WASHINGTON—Hoquiam: Dr. Walton Hubbard, Church Edifice, Seventh and L Streets, 8 p.m., Feb. 1.
Sedro Woolley: Dr. Walton Hubbard, Princess Theater, 8 p.m., Feb. 2.
WEST VIRGINIA—Buckhannon: John Randall Dunn, Opera House, 3 p.m., Jan. 28.

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Testimonies of Healing

It was about two years ago that I became interested in Christian Science. Since early childhood I had been an earnest seeker after truth, but although a member of two different churches and the wife of a minister, my experiences were never satisfactory to me. I could not make the things which were designated Christian activities seem real Christian work to me, nor could I be satisfied with the explanations of the passages in Scripture regarding Christian healing. After listening to long and seemingly learned discourses upon such texts, I would find myself more confused and dissatisfied than before; hence it was not to obtain physical healing, but to "know the things that are freely given to us of God," that I took up the study of Christian Science. I knew little concerning its works, and the criticisms heard from the pulpits had been very unkind, but they led me to the determination to find out for myself about this teaching. I brought to the investigation an earnest desire to know the truth, and thank God that in Christian Science it was revealed to me.

I have passed through many seeming trials while endeavoring to follow this straight and narrow way, but divine Love has led me ever onward, and the loving assurance, "Fear thou not; for I am with thee: be not dismayed; for I am thy God," has caused me to see in them only new opportunities to grow in grace and in the knowledge of God, good. They are no longer looked forward to with dread, for "perfect love casteth out fear," and I realize more each day the truth of our beloved Leader's words (Science and Health, p. 494), "Divine Love always has met and always will meet every human need."

Since we have learned to depend upon God alone, we have had many beautiful healings. My eldest daughter, who had suffered much from severe headaches, was permanently relieved through the understanding of another young student of Christian Science. This same daughter had had two attacks of acute lung trouble when a child, and every winter since then had witnessed a struggle with material means against this, to us, dread disease. After we came into Science one absent treatment wrought a complete cure, and there has been no symptom of the trouble since. She has also been healed of a throat affection, an abscess, and a seemingly bad case of sties.

One of my sons had an embedded wisdom tooth. Both dentist and doctor said they could do nothing until the case was more fully developed, yet the boy seemed nearly frantic with pain. A Christian Science practitioner was called, and a few minutes' treatment brought relief. There has been no recurrence of the trouble. My youngest daughter ran a rusty nail into her foot while working in her school garden; but a knowledge of the truth saved her from all discomfort, so that she went about her work and play as usual, greatly to the surprise of her teacher and schoolmates.

I have been healed of blood-poison, rheumatism, neuralgia, cold, and several other ailments. For all these physical healings I am indeed thankful, but they are not to be compared with the spiritual uplift which has accompanied them. I have no words to express my gratitude, and can only say that I desire no greater blessing for my friends, for all mankind, than a knowledge and understanding of the truth that makes us free. I am now sure that Christian Science has come to reveal to us anew this glorious truth.

I used to wonder why people so often expressed their gratitude to Mrs. Eddy, but since reading her biography by Sibyl Wilbur, committing to memory several of her beautiful poems, and studying the Christian Science text-book, "Science and Health with Key to the Scriptures," and some of her other wonderful books, also reading from the periodicals and other literature she has caused to be published, I too am happy to express my gratitude for one so pure and noble. Mrs. Eddy's teachings are leading us back to him who came that we might have life, and that we might have it more abundantly.—Marie Wade, Tillamook, Ore.

About five years ago, when the outlook on life seemed darkest, I took up the study of Christian Science for the second time. I was in bondage to fear, jealousy, sickness, and worry of all sorts. Turning to the twenty-seventh psalm I read, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." I indeed waited with patience for that peace which passeth all human understanding, and can truthfully say I am receiving my reward and feel I have fought a good fight. I never knew God as I do now, for I had other gods; but Christian Science has taught me how to give up all and worship and serve the only true God. The realization of His omnipresence and ever-presence lifted me out of darkness into light. When a dear sister passed on, in a little while the understanding that there is no sorrow in God's kingdom and no separation in Love comforted me.

I am indeed thankful to God, "from whom all blessings flow," and grateful to Mrs. Eddy for showing us the way to work out our salvation,— to live in Life, Truth, and Love. I earnestly hope to understand and live her teachings better from day to day, and to be worthy to be called a real Christian Scientist.— Mrs. G. F. Fuller, Indianapolis, Ind.

I have long wished to avail myself of the privilege of expressing heartfelt gratitude for the sense of protection and peace which Christian Science has enabled me to realize, and therefore have great pleasure in sending this testimony from that part of the field which is at present the scene of "conflicting forces" (Science and Health, p. 96), and wherein I have enjoyed the most wonderful demonstrations.

To mortal sense and from a material standpoint my surroundings could hardly seem more dangerous or inharmonious. During the past ten months I have been engaged as an infantry officer, and for the greater part of this time have been domiciled in the front line fire trenches of the British forces. In the course of my duties I have had to live for several days and nights in some of the most exposed and unpleasant corners, where I and my men were constantly exposed to shell and rifle fire and continued bombardment.

In the worst of these times I have never yet failed to enjoy perfect poise and harmony, and to realize in great measure something of that peace "which passeth all understanding." This I have accomplished through having learned in Christian Science the truth of the psalmist's words, "Power belongeth unto God," also Mrs. Eddy's statement that "to acknowledge any other power is to dishonor God" (Science and Health, p. 228). When my need for peace and harmony has been greatest, I have turned at once in thought to God, divine Principle, and thereby entered through silent prayer and communion with Spirit into "the secret place of the most High."

Thus abiding under the almighty power of God, Life, Love, and Truth, I have been able thoroughly to demonstrate that neither strife nor turmoil can enter that secret place. This has indeed been to me a wonderful blessing. In my daily exercise of knowing the truth I have received never failing help

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from the ninety-first psalm and from our beloved Leader's exhortation commencing: "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited" (The First Church of Christ, Scientist, and Miscellany, p. 210). "Good thoughts" have indeed shielded me "from the attacks of error of every sort," and all my men, upon whom my thoughts continually rest in these times and places, have been benefited thereby.

Though constantly in the midst of strife (seemingly), I was able to read the Lesson-Sermon daily. I had also continually with me Science and Health, and received the *Journal* and other literature, all of which I was able to enjoy when back in rest billets behind "the lines." For all these privileges I am most deeply grateful. Fear has been entirely banished from my consciousness, and naught remains but an ever abiding peace, for I have learned of the omnipotence, omnipresence, and omniscience of God,—and what is more, have been able to demonstrate them in actual experience.

I look forward to the day when I can express in public speech that which I now do in writing,—namely, my deep thankfulness to Almighty God for His loving protection and care, and my gratitude to Mrs. Eddy for her discovery of the truth which makes us free from the bondage of fear, disease, sin, and death.

Lieut. F. H. Howard Buchanan, Norwich, England.

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In 1905, after suffering intensely for three weeks, I was persuaded by my brother to try Christian Science, and was healed in one treatment of what two doctors had pronounced quinsy. One of the tonsils was said to be so badly diseased that it would have to be removed or I would always suffer with my throat; but I have never had any return of the trouble, and did not have the tonsil removed. I have also been healed of severe headaches, bad colds, heart trouble, and many other ailments.

I am grateful for every thought, word, and deed that has helped me to an understanding of the truth as it is taught in our text-book, "Science and Health with Key to the Scriptures;" and ever grateful to Mrs. Eddy, who so wisely provided for us our literature, which is a constant help.

Annie L. Casey, Denver, Col.

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I was brought up in the Jewish faith, but had no definite concept of God and His creation until it was revealed to me in Christian Science. With this new understanding all traditional prejudices, all ritualistic customs, all man-made theories were eliminated; yet all that is true in the Old Testament was preserved to me, as well as the one God, the God of Abraham, although my concept of Him has been changed from a God to be feared to a God who is Love.

Nineteen hundred years ago Jesus preached the truth to the Jews as Christian Science is doing today. In John's gospel we read: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." For the past five years I have proved that this true understanding of God does free one from all manner of discord. I was able to apply it when my son, four and a half years old, playfully applied some potash to his face and burned it severely. I was not at home at the time, but telephoned shortly afterward and was told about it. With a proper realization of the truth as we are taught in Christian Science, I continued what I was doing, knowing that as a child of God he was governed by spiritual law, and that there are no accidents in divine Mind. On my arrival home, several hours later, the child came running to the door and greeted me with the joyous exclamation, "It doesn't hurt a bit." In two days all signs of the burn and a swelling of the mouth were gone, leaving no blemish.

To say I am thankful to God is to express my feelings very mildly.—Hulda B. Abrahams, New York, N. Y.

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The beautiful prophecy of Isaiah, "A little child shall lead them," was brought to my thought very forcefully a few days ago when my daughter interrupted the reading of our Lesson-Sermon to ask: "Mother, why don't you write of my wonderful healing, so that other little children will hear about it?" In gratitude too deep for adequate expression I am therefore sending this testimony, hoping that other mothers who are perhaps facing discouragement, as I was, may read it and turn trustingly to the truth, whose healing waters flow freely for all.

From infancy my little girl suffered with most unusual attacks of illness, which left her weak and frail. By the time she had reached her fifth year these attacks became so frequent and, because of the high temperature and the delirium which accompanied them, so alarming, that we tried one doctor after another, but without apparent relief. Just after her sixth birthday a much interested physician assured us that the child was a victim of a certain form of poisoning and that we could not look for a cessation of the attacks of illness, which always came very suddenly. In despair we took her to a noted specialist, who examined her most carefully and then told us that she was suffering from acute kidney disease. Naturally we carried out every direction in regard to medicine and diet, but before long a most alarming illness left us without a shred of hope.

It was at this time that I began to listen to a dear friend who had long been trying to offer me Christian Science. Through the dark clouds of fear that struck terror to my heart, the rays of Truth came like a burst of light. Every material means tried had failed, doctor after doctor had contradicted his predecessor, so in my hour of need I turned with a weary hope to God. The trouble was conquered almost at once through the wise and loving guidance of a Christian Science practitioner. That was over two years ago. In the time that I have been studying Christian Science we have never thought of resorting to medicine, although minor ailments have tried to tempt us frequently. Today our little girl is rosy and well and happy, reminding us hourly that there is no power but God, good, and no reality in evil. Where at one time despair sat heavy on my heart, I now know no fear, for, as Mrs. Eddy lovingly assures us (Science and Health, p. 494), "divine Love always has met and always will meet every human need."

For this perfect healing of our daughter, for the many healings that have come to us, for the blessed peace and the new understanding of God we are daily gaining, I am most deeply grateful. With a full, humble heart I pray so to live Christian Science in my daily life that others, through me, may be lifted from despair into the radiant light "of his coming."—Eleanor G. R. Young, Philadelphia, Pa.

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About eleven years ago my wife was informed by our family physician that troubles from which she suffered were caused by an internal growth. For some time she had been subject to increasing physical ailments, and finally an operation was declared necessary. Both of us had repeatedly observed cases where operations, although pronounced brilliantly successful, had to be repeated, and for one cause or another left behind them a lifetime of invalidism, so we were much disheartened at this outlook.

Then my wife hesitatingly mentioned the healing of one of her friends through Christian Science, and asked my opinion as to the wisdom of trying the same means. I replied that I could see no harm in doing so, though I had no faith in the system or in any good results from it; but she said she would make no such trial unless I would join her in a serious attempt to follow the practitioner's directions, and this I finally promised to do. Treatment was asked for, and within a few weeks her healing was complete. The most pronounced evidence of the presence of the growth existed before that time, but has since then entirely disappeared.

It was only natural that I should take up the study of Science and Health with an altered feeling after this experience. When I came to read it without prejudice I was at once impressed with the beauty and logic of its teachings. Lingering causes of doubt concerning my Christian faith have been resolved and explained by this "Key to the Scriptures." This Science of Christianity does what my old church through all the years has nobly but vainly attempted, —to show that the spiritual is actually supreme over the material, and that it can meet all our human needs.

Since that first healing we have required no other remedies to preserve our own health and that of our three active boys, and it gives us the greatest pleasure always to testify to the constant joy and aid which we have derived from the interpretation of God, Life, which we have found in Christian Science.—Henry R. Corbett, Kenilworth, Ill.

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I have unbounded gratitude for Christian Science, and know that it heals physically, mentally, and morally, having witnessed and experienced many proofs of God's healing power. I have been cured of stomach trouble, extreme nervousness, sleeplessness, and colds, and on several occasions headache, burns, and other ills have been instantaneously overcome.

In the overcoming step by step of many forms of fear I have even greater cause for gratitude. From childhood I had been haunted by an almost constant sense of apprehension. I was never quite free from a depressing dread of the future, anxiety for loved ones, and foreboding fancies,—all based upon a doubt of God's goodness and allness. Being unusually sensitive and shy, I either feared or disliked a great many people, and when circumstances forced me into almost continual contact with an unsympathetic world I was filled with dread. Away from home, a stranger in a great city, weakened by illness and heartsick with fear, I learned in a crucial moment that God was my salvation, and was literally delivered from my distresses through an awakened perception of God's immanence and power. Later I learned the scientific reason for this experience in the study of Science and Health together with the Bible, which had previously been uninteresting and unprofitable to me. In these books I am learning that there is nothing to fear in all God's universe; that tomorrow holds no danger and the yesterdays no regret. The terrors of limitation and lack are gone, and in their stead is a calm certainty of God's abundant good in every direction. Hate and fear of others have been overcome on the basis of one Mind which knows only love.

The intimate relationship between thought and human activity was illustrated with special force on one occasion. I had been cherishing a feeling of injury toward another, and it was rankling during the process of painting a picture. My work was unsatisfactory, below my usual standard. I tried hard for better results but without success; the desired beauty and freshness of color were absent. Then I began to apply my knowledge of Christian Science, and it was revealed to me how dark and unlovely my thoughts had been. Self-righteousness and self-pity had been coloring my consciousness and the picture had symbolized their nature. I changed my thinking, illumined my heart with loving compassion for the one whom I had been seeing as enemy, and as I painted in this spirit I gained a better picture and a better friend through the exalting influence of Love; and best of all, a better understanding of the meaning of Christian Science.

I have found that gratitude is a great healing agency. Ofttimes when the way seemed very dark, the opening of my heart in gratitude has been the only avenue through which light could enter. I am grateful beyond measure for Mrs. Eddy's revelation to us of these wonderful truths.

Kathryn Leone Wood, Kalamazoo, Mich.

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[Translated from the German]

If we are ready to subordinate the human will to the divine, our healing in Christian Science may be instantaneous. This was experienced about three years ago, when to sense I became very ill. I had violent pains in the chest and back, also a severe cough, attended by general exhaustion; in short, all the symptoms of an attack of lung trouble.

I earnestly endeavored to deny sense-testimony and relied on the power of omnipotent and omnipresent good. As I failed to experience any improvement, but had to lie down on account of the pain, the thought came that I should ask for help. Just at that time something occupied my thought with regard to which I could not see my way clearly, but there was the belief that I must persistently oppose or evade the question. This course, however, was not attended by peace and calm. While lying still, with the sincere desire to do the right thing in this matter, it became clear to me that nothing could be accomplished through my own will; on the other hand, it was evident there was nothing to fear if I remained conscious of the one source from which cometh good only, and that from this source would be forthcoming the strength needed to do right. On arising at noon I realized that I was entirely free from pain. I felt well and strong and needed no further help. This was three years ago, and the symptoms have not manifested themselves again.

This experience has shown me very plainly how Truth uncovers error before casting it out, and that when we have seen the error and are willing to relinquish it, we get rid of the discordant manifestation. I am very grateful for this lesson and thank God that Christian Science has come into my life. I also lovingly remember Mrs. Eddy, whose labors have made it possible for us to work out our salvation.

Johanna Hanke, Neukölln-Berlin, Germany.

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I was an invalid from birth and suffered dreadfully from organic heart disease. In my last sickness I was confined to bed for eight months, although all was done for me through material means that a loving husband and fond parents could do. We had five physicians, but at last they said I was dying, and it was published in the paper that they did not think I could last the day out. Then a friend who was a Christian

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Scientist came to me and said I could be healed through Christian Science treatment. I consented to try it for a week, saying that if there was no improvement I would go back to the doctors (I did not know they had said I could not live). In three days I was able to go to the dining room and eat dinner with the family. For three months I had been kept alive on malted food and had slept two hours out of the twenty-four under the influence of an opiate, but the Christ, Truth, the spirit of Life and Love, opened the prison doors and set me free.

That was twenty years ago; today I am a strong, well woman, absolutely healed through Christian Science, and able to demonstrate for myself and others this blessed truth. I am deeply grateful for what Christian Science has done for me; and whether in sunshine or in shadow I will have no fear, for God is able to guide me safely into the harbor where the storms of life's raging sea cannot harm me. I thank God that this wonderful truth has come into my life, and am so glad I am living in this age when it was given to the world by our beloved Leader, Mrs. Eddy.

VIRGINIA DAVIS, Spokane, Wash.

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Several years ago I began the study of Christian Science because I had no faith in medical science as a curative agent for nervous breakdown. Sleeplessness and headaches soon disappeared, but other phases of the trouble did not leave until I began to apply my understanding of the truth. Spiritual thinking soon replaced in consciousness the false beliefs in sickness, and then I found myself entirely free and well. Since that time I have had many healings, often instantaneous. The suffering caused by a fall down a flight of steps quickly disappeared when I knew that God is my life. While on a trip Christian Science was a constant preventive of sickness, weariness, and fear. Recently I have had a wonderful healing of heart and stomach trouble.

Although I am very grateful for the physical healing, the greatest blessing Christian Science has given me is the spiritual understanding of the Bible as explained in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The daily study of these books in connection with our Lesson-Sermons is indeed "a lamp unto my feet, and a light unto my path." I am striving to show my gratitude for all these benefits by putting the truth into practice as Mrs. Eddy admonishes us on page 174 of Science and Health: "Truth is revealed. It needs only to be practised."

MARY E. HEIZER, Norwood, Ohio.

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[Written for the *Sentinel*]

Largess

MARION CRAMPTON JONES

To loose the bands of wickedness, that bow
The pilgrim, heavy eyed, nigh to the ground,
Until he clings to shackles as his heritage,
And knows not where Truth's shining towers are found—
What greater gift!

The heavy burdens to undo, the load
The pilgrim bears—to lift him to his feet;
To point the untrammeled way that knows no grievous care,
Where Truth's towers gleam afar, and day is sweet—
What greater gift!

To let the oppressed go free from pain, disease;
The pilgrim's eyes, to Truth's bright towers upturned,
Reflect their glow. His journey's goal is certainty,
Dearer than ease from pain, for which he yearned—
What greater gift!

From Our Exchanges

[Pacific Christian Advocate]

When Peter and John, plain and simple men, stood before the Sanhedrin, learned and grave, they were not fearful, or cowed, or moved to apology: they were mighty men. They were not such by birth or training. . . . "Peter, filled with the Holy Ghost, said unto them." It was not the denying Peter, the man trembling and afraid; it was a man so filled with a new devotion that fear and untruth were crowded from his being. It was the tender and affectionate John, now endowed with a passion for one so absolutely complete that he too had but the single fear that he might not love enough. They were filled with God, and henceforth were to be naught but the exponents of the divine. Need we wonder that God is bold for His truth? Need we wonder that a man should be bold who is wholly filled with God?

Why are we not bold today? Because we have given to God only a fragmentary possession of ourselves. We have many sides; one touches God. We have many thoughts; some touch God. We have many actions; a few are guided by God.

[The Universalist Leader]

Living up to it, is what all of our professions must come to. We may have the very best form of Christian faith in existence, a faith clearly supported by intelligence and acceptable to our feelings, but it will be of little use unless we live up to it. If we did, if all the Christians in the world today would just live up to the faith they hold, even though it be imperfect, the kingdom of heaven would be at hand. We are preaching the noblest program of life, but with too much abstraction. As some one says: "If our sermons were fully backed up by our lives, how much more powerful and effective they would be! If the average church member would only live up to the religion of Christ which he professes, in his daily intercourse and dealings with his neighbors, how catching Christianity would become! Men would say, The religion that can drive selfishness, and narrowness, and all uncleanness out of a man's life like that, and make him kind and helpful as a neighbor and citizen, is worth having."

[The Christian Intelligencer]

The way of the world is competitive and selective. But in the Christian life the democracy of character puts the highest prizes within the reach of the lowliest. Each individual soul enters into personal relationship with God, and his life is energized for glorious conquests. What is promised to all is promised to each. The humblest may be exalted, if he will but walk in the way of the cross. It is an inspiration to reflect that in the realm of character and spiritual life we are all lured without distinction to press on for "the prize of the upward calling of God in Christ Jesus."

[The Continent]

As a matter of reason and experience, there is no hope of adjusting the social world to the will of God except as individual souls are by their own choice adjusted to His will. And the very process of social regeneration which agitators talk of is only to be accomplished by convincing individual men of the wrong involved in the abuses they support, and persuading them through repentance to change to nobler courses. So far, then, from surrendering to those who proclaim incompatible the social and the evangelistic interpretations of Christianity, it is the urgent business of the church to unite the two and complete each with the mutual enrichment of the other.

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Instead, therefore, of a church tending—it has tended of late years—to cleave in two sections, representing on the one hand the social interest and on the other the evangelistic interest, statesmanship and common sense alike demand the unified advance of the whole church along the line of social Christianity ratified and made potent by evangelistic Christianity—a power competent to renovate the world by renovating the men in it, and to purify all the world's actions and relationships by purifying the innermost purposes of the human actors in its age long drama.

[*The Sunday School Times*]

Sharp opposition opens up blessings to many a man. An easy time has kept him weak and impoverished; trouble and persecution lead him out into strength and riches. "We have an altogether too easy time of it," says one of the lesson writers in *The Sunday School Times*, referring to Christians of today; "perhaps if we had more opposition, we should have more zeal." It is true. But do we realize that if we Christians had more zeal, we should have more opposition? The fact that we have little or no opposition from the Christ-rejecting world about us is our shame, and testifies eloquently to our failure. "Because ye are not of the world," said Jesus to his disciples, "therefore the world hateth you." If the world does not hate Christians, it is simply because Christians are, in many vital matters, of the world,—the Christian's life shows no such marked difference from that of worldly persons that it exasperates or condemns them. But the moment any Christian accepts the duty of living according to the teachings of Christ to the uttermost, empowered to do this by receiving Christ to the uttermost as the fulness of his life, then the opposition and the persecution begin—promptly and hard. Dare we put it to the test?

[*The Living Church*]

The command to "serve the Lord with gladness" does not stand alone in Holy Writ. Those who deemed smiles and laughter sinful, the people who "always sigh in naming God," certainly found no warrant for such ideas in the Scriptures. In the Old Testament and the New, sadness and sighing are always mentioned as caused by sin. Once the real, repentant sorrow for misdoing was felt and the assurance of divine forgiveness received, there was room only for joy and thanksgiving. Over and over again the righteous—those who truly serve God to the best of their ability—are exhorted to rejoice and be glad.

[Samuel Zane Batten, D.D., in *The Biblical World*]

If one were asked to name one of the greatest needs of our time, he would say that it is a true and Christian conception of the kingdom of God. We must reconceive Christ's great conception and must make it central in our thought and effort; then we must have a theology that is construed in the categories of the kingdom of God and its coming that shall interpret life and sin and salvation in terms of the kingdom, and shall show how man can serve the kingdom and its uses.

[*The Christian*]

Mr. J. H. Oldham, in his recent volume, "The World and the Gospel," says: "The church has been too much inclined to stand on the defensive. There is indeed an apologetic task of the first magnitude to be undertaken in working out the far reaching implications of the Christian faith. . . . But Christianity is not primarily a philosophy. It is a gospel for those who are simple and childlike in heart. The one indispensable argument is that it should be exhibited as it really is."

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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



From the Editor

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

From the Publishing Society

A new catalogue of selected Bibles is now being printed by the Publishing Society and will be mailed to Christian Science organizations listed in the *Journal* early in January.

Owing to the increased cost of labor and materials the Oxford Press of England has twice found it necessary to advance the prices of Bibles to the Publishing Society during the past year. The Publishing Society now finds it necessary to make a corresponding change in its prices to the field, announcement of which will appear in the forthcoming catalogue.

The cost of manufacturing Bible Cases and *Quarterly* Covers has also increased, and the new catalogue will give the change in prices for these articles.



From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $5; six months $2.50. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents, three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Bound Volumes in cloth $2.75 each; half calf or half morocco $3.50 each. Write for list of volumes in stock.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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

CHRISTIAN SCIENCE HEALING VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

"THE SONS OF GOD." By COL. WILLIAM E. FELL, C.S.B.

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

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

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

CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

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

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

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture. Also printed in modern Greek, Russian, Norwegian and Italian.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: THE EXPLANATION OF THE IDEAL MAN. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: ITS DISCOVERY AND DEVELOPMENT. By WILLIAM D. MCCRACKAN, M.A. Also printed in German and Norwegian.

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THE LAW OF KINDNESS. LAW AND WORK.

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CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Printed in French and Swedish.

PRICE, POSTPAID: Single copy 5 cents; twelve copies to one address 55 cents; fifty copies $2; one hundred copies $3.50. Orders for above pamphlets may be assorted as desired.

For table of English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

A Catalogue of Selected Bibles will be furnished upon application, and quantity rates on other items specified below will be found in the current catalogue in *The Christian Science Journal*.

BIBLES. 01483 x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.75.

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

Vol. XIX No. 22

Boston, January 27, 1917

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Christian Science Sentinel

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Items of Interest

Lord Carmichael, soon to retire as Governor of Bengal, India, was presented with a farewell address recently by the municipal body of Darjeeling, the beautiful hill station to which official Bengal is accustomed to retire between March and November. In the course of his reply he made the following notable admission: "I am afraid I cannot agree with those who profess to think more work is done in the hills than in the plains. In Bengal, at any rate, that is certainly not the case. . . . I know that if I had been in the plains I could have done more work. I know too that many of my friends, especially of those who seem to me to work hardest, think the same thing, and I cannot see why we should not say so."

This system, notwithstanding repeated protests against its extravagance, has now continued for some fifty years. So far, attempts to bring about a reform have been fruitless. In a country like India, where there is no public opinion, the severest criticism has not the effect which it has in European countries, and the strength of vested interests grows with the years.

A bulletin sent out by the Chamber of Commerce of the United States, treating of irrigation, says: "The committee [appointed by this chamber] is of the opinion that the most far reaching, scientific, and comprehensive method of irrigation is that undertaken by the Federal Government under the authority of the reclamation act of 1902. The Salt River project near Phoenix, Ariz., may be taken as typical of these enterprises. The lands under irrigation have an annual rainfall of from three to ten inches, but the sources of the Salt and Verde Rivers are in the surrounding high altitudes where the precipitation ranges from ten to twenty inches.

"As a consequence of this great engineering accomplishment the former desert valley of the Salt River has become a local agricultural center, producing all manner of fruit and garden truck, as well as the great agricultural staples, and especially long fiber Egyptian cotton, for the latter is being cultivated under climate and soil conditions similar to those prevailing in the valley of the Nile. The stored waters in these dams are used to develop electric power, which is sold to the surrounding country for commercial and industrial purposes. In 1915 the total value of the agricultural products on the land irrigated by this project was $3,700,000. Recently there was completed an even larger dam at Elephant Butte, near Engle, N. Mex. It impounds the flood waters of the Rio Grande and has greater storage capacity than the great Assuan Dam on the Nile. The actual application of water to the land is usually done by means of main canals or ditches, which convey the principal source of supply to the growing crops through smaller lateral ditches. In some cases the land is completely flooded; in others the water is distributed by means of furrows."

Eleven years ago consumers of electricity in Winnipeg, Manitoba, were paying at a scale of rates that netted from twelve to fifteen cents a kilowatt hour. At the present time this service is being supplied at a scale that nets from three cents to half a cent. This reduction represents the difference between a steam generated service supplied by a private company and that supplied by a municipal hydro-electric generating plant. The municipal system consists of a hydro-generating plant located at a point on the Winnipeg River seventy-eight miles from the city, transmission lines into the city to a terminal and transforming station, a feeder system to substations, and a distributing system from substations to consumers throughout the city. The generating plant has a capacity of 50,000 horse-power, of which 30,000 is in active service. Preparation has been made also for a further expansion up to 100,000 horse-power. The capital expenditure on the whole system to date has been about seven million five hundred thousand dollars.

The Los Angeles Chamber of Commerce, the southern California branches of the Native Sons of the Golden West, the California Art Club, and other organizations, are uniting in an effort to move the eastern boundary of the Yosemite National Park six miles farther to the east, in order to bring within the borders of the park Silver Lake Falls on Rush Creek. The action is taken with a view to preserving these falls, said to be the most beautiful on the eastern slope of the Sierra Nevadas. The organizations also aim to save the falls of Leeving Creek in the cañon of that name and visible from the Tioga Pass Road leading into the Yosemite. The scenic beauty of both these falls is threatened with destruction as the result of the action of a water power corporation, which has been given permission from the United States Government to dam the streams tributary to these falls for irrigation purposes.

An intracoastal canal, skirting the Pacific coast of Guatemala and extending eighty miles from San José to the Esclaves River, is proposed by a company now in process of formation, which has just been granted a concession by the Guatemalan Government. It is claimed that the canal will afford transportation facilities to a rich and productive region of the republic, now without either rail or water transportation. Sugar, rice, and hides will be the principal tonnage producers.

Officers of the Minnesota Editorial Association, consisting of owners of country newspapers, have laid before state officers a plan for a state owned paper-mill in Minnesota, not only to meet their needs but to become a revenue producer for the commonwealth and provide another outlet for the employment of prison labor. The state now owns large tracts of timber land, including pulpwood, and more acreage which by reforestation could produce pulpwood.

Abandoning hope of overcoming opposition of the navy to pending legislation to relieve California and Wyoming oil land claimants, the Senate lands committee has eliminated the so-called Phelan amendment from the mineral land leasing bill and substituted for it a relief provision suggested by the Interior Department. The department's amendment would provide that claimants on oil lands prior to the withdrawal in 1910, who had entered in good faith into the prosecution of development, shall have preference to leases.

Simplifying and expediting litigation in Federal courts by giving the United States Supreme Court full authority to promulgate a new code of pleading and practice, are the objects of a judicial reform bill favorably reported by the Senate judiciary committee. It has been indorsed by the American Bar Association and forty state bar associations.

Hell Gate bridge, between Wards Island and Astoria, Long Island, N. Y., is nearing completion, and will probably be opened this month. Construction was started in November, 1914, by the New York Connecting Railroad, and the bridge will connect the Pennsylvania and New York, New Haven & Hartford systems. Its completion will open a continuous all rail route from Nova Scotia via New York to the South and West.

Some time ago the city council of Baltimore, Md., passed an ordinance authorizing the condemnation of all property in the area bounded by Holliday, Lexington, and Fayette Streets and the Failsway, to be used as a civic center. The administration hopes to have the improvements necessary for the first unit completed during 1917. The plans for the final unit include a large municipal auditorium on the Failsway side.

In a new phase of the old "Danbury Hatters" case the United States Supreme Court decided that Dietrich E. Lowe, a Danbury, Conn., hat manufacturer, and not the United Hatters' Union, is entitled to the $20,000 of accrued interest on their savings bank deposits attached toward satisfying Lowe's $353,000 judgment secured under the Sherman law for union boycotting in 1903.

An appropriation of $3,000,000 for the purchase of lands under the Weeks forestry act is incorporated in the agriculture appropriation bill reported in the national House of Representatives. Of this sum $2,000,000 will be available for expenditure during the fiscal year 1918. The total sum carried in the bill is $25,694,685.

Secretary McAdoo of the United States Department of the Treasury, has addressed a letter to the governors of all states urging that they recommend to their respective legislatures the enactment of laws to make the bonds of the Farm Loan Banks legal investments for trust funds and savings banks where such laws are necessary.

Although the Chinese paper industry is probably the oldest in the world, the methods used are very crude. Only three mills in the country are equipped to produce paper similar to the imported article. Two of them belong to the Chinese Government, and are situated in the adjacent cities of Hankow and Wuchang, on the Yangtze; the third is at Shanghai.

Of every one hundred dollars' worth of foreign trade of the United States in 1916, fifty-two dollars' worth was transacted in New York City. The foreign trade of the port during the past calendar year was valued at $4,069,000,000, and the customs duties collected amounted to $153,211,989.

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Christian Science Sentinel

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

Vol. XIX January 27, 1917 No. 22

Praising God

ERNEST C. MOSES

MUCH is written in the Bible and much is voiced in religious procedure about praising God. To many students of the Scriptures the act of praise by song or sermon has a very indefinite meaning, because the common interpretation of the word rests on customary usage rather than on its spiritual significance.

To praise means to approve, to eulogize, or even to flatter; and the word may therefore mean an honest recognition of truth and virtue, or it may mean a mode of mesmerism. Praise in the latter sense may mean an attempt to please a person for the purpose of bringing out a statement or action advantageous to personal ambition, or it may be used in an attempt to propitiate God or mortal man. John said that this counterfeit praise was indulged in by the Pharisees, who "loved the praise of men more than the praise of God." In all ages it has been a common sin among mortals to work for the favorable opinion of men rather than to win the praise of God. Such aspirants, Jesus said, "love salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts,"—objects which misguided mortals still seek, because they fancy that in these ways they may receive the praise of men.

Understood in Christian Science, the word praise signifies a sentiment which is the very opposite of the counterfeit sense of the word, and we see this quite clearly when it is applied to God. In the light of this Science, to praise God means to acknowledge His allness and perfection. This recognition confers nothing whatever on the infinite Father and creator of all, but it does elevate the thought of those who praise God with faith and understanding.

Praising God according to the spiritual rule of Christian Science gives man genuine power, and in his ability to reflect divine Love he becomes conscious of an influence which heals and blesses. In "Unity of Good" Mrs. Eddy writes, "An acknowledgment of the perfection of the infinite Unseen confers a power nothing else can" (p. 7). We certainly are far from praising God when we give power to evil; we do praise God when we affirm His allness as infinite good and deny the reality, power, or existence of evil.

In the religious observances of many people, praising God is a mere voicing of words having no spiritual animus and designed to please or propitiate an unseen and unknown deity. In Christian Science, praising God is a humble, sincere realization of His allness, power, and perfection,—a realization of the ever-presence, omnipotence, and all-intelligence of good, and the consequent nothingness of all that is not godlike, that is unlike good. Such an acknowledgment of Truth heals the sick, reforms the sinner, and casts out the beams and the motes of wrong thinking. This genuine praise brings the kingdom of heaven to earth, giving to all people an increasing measure of "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." In this sense man clothed in a constant recognition of divine Love is never cast down or melancholy, but may be said to radiate health and good cheer. Spiritual understanding heals the sick and saves the sinning, and thus glorifies God in bringing out success as the result of every rightly directed endeavor.

This conquest of error by truth is illustrated in the twentieth chapter of II Chronicles, when King Jehoshaphat was besieged by a great army of Ammon, Moab, and mount Seir. Jahaziel addressed the king, saying: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's . . . stand ye still, and see the salvation of the Lord with you." So the king "appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever." It was then stated that his joyful realization of the perfection, power, and presence of God was so complete that the Ammonites and Moabites turned on their allies, the inhabitants of mount Seir, and after annihilating them, they turned on themselves —"every one helped to destroy another." In Christian Science we understand that the real man is never engaged in mortal strife, but that erroneous beliefs—mortal illusions—are self-destroyed when God's children acknowledge Him as ever present and sufficient to protect them.

In Christian Science perfection is an absolute divine reality, and a possible attainment for all. In this respect, as in all others, the Science of Christianity coincides with the Bible, the writers of which from Moses to John were inspired through divine Science by perfect ideals. The Scriptures constantly refer to the perfection of the ways and works of God, and to the possibilities of perfection for those who understand and obey one infinite God. The scientific inference from these statements would be that God Himself is perfect; but only once is it definitely declared in the sacred writings that the creator is perfect—in the rule of truth and possibility which Jesus set before all men for all time: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Uttered by the purest man who ever lived, by the one whose life conformed without one failure to the high ideal, the Master's praise of the Father of all was the praise or realization of perfection, the demonstration of divine Love which healed the sick and the sinner. The praise of Jesus was a constant realization of the tender, compassionate divine Love which gave abundantly life and good cheer to all who would accept these gracious gifts.

This being the truth about praise, should not every follower of the Master be willing to cease from every method of praising God which indulges a meaningless eulogy of Him, and to substitute the loving, humble realization of the perfection and allness of God, and of man in His likeness? If this is done according to the teachings of Christ Jesus and Christian Science, each one of the followers of the Master shall "have praise of God," because his fruits in overcoming sin and sickness will prove that he loves God supremely, and his neighbor as himself. Man receives praise of God only by identifying himself spiritually with God through the demonstration of divine Science, which brings perfection and im-

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mortality to light. A right sense of praise is experienced when the false testimony of corporeal sense is being destroyed by spiritual understanding, bringing out "the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Men, women, and children then become witnesses to the truth and its wonderful healing works, gladly acknowledging that God, divine Love, is All and does all.

✧

Rising Above Popular Opinion

LUCY HAYS REYNOLDS

THERE is in the human heart a secret desire for popular commendation which ofttimes is productive of either a fear or a defiant indifference of what others may say. How often, when about to decide upon an important step, we let ourselves speculate as to what others will think of it, and let our actions be governed by the doubt or fear which naturally follows. Even a worthy aim may be smothered with the cowardly warning, "Look out, or you will have every one talking."

The Master, Mrs. Eddy tells us, "never weakened in his own personal sense of righteousness because of another's wickedness or because of the minifying of his own goodness by another" (Miscellany, p. 227). Then why, if we too are seeking to be governed by the one Mind, should there be any fear on our part of what men may say? Popular opinion is but a will-o'-the-wisp, partial and unstable. It judges according to personal sense, and its praise or censure is generally based upon hearsay or its own misconceptions. If we feel worthy because mortals are thinking well of us, our reputation is built upon sand. Tomorrow they may think otherwise, and then we shall be left in midair with only a vain belief in self-justification to uphold us. To desire popular favor is to desire the favor of mortal mind; and since mortal mind is always wrong, we should neither fear its criticism nor desire its praise. Prestige and name have nothing to do with divine favor.

To let "they say" influence our motives and acts is a dangerous thing. It has made cowards and hypocrites of most people at one time or another. Wisdom has said, "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof." Fear of popular opinion leads to self-consciousness, mental penury, duplicity, and binds us fast with chains of conservatism. So long as we wonder what others are thinking about us, or whether we have behaved in a way that will cause them to speak well of us, we are standing for self rather than for Principle, and are wandering in the maze of personal suggestion, where spiritual vision is beclouded. A look, a word, a gesture, and we interpret it according to our own sensitive fears, jumping to the conclusion that false report has been spread, when it may not have been so at all.

Suppose a lie is told about one and that it goes out into general consciousness: since it is not true, the mental picture outlined in the minds of the believers is wholly a fictitious character and not the one spoken of at all. The truth is towering above the real self. A lie cannot change it. How then can it injure one who loves Truth? A falsehood can no more keep us out of the kingdom of heaven than it can help us into it. Why then fear it? If we are to be concerned at all, it is for those who believe the untruth. Slander and gossip may cause self-love and guilt to tremble, but true worth and high motives never. He who is the world's friend is afraid of "they say," but he who does right is unmoved by either good or evil report. Slander can never injure the character that is governed by Principle. The shadows of idle gossip flee before the white glow of humility. Conscious worth is the healer of slander. Committing our way unto the Lord, He will, as the psalmist declares, "bring forth thy righteousness as the light, and thy judgment as the noonday." A good life is its own defense.

Ofttimes the praise of men is more injurious than their dispraise. Not whether our friends are thinking well or our enemies ill of us, but what God is thinking about us, is the question of vital consequence. Looking to Truth for the answer, we shall behold our spiritual selfhood, which is neither praised nor condemned by the world, for the world knows it not. Can the true idea be touched by personal prattle? No; nor can he who is striving to represent it, so long as he is true to himself.

The carnal mind which called Christ Jesus a blasphemer is just as eager today to misrepresent the spiritual hero. It perverts his nature, reverses his motives, and misrepresents what he says and does. The Master prophesied that the world would hate his followers as it had hated him, and this without cause. Mrs. Eddy's experience illustrated this. Many who neither knew her nor understood what she taught have yet hated her. Did she complain or revile again? These are her words: "To be a great man or woman . . . is to bear with patience the buffetings of envy or malice" (Miscellaneous Writings, p. 228). When all manner of evil is said against him, "falsely, for my sake,"—the Scientist learns to rejoice, with the prophets of old, and thus gains the great reward of peace and harmony as promised in the beatitudes. Earnestly he prays, "Father, forgive them; for they know not what they do."

High above the idle chatter of "they say," that consciousness which seeks the grand facts of its being dwells peacefully in the quiet of meditation. With the light of infinity and eternity resting upon him, the scientific Christian has no time or desire to justify his life's incentives or to counteract popular opinion with personal effort. Instead, he faithfully overcomes sensitiveness with unselfishness, resentment with magnanimity, until "they say," like "the prince of this world," hath nothing in him. So does he march steadfastly onward through good or evil report, proving, as Solomon said, that "the lip of truth shall be established forever: but a lying tongue is but for a moment."

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"Thou art the man"

CAROLINE A. BALY

To all who have accepted Science and Health as the "Key to the Scriptures" and pledged themselves to be loyal followers of the truth therein unveiled, the demand, "Physician, heal thyself," becomes a moral obligation. From the standpoint of mere belief the saving of a brother was considered a holier—if somewhat easier—task than one's own redemption. Precept often took precedence of practice, and religion became, often quite unconsciously, a cloak worn chiefly on Sundays with one's best clothes and largely apart from the counting-house, the factory, or the daily drudgery. Consequently, when that disturbing inward monitor rapped occasionally at our mental door, it was quieted by reference to an erring brother; a telling indictment from an "eloquent discourse" would be unctuously applied to brother So-and-so, and mentally bottled and labeled for his redemption at the earliest opportunity.

That to purify our own thought is the surest way to help our brother was not recognized, so intent is mortal mind upon exposing the mote in another's eye, seen—as we soon learn in Christian Science—through a vision blurred by the

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beam in our own. It is significant that the "mote" is a mere speck, the "beam" a sizeable bit of wood, so ready is the carnal mind, blind to its own larger delinquency, to exaggerate another's weakness. That persistent "Thou art the man" is so comfortably silenced by a righteous concern on our part regarding a brother, while possibly some good sister is with similar urbanity allotting that same human frailty to us.

When, however, after careful and prayerful study, we begin to realize the responsibility we assume in adopting Christian Science as the way to eternal life, we also realize that a drastic readjustment of "mine" and "thine" becomes imperative. Standing always before the jealous and merciless tribunal of mortal judgment, how incumbent it becomes for us to keep upon our mental threshold the watchful sentinels of vigilance, prayer, and humility. The critical element in human nature is ever on the alert; thus we need to utilize unceasingly the preventive power of this revealed truth, if we would avoid the forcible retort of Nathan to David when the latter so glibly pronounced judgment upon a supposedly defaulting neighbor. We need to see ourselves in the same light as we see others. The serpent, mortal mind, is cunning and tireless in laying snares for the self-righteous, the weary, or the discouraged.

The responsibility of Christian Scientists is clearly stated on page 148 of "The First Church of Christ, Scientist, and Miscellany," where our Leader says: "Faithfully and more than ever persistently, you are now, through the providence of God, called to do your part wisely and to let your faith be known by your works. All that we ask of any people is to judge our doctrine by its fruits." These fruits are not limited to the physical healing; and when malice, lust, appetite, envy, hate, are cast out by love, purity, forbearance, meekness, patience, then indeed may our doctrine be judged by its fruits and the harvest be in sight.

The modern Thomas demands tangible proof, and justly so, for faith without works is as dead today as in the time of the apostle James. That these proofs are sometimes rejected in no way lessens our responsibility, for if there were skeptics in Jesus' time, how much more today when our demonstrations are comparatively small. And why are they so sparse? The answer is given on page 3 of Science and Health, where Mrs. Eddy says, "To understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire." This high ultimate may not be attained by us today, but we are assuredly capable of attaining greater heights than those with which we are at present content. In following carefully the ministry of Jesus, we cannot fail to note how undeviatingly he traversed the straight and narrow path of spiritual ascension, from the day when at Jerusalem he stayed back to hear and question the wise men, up to that day—so big with blessings to all mankind—when he walked in serene confidence to give, in the crucifixion of the flesh, that final and transcendent proof of his loving obedience to the law of Spirit.

Students often miss the mark by scattering their fire. They lose sight of the ultimate amid a labyrinth of objectives, aspiring to build churches before having firmly laid the foundation of that inner temple of Love which must precede every material structure and in which alone we can worship "in spirit and in truth." Jesus' desire was to return intact those who had been entrusted to him of the Father. He spoke little, and the majesty of his silence was fully exemplified in the irrefutable and manifold witnesses of his works, as ours will assuredly be when we, like him, are obedient even unto death. This absolute consecration means much truly, but "unto whomsoever much is given, of him shall be much required." The cross is at this juncture the only pathway to the crown, and our wide responsibility lies in the worth of that which has been entrusted to us. Still we have the joy of knowing that when the uttermost farthing has been paid into the eternal treasury, there will be poured out a blessing so great that, as the promise reads, "there shall not be room enough to receive it."

Let us then watch, work, and wait so patiently, and seek Truth so righteously, that in the fulness of time our Leader too may say of her followers, "Of them which thou gavest me have I lost none." Could there be greater joy for us than to bear witness for that pure, selfless consecration of thought, word, and deed which was so radiantly exemplified in the life of this nineteenth century follower of Christ, Truth, and revealed to this age through her untiring devotion to omnipotent good, infinite Love?

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Mortal Dream

MAUD MACRAE

WHEN I first read the text-book, the statement that "mortal existence is a dream of pain and pleasure in matter, . . . like the dream we have in sleep" (Science and Health, p. 188), seemed difficult to grasp. Nevertheless, as I gained a clearer understanding of Christian Science the truth of this statement dawned upon my consciousness, and I realized that unless we are fully awake to this fact, and know that God made man in His image and likeness,—of like kind or like nature, spiritual and not material,—our progress heavenward will be retarded.

One of the definitions for dream is "to think idly," and the definitions for sleep are "to think thoughtlessly . . . to rest in the grave." When one accepts the belief that he lives in his body and is controlled by it, is he not resting in the grave of material beliefs, resting in the thoughtless acceptance of that which has no foundation in fact? Is he not believing in the incongruous theory that both good and evil dwell together, and that if there be a preponderance of power at all, it is on the side of matter and evil? St. Paul's clarion call, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," must arouse the slumbering senses, and should be sufficient to turn us from thinking idly and resting in the grave of material sense to a right rule of thinking and consequent acting that will effectually keep us from dreaming, or thinking thoughtlessly, whether we are asleep or awake.

Right thinking is always harmonious, alert, always expressing the presence and power of good. It is the reflection of the one Mind, "a divine influence ever present in human consciousness" (Science and Health, Pref., p. xi), and is always responsive when called upon, whether the senses say we are asleep or awake. To illustrate: One night I dreamed that I entered a motor car driven by an inexperienced chauffeur, and my first thought upon entering seemed to be one of fear, which was checked until we came to a steep hill, when it returned with redoubled force, for I seemed to feel certain that under the control of a novice the car would not ascend such a precipitous slope. However, the car climbed the hill quickly and smoothly until we neared the summit, when it first showed signs of stopping, then apparently began to run backward. I seemed to become terrified, feeling sure we would be thrown over the embankment.

Christian Scientists know by experience that Truth can come to them in a night as well as in a day dream, and so it was in this case; for at this point in the dream Truth came as a spiritual influence, penetrating the cloud of my evil thinking and showing me clearly the ever-presence and

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power of God to save from all harm, assuring me that no accident could really happen to any of His children, for they are safe in His loving care. Immediately conditions changed in the dream; instead of continuing to go backward, the car went forward, and in a moment or two we were safe on level ground at the top of the hill. I then awakened to the knowledge that I had been dreaming, and consequently had not been in danger at all.

So it is always; in reality we are never the victims of chance or change, for "we live, and move, and have our being" in God, good, and this fact understood and realized is an ever present protection from the evils of the day dreams as well as the night ones. As one can readily see, the seeming change in the direction of the car was not due to the regulation of a lever, but to the overcoming of a sense of fear and accident by the understanding of the protecting presence and power of God. To the dream sense the car was a solid material fact, as were also the other objects, yet the most pronounced materialist must acknowledge their unreal nature.

Why then does it seem so difficult to recognize all beliefs of life in matter as dreams, or mental illusions, which can be corrected through right or godlike thinking and living? Simply because human sense is always at enmity with Truth, and is ever trying to keep mortals from accepting the statements of the Bible as elucidated in "Science and Health with Key to the Scriptures" by Mrs. Eddy. False belief endeavors in every way imaginable to prevent us from turning unreservedly, as little children, to God, the one Mind, and in humility saying and realizing, "Not my will, but thine, be done." There need be no fear attached to this prayer, for God's will is always good; it is the human will which so often brings disaster and trouble. Therefore let us resist the temptation to believe that life in matter is anything but a mortal dream from which Truth can and will awaken us.

Ability versus Distrust

PEARLE M. WARREN

So long as we believe that some one else can do things a little better than we can, we shall not be able to get very far along the road to perfection in any line of work. We all have aspirations to do that which is worth while and to do it well; but many of us listen to the low depressing prelude, "This is not for you." The moment we yield to this personal sense, we have allowed discouragement, self-pity, or resignation to evil to enter our consciousness; in other words, we have accepted the thought of inability or distrust of God, which is the greatest barrier to human progress.

Now on page 233 of Science and Health Mrs. Eddy writes, "Progress is the law of God, whose law demands of us only what we can certainly fulfil." And again on page 260 we read: "Science reveals the possibility of achieving all good, and sets mortals at work to discover what God has already done; but distrust of one's ability to gain the goodness desired and to bring out better and higher results, often hampers the trial of one's wings and ensures failure at the outset." We must awaken to the fact that because some one else has attained desired results, this very fact is proof positive that we also can attain, because God is "no respecter of persons."

It is plain that to arrive at any desired result necessitates at least one very important step, namely, that of beginning. We must learn to walk before we can run; we must learn to climb before we can reach the heights, and this we can accomplish only through persistent effort. We cannot afford to trust our welfare entirely to others; we must work out our own salvation, remembering that God works with us. It is also well to remember that we are all confronted with much the same obstacles on the upward road, but that though each day presents its duties, we have the right to know that we also have the ability to perform these duties. This sense of individual ability is brought out in the following lines of Henry van Dyke:—

> This is my work; my blessing not my doom.
> Of all who live I am the one by whom
> This work can best be done in the right way.

We see that there is no one in the world so well fitted to do our work as we are, and we should remember that our work as well as our ability comes to us from God.

Most of us are able to do well what we really enjoy doing. This would seem to necessitate the frequent affirmation of our desire to work, and this desire to be of service would form "a low sweet prelude" in our song of life; then would come the interlude,—the enjoyment of work,—and the postlude of genuine success and full fruition of our endeavors would be sure to follow. We can learn to know that distrust has no place in the consciousness of the real man, for in the practice of Christian Science this false belief is displaced by the recognition of man's ability to do all things through the understanding of divine power.

Straight Lines and Plumb Lines

EDWARD A. STRONG

In all time the plumb line has been used as the symbol of rectitude, uprightness, and spiritual understanding. We read in the book of Amos, "Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more." This prophecy foretells the coming of the final revelation and unfoldment of the spiritual relationship and inseparable connection which exists between God and man, of "perfect Principle and idea,—perfect God and perfect man" (Science and Health, p. 259). This has now come to all of God's children, to remain forever and never again to be lost or to be obscured,—the Comforter which was to make manifest the Christ, Truth, as taught in Christian Science.

A straight line is never less than a straight line. What is spoken of as its movement is always straight forward, never deviating or turning to the right or to the left, but proceeding in an unvarying direction to the point of its ultimate destination. A straight line may be wholly mental and not dependent upon or limited by its material representation, and although some material object may seem to interfere with or to intercept its action, still nothing can prevent its operation, which is always in a straight line. Thus it is with the spiritual consciousness which is the realization of the true relation of God and man; though it may seem for a time that the material senses are obliterating the spiritual understanding, still through the Principle of its unvarying activity it is always and continually operative.

The plumb line is constantly pointing upward in agreement with a perfect perpendicular and never varies to one side or the other, for should it deviate in the least from the perpendicular, it would at once cease to be a plumb line. So spiritual understanding always points upward and always reflects and is coincident with the one perfect Principle. As the plumb line indicates and is always parallel to the exact perpendicular, and is not in any way dependent upon any material representation to make it a plumb line, but solely on its agreement with the perpendicular, which is always perfectly plumb, so the real man, the reflection of infinite Mind, apart from any mortal sense of man, is and always has been in perfect accord with his divine Principle, God.

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The perfect perpendicular has always and eternally existed and is indicated only by the plumb line. The spiritual real man has always existed in infinite Mind, the reflection and manifestation of His likeness, and expresses all the perfection of his infinite creator. The realization of this grand truth brings out harmony and answers the question as to what mankind shall do to be rid of sickness and sorrow.

Mrs. Eddy's discovery proves that as mankind begins to realize and to put into practice the understanding of the harmony which exists between God and man, there comes a consciousness of freedom from the ills to which flesh is heir. The sense of separation from God being thus destroyed, discord and disease give place to the manifestation of peace, health, and happiness. As the builder in raising his building in accord with the plumb line brings out the expression of stability and beauty in outline and form, so mortal man in regulating his life in accord with perfect Principle also brings out the expression of harmony, beauty, and prosperity.

God has in our day set a plumb line in the midst of His people, and through Christian Science is revealing the unity which exists between man and his eternal Principle, Love. In our day the sick are healed, the sinning reformed, and the kingdom of God is being manifested on earth.

Literature Distribution

C. A. CARR

WHILE traveling recently by steamer from Calcutta to Colombo, it was brought home to me very forcibly how far reaching is the work of the Christian Science literature distribution committees. One day, during a conversation with the ship's surgeon, he offered me a *Journal* and half a dozen pamphlets which he said had been handed to him when the steamer was last in Boston. He informed me that two or three members of the ship's crew had received Christian Science literature and that it had been read and appreciated.

I was able to pass on this literature to others before leaving the ship, and it is good to know on such occasions that the truth as presented in the Christian Science periodicals and pamphlets may be the means of bringing nearer to the readers the realization of the kingdom of heaven here and now. In any case, the literature thus distributed undoubtedly tends to acquaint those in the desert of human beliefs with what Christian Science is and does, and at the same time helps to break down the prejudice of ignorance on the subject. To know that a constant stream of the authorized periodicals is being systematically disseminated throughout the world by devoted workers in the cause, and not only so but that every piece of literature thus sent out breathes the omnipotence of the Word that is again preaching the unadulterated gospel to all who have ears to hear, indeed fills one with gratitude for our Leader's far-sightedness, since it reaches high and low, rich and poor alike.

When one realizes with Isaiah the force of this statement: "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," one may appreciate in a degree what a wonderful missionary work the various literature distribution committees are doing. In addition to the committees, however, each individual worker in Christian Science has the privilege of passing on his own copies of the periodicals; and how important a matter it is that each copy should be passed on to do its work, instead of being laid aside, only those may tell who have been led through this means to the "land of Christian Science, where," as our Leader tells us (Science and Health, p. 226), "fetters fall and the rights of man are fully known and acknowledged."

Selected Articles

[From *The Christian Science Monitor*]

The opinion of the United States Supreme Court in the case of Crane against Johnson and others, decided last week, has been filed, and it clears away the somewhat self-conflicting report by which the decision was first announced. It shows that the highest American court squarely held that it was competent for the state of California to recognize a distinction in its legislation between the use of suggestion and the use of prayer.

This was an action brought by P. L. Crane, a chiropracter or drugless practitioner, against the governor, the attorney-general, and a district attorney of California, to enjoin them from enforcing a statute of that state which provides for examining and licensing drugless practitioners as well as physicians and surgeons, but contains this provision: "Nor shall this act be construed so as to discriminate against any particular school of medicine or surgery, or any other treatment, nor to regulate, prohibit, or apply to any kind of treatment by prayer, nor to interfere in any way with the practice of religion." His contention was that this statute is unconstitutional and void because the distinction it makes between prayer and other drugless practices, including his own practice, is arbitrary and does not constitute a reasonable classification of subjects for different statutory provisions. His own practice he described as the use of faith, hope, and the processes of mental suggestion and mental adaptation.

The court in which the action was commenced, the United States District Court for the southern district of California, Judges Ross, Trippitt, and Cushman sitting, denied the plaintiff's application for an interlocutory injunction. Thereupon he took an appeal directly to the Supreme Court by reason of the constitutional question which the case presented. In the court of last resort the opinion was written by Mr. Justice McKenna, who by the way is a Californian, the chief justice and the other justices concurring. The opinion is a short one, considering the importance of the issues involved, but it plainly holds that a distinction for the purpose of legislation between the complainant's drugless practice and the use of prayer is not arbitrary but is constitutional.

The full text of the opinion follows:—

Supreme Court of the United States.

No. 493. October Term, 1916.—P. L. Crane, Appellant, vs. Hiram Johnson, Governor of the State of California, et al.—Appeal from the District Court of the United States for the southern district of California. Jan. 8, 1917.

Mr. Justice McKenna delivered the opinion of the court.

Appeal from an order denying an interlocutory injunction, three judges sitting. The court took jurisdiction of the action, citing Raich vs. Truax, 219 Fed. 273, 283, but denied the injunction on the ground that the averments of the complaint did not justify it.

Complainant is a drugless practitioner, he avers (we state the facts averred narratively), and has practised his profession in the city and county of Los Angeles for the last seven years and is dependent upon it for making a living. He does not employ either medicine, drugs, or surgery in his practice, nor is there anything harmful in it to the individual or dangerous to society; but he does employ in practice faith, hope, and the processes of mental suggestion and mental adaptation.

Under a statute of the state that went into effect Aug. 10, 1913, amended in 1915, a board of medical examiners was created which was empowered to prescribe a course of study

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and examination for those practising medicine (using this word in a broad sense for convenience) and to issue certificates of qualifications and licenses.

Three forms of certificates were required to be issued: First, a certificate authorizing the holder thereof to use drugs or what are known as medicinal preparations in or upon human beings and to perform surgical operations, which certificate shall be designated "physician and surgeon certificate." Second, a certificate authorizing an opposite treatment to that which the first certificate authorized (we are using general descriptions), which certificate shall be designated "drugless practitioner certificate." Third, a certificate authorizing the holder to practise chiropody. And the statute also provides for the issuance of what it designates as a "reciprocity certificate." Any of these certificates, on being recorded in the office of the county clerk, as provided in the act, shall constitute the holder thereof a duly licensed practitioner in accordance with the provisions of his certificate.

Applicants must file with the board testimonials of good moral character and diplomas of a school or schools, and, in addition, each applicant for a "physician and surgeon certificate" must show that he has attended four courses of study, each to have been of not less than thirty-two weeks' duration, with some other additions; and each applicant for a "drugless practitioner certificate" must show that he has attended two courses of study, each of such courses to have been of not less than thirty-two weeks' duration, but not necessarily pursued continuously or consecutively, and at least ten months shall have intervened between the beginning of any course and the beginning of the preceding course; and the course in chiropody is to be of not less than thirty-nine weeks' duration consisting of not less than six hundred and sixty-four hours. There is a provision that, in lieu of a diploma or diplomas and preliminary requirements in the other courses, if the applicant can show to the board that he has taken the courses required by the statute in a school or schools approved by the board, totaling not less than sixty-four weeks' study of not less than two thousand hours for a "drugless practitioner certificate" or one hundred and twenty-eight weeks' study of not less than four thousand hours for a "physician and surgeon certificate," he shall be admitted to examination for his form of certificate.

The statute sets out the course of instruction which the respective applicants must have pursued, giving the course that is necessary for a "physician and surgeon certificate" and the course for a "drugless practitioner certificate." The descriptions are very elaborate and technical. The statute also prescribes the manner of examination, states the exemptions from its provisions, the penalties for its violation, and for what conduct and upon what conditions the certificates may be revoked. Among the latter is the following:—

"Ninth. The use, by the holder of 'drugless practitioner certificate,' of drugs or what are known as medicinal preparations in or upon any human being, or the severing or penetrating by the holder of said 'drugless practitioner certificate' of the tissues of any human being in the treatment of any disease, injury, deformity, or other physical or mental condition of such human being, excepting the severing of the umbilical cord."

By section 22 of the original act (unaffected by the act of 1915) it is provided: "Nor shall this act be construed so as to discriminate against any particular school of medicine or surgery, or any other treatment, nor to regulate, prohibit, or apply to, any kind of treatment by prayer, nor to interfere in any way with the practice of religion."

It is alleged that the statute violates the fourteenth amendment of the Constitution of the United States, especially the equal protection clause thereof, in that it imposes greater burdens upon complainant than upon others in the same calling and position; that it discriminates in favor of the Christian Science drugless practitioner,—distinguishes between the treatment of the sick by prayer, the treatment of the sick by faith, mental suggestion and mental adaptation, and treatment by laying on of hands, anointing with holy oil or other kindred treatment.

Complainant does not employ prayer in the treatment of disease, and is therefore not exempt from examination by the medical board, and is subject therefore to the penalties of the act if he practises his profession for which he has fitted himself by study and practice, and upon which he is dependent, and by reason of his age he is in large measure unable to take up any new branch of work; that defendants, appellees here, are threatening prosecutions under the act and he is without remedy at law.

There is an allegation that the supreme court of the state of California has decided that the statute is not offensive to the fourteenth amendment in habeas corpus proceedings prosecuted by one Chow Juyan, who was convicted of practising some form of Chinese healing which was adjudged a violation of the act.

The allegations of the bill set forth complainant's particular grievance to be that the statute discriminates between forms of healing the sick and the use of prayer and other drugless methods, and invoke the equal protection clause of the fourteenth amendment of the Constitution of the United States. In other words, he attacks the classification of the statute as having no relation to the purpose of the legislation. Of course complainant is confined to the special discrimination against him; he cannot get assistance from the discrimination, if any exist, against other drugless practitioners. The case, therefore, is brought to the short point of the distinction made between his practice and certain forms of practice, or, more specifically, between his practice of drugless healing and the use of prayer.

The principle of decision needs no exposition, and the only question is whether it was competent for the state to recognize a distinction in its legislation between drugless healing as practised by complainant and such healing by prayer. That there is a distinction between his practice and that of prayer, complainant himself, it seems to us, has charged in his bill. He has not only charged that he does not employ either medicine, drugs, or surgery in his practice, but that he does employ faith, hope, and the processes of mental suggestion and mental adaptation. These processes he does not describe. Presumably they are different from healing by prayer, different from the treatment by Christian Science. But he alleges that for his practice he has become "particularly fitted by many years of study and practice therein." In other words, the treatment is one in which skill is to be exercised and the skill can be enhanced by practice, and the objects of the treatment are diseased human beings whose condition is to be diagnosed. To treat a disease there must be an appreciation of it, a distinction between it and other diseases, and special knowledge is therefore required. And this was the determination of the state; but it determined otherwise as to prayer, the use of which, it decided, was a practice of religion. We cannot say that the state's estimate of the practices and of their differences is arbitrary and therefore beyond the power of government. And this we should have to say to sustain the contentions of complainant, and say besides, possibly against the judgment of

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the state, that there was not greater opportunity for deception in complainant's practice than in other forms of drugless healing.

Because of our very recent opinions we omit extended reply to the argument of counsel and the cases cited by him, not only of the general scope of the police power of the state but also of the distinctions which may be made in classifying the objects of legislation. And for like reason we do not review or comment upon the cases cited in opposition to complainant's contentions.

It is to be observed that the order of the court was put upon the narrow ground of the averments of the complaint, no opinion beyond such averments being expressed.

Decree affirmed.

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[Judge Clifford P. Smith in *Winchester* (Ky.) *Democrat*]

The author of an article relating to Christian Science, after quoting the signs which Christ Jesus said should evidence the understanding of his teaching (see Mark xvi. 17, 18), continued as follows: "I am curious to know why Mrs. Eddy and others have selected the fifth of the above named signs to the exclusion of the other four."

In reply to this query I would say that Mrs. Eddy accepted all of the verses in question and that she did not exclude any part of them. They read as follows: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

It is to be observed that four of the signs here specified are within the scope of Christian Science healing, for it includes moral as well as physical discord, and prevention as well as cure. Even the promise, "They shall speak with new tongues," has its fulfilment in Christian Science, for this teaching interprets to human understanding everything that relates to human welfare. The following quotation from page 248 of Mrs. Eddy's "Miscellaneous Writings" will serve by way of illustration: "The literal meaning of the passage 'lay hands on the sick' would be manipulation; its moral meaning, found in the 'new tongue,' is spiritual power—as, in another Scripture, 'I will triumph in the works of Thy hands.'"

Another part of the article in question has attracted my attention and appealed to my sympathy. It was this: "In a ministry of forty-nine years I have often prayed the Lord to bless the means that were being put forth by eminent physicians for the recovery of the sick, and yet they died." People who have looked to ministers for the explanation of such occurrences, as well as the ministers themselves, have been puzzled by such experiences as these. The question, Why does not recovery follow prayer for the sick in the twentieth century as it did in the first? is one which must arise in the thought of every person who notices the certainty of the Scriptural promises and the prevalent uncertainty of their fulfilment.

In this connection your contributor has quoted the following promise from the epistle of James: "The prayer of faith shall save the sick, and the Lord shall raise him up." Seeing that our brother has not found a satisfactory explanation for the seeming non-fulfilment of this promise in the common experience of Christendom, I would offer as an explanation the following quotations from one of Mrs. Eddy's books: "The restoration of pure Christianity rests solely on spiritual understanding, spiritual worship, spiritual power;" "The scientific healing faith is a saving faith; it keeps steadfastly the great and first commandment, 'Thou shalt have no other gods before me'—no other than the spiritual help of divine Love. Faith in aught else misguides the understanding, ignores the power of God, and, in the words of St. Paul, appeals to an unknown power 'whom therefore ye ignorantly worship'" (The First Church of Christ, Scientist, and Miscellany, pp. 152, 153).

Whether this comment or some other furnishes the true explanation of success or failure in praying for the sick, should be tested in the first place by comparing it with the Bible, but in the second place, or finally, by putting it into practice; and it can be said in this connection that the adherents of Christian Science have accepted its teachings on the basis of Scriptural authority and its actual results.

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[Henry Deutsch in *Duluth* (Minn.) *News Tribune*]

No one who has ever studied Mrs. Eddy's works could arrive at any conclusion beyond the one that Christian Science is the extreme opposite of any form of pantheistic theology. Christian Science exemplifies the Master's promise, "Ye shall know the truth, and the truth shall make you free." This is the truth about God and man's relation to Him, and is taught in Christian Science with the primitive simplicity which was characteristic of the teachings of the Master. Christian Science does not deny the existence of pain, sin, and death as mortal experiences, but it does show, even as the Master taught, that by imbibing his precepts and bringing them out in daily practice, even as he overcame and destroyed those conditions, so we today accept of and receive the fulfilment of his promise, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also."

Christian Science service is work in the cause of Truth, effort in the direction of the establishment of the kingdom of heaven here and now, and those who perhaps were indifferently interested in other forms of religion change their attitude through Christian Science because it presents to them that which is both practical and demonstrable, and thus becomes a part of their daily lives. Men's views of religion differ in greatly varying degrees, and instead of ridiculing or condemning we should be grateful for any change in a man's religious attitude which indicates that he has cast his net on the side of God—however feeble his efforts—instead of drifting on the side of infidelity, atheism, or agnosticism.

There is only one thing true and that is the truth. Everything must be tested by it, and the result, if correct, must be demonstrated. Christian Science furnishes this in every instance where honestly and conscientiously applied, and, as the Master said, "by their fruits ye shall know them."

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[Editorial in *Prosser* (Wash.) *Bulletin*]

A traveling evangelist was here last week lecturing on various subjects and making an effort to sell some of his booklets. On Friday night the title of his lecture was "Christian Problem of Sorrow and Suffering," in which he exalted sorrow and suffering to the dignity of a virtue and pronounced a panegyric upon them. In doing so he made an uncalled for and wholly unjustifiable attack on Christian Science, stating that there was nothing whatever to it except bodily healing, and intimating that sorrow and suffering should not be healed; that they are a good thing for the world and bring us most of our blessings. He said that he did not know much about Christian Science, and we agree with him. It is almost inconceivable that in this age of optimism a man, calling himself a servant of God and claiming that his mission is to uplift humanity, should travel about and preach against those who do not believe as he does and exalt sorrow and suffering into virtues that we must possess if we would be happy.

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Editorial

"Fear made manifest"

EXPLAINING her contention that all disease is mental in origin, Mrs. Eddy says: "Faith in rules of health or in drugs begets and fosters disease by attracting the mind to the subject of sickness, by exciting fear of disease, and by dosing the body in order to avoid it. The faith reposed in these things should find stronger supports and a higher home. If we understood the control of Mind over body, we should put no faith in material means" (Science and Health, p. 169). This also sustains her definition of disease as "fear made manifest on the body" (p. 493).

That the doctors are, to a certain extent at least, in agreement with these teachings, is indicated in an article in a recent issue of the *Medical Record*, in which the part that the fears of the patient play in the diseases of certain organs of the body is explained from the medical standpoint. Of these fears and the persons who entertain them the writer says: "The cases in question are those in which the patient, always normal and well, seems suddenly to have become obsessed with the idea that he is the possessor of some kind of a pathological process. . . . The patient who acquires such a phobia is often of an intelligent type, one who more than the average individual is conversant with medical terms and phrases. As a rule it is an individual who, either through the perusal of medical literature or in the course of conversation, becomes acquainted with the symptoms characteristic of organic conditions. It is the case of a little knowledge producing considerable harm."

Notwithstanding these admissions, the writer believes that "the greater publicity given by hygienists and public health officials to the preventable diseases" has been "of inestimable value and has been the means of decreasing the death rate in several of the infectious diseases;" although he also believes that "with the repeated precautions to watch out for certain symptoms there has been aroused in many an overcautiousness, with the result that some of the ordinary minor ailments are often magnified to unusual proportions and interpreted wrongly by the person possessing them." The treatment for such conditions is based, he says, "first of all on the absolute proof that the condition is a phobia and not a true pathological condition;" and his conclusion is that when the patient is convinced that there is no ground for the fear, he will be relieved from the belief in the disease.

Webster's dictionary defines the word phobia as meaning in the general sense fear, dislike, or aversion, but in a medical sense, morbid fear. It is undoubtedly morbid fear that is referred to by this writer as the basis of the belief of the patient in the cases which he describes, even though he predicates this fear or phobia upon some minor ailment. This means, of course, that the principal trouble with the patient is mental, and that after the mental state is corrected the small physical disarrangement will easily be taken care of; in other words, that disease being from the medical standpoint both real and unreal, actual and imaginary, the physician's problem is to find the dividing line between the two and treat each from a different basis.

Christian Science, however, takes its stand on the fundamental truth that in the last analysis all disease is unreal. Consequently the Christian Science practitioner does not have to search for an imaginary line from which he will be compelled to work in different directions and by different methods to accomplish the healing. The basis of demonstration in Christian Science is that God, the only creator, never created anything unlike Himself; that disease was not created by Him and has no real basis; that in every case there is nothing but a false belief to be destroyed, and that through the destruction of this belief the patient is healed. The success of Christian Science practice is the proof of its Principle. On page 339 of Science and Health Mrs. Eddy says: "The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but it must be understood. . . . Our various theories will never lose their imaginary power for good or evil, until we lose our faith in them and make life its own proof of harmony and God."

ARCHIBALD MCLELLAN.

Guidance

THERE is a very beautiful passage in the twenty-fourth chapter of Genesis which tells how Abraham sent away from the land of Canaan a trusted servant to find a wife for his beloved son Isaac. When the servant expressed a doubt as to the outcome of his quest, Abraham responded: "The Lord, before whom I walk, will send his angel with thee, and prosper thy way." These words take on a wonderful meaning in the light of Christian Science, where we are taught to look constantly for divine guidance and to know that angels, God's thoughts, are as truly with us today as they were with the ancient worthies. Here it should be said that Abraham's chief desire was to find a companion for his son who knew something about the God he himself worshiped,—the one Mind of whose guidance he was more and more certain as he advanced in spiritual understanding. It is also deeply interesting to see that the various members of his large household were all taught to look for this guidance in the least things as well as in the greatest, and that they expected a response to the uplifted desires which went out to divine Love and wisdom.

While from the human standpoint this whole story might be called a beautiful idyll, the spiritual lesson it conveys may well be deeply pondered by all students of Christian Science. Strange to say, they are often censured for doing the very thing that Abraham taught his servant to do, namely, to seek divine guidance and reverently acknowledge this before all who are willing to listen. Popular belief shows that humanity has to a large extent arrogated to itself the power to work out its own destiny, and would say that if certain things are done, certain results will necessarily follow, and that one need not call upon God for guidance when human reason may be trusted to do all that is required.

It is to offset this materialistic tendency that Christian Science calls upon humanity to turn again to God, not only with the faith of the old patriarchs but with the added understanding gained from the spiritual sense of our Master's teachings. Of old the wise man said: "In all thy ways acknowledge him, and he shall direct thy paths;" but how many are there today who do this thing,—who seek divine guidance not only when they fail to find help elsewhere, but at all times and under all circumstances?

Christian Scientists usually first learn the tremendous value of divine guidance when they seek healing for some ailment which is pressing heavily upon them; and here too is an important consideration. If, as in the case of Abraham, they seek this guidance, they will undoubtedly be led to the one who is best prepared to help them. On page 443 of Science and Health we find wise counsel from our revered Leader with respect to those who do not quickly realize from Christian Science treatment the healing which they need.

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She clearly points to mental freedom as necessary in such cases; but she unmistakably directs thought away from materiality to unfailing spiritual means when on the following page she says, "If Christian Scientists ever fail to receive aid from other Scientists,—their brethren upon whom they may call,—God will still guide them into the right use of temporary and eternal means." The fact should not be overlooked that through the earnest study of the Bible and Science and Health divine guidance will be made increasingly apparent; and whether the urgent need be for health and strength, or for a home, employment, or anything which will enable them to prove the ever-presence of God's kingdom with its perfect and harmonious activities,—this good, all good, God has for them.

It should never be forgotten that the more we are conscious of divine guidance, the better prepared we are to take all the needed steps on the human plane, instead of waiting idly for something to happen before we can take the next step. The most important thing which can happen at any part of our journey is the clear, unclouded realization of the truth so beautifully expressed in the assurance given on page 566 of Science and Health, that as the children of Israel were led through the wilderness "so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God."

ANNIE M. KNOTT.

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The Lamb and the Wolf

IT need not shock the working Christian Scientist to be told that the carnal mind will probably offer him the choice of becoming either a wolf preying upon the lambs or a good shepherd feeding his flock "in green pastures" and leading it "beside the still waters." Such an offer involves no discredit to the spiritually minded, since Jesus was similarly tempted in the wilderness by the same supposititious mind. Perhaps, indeed, it was this very temptation which permitted the Master in commissioning his disciples to say to them plainly, "Behold, I send you forth as lambs among wolves;" and certainly their subsequent experiences confirmed this prediction.

Obviously Jesus had in mind certain mental states characteristic of mortals but portrayed by the lamb and the wolf, and so his language points to metaphysics rather than to the physics of the animal kingdom. From this point of view the struggle between the lamb and the wolf seems ever going on in human affairs, and is still writing the greater part of what is called the history of mankind. Saul seems always to be pursuing David; Jezebel, Elijah; the dragon, "the woman;" and Babylon is ever trying to substitute itself for the New Jerusalem. In Æsop's fable the hungry wolf was determined to find a good reason for eating the lamb, and the lamb could only gasp out at last, "Any excuse will serve a tyrant." The wolf in one nation preys upon the lamb in another. The same persecution is witnessed within governments, churches, schools, and homes, within each individual consciousness,—but in the domain of spiritual warfare eventually the lamb always wins.

Mrs. Eddy makes this very plain when she states on page 567 of Science and Health: "Divine Science shows how the Lamb slays the wolf. Innocence and Truth overcome guilt and error. Ever since the foundation of the world, ever since error would establish material belief, evil has tried to slay the Lamb; but Science is able to destroy this lie, called evil." Strangely enough the lamb, which physically considered seems the most helpless of animals, typifies the strongest of spiritual states, the inoffensive innocence which loves and hates not.

Before a counterfeit Adam gave the animals fictitious natures, the lamb and the wolf dwelt in friendship, and Isaiah's vision prophesies that they will do so again. "The wolf also shall dwell with the lamb," he declares. But how does the lamb tame the wolf, deprive him of his wolfishness, strip him of his false name, and convert him back again from an enemy into a friend? This is the secret of Christian Science, but it is an open secret which all who choose may learn. The lamb conquers through the understanding that evil is unreal. God's creation is innocent. The sly cunning and the savage disposition associated with the name of wolf are falsities. The attempt to fight wolf with wolf leaves the greater ferocity master of the field and merely tends to exterminate the wolf rather than prepare him to "dwell with the lamb." Christian Science teaches mortals to save their fellow mortals by letting truth uncover evil as unreal.

Ah, but here arises an aggravated case of wolfishness, some one may think,—a wolf in sheep's clothing. Can the lamb be victorious over even such as he? The Discoverer and Founder of Christian Science proved that even this deceptively dangerous phase of mental perversion can be successfully met and mastered with truth, no matter how far it may have insinuated itself into the flock of sheep. Then there is the false shepherd, the hireling who "seeth the wolf coming, and leaveth the sheep, and fleeth,"—can he be redeemed from his treachery, from exploiting innocence, and can he become in very truth a good shepherd? Science is sufficient even for this, through the channel of repentance opened by the spiritual understanding that evil is unreal.

When the advancing Christian Scientist makes the right choice between the lamb and the wolf, he listens to that most tender and holy charge of the Master, uttered so many centuries ago to an impulsive disciple, "Feed my lambs," and he is blessed accordingly.

WILLIAM D. MCCRACKAN.

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Among the Churches

Current Notes

MONTANA.—During the past year this office has doubled the circulation of Christian Science literature in this state, having distributed 16,664 pieces. We received permission to place a complete set of Mrs. Eddy's writings, "The Life of Mary Baker Eddy" by Sibyl Wilbur, and one subscription each to the *Sentinel*, the *Journal*, and the *Monitor* on the United States steamship "Montana." Permission was received to place free subscriptions to the *Monitor* in five hotels in Glacier National Park during the park season. It is reported that much good is done in the state penitentiary by the *Monitor*, eight subscriptions being donated to that institution by this office and the Trustees under the Will of Mary Baker Eddy. The Trustees also donated ten copies daily to the Montana National Guard while they were stationed at Fort Douglas, Ariz., and in this state have placed the works of Mrs. Eddy, "The Life of Mary Baker Eddy" by Sibyl Wilbur, and subscriptions to the periodicals published by The Christian Science Publishing Society, in the libraries at Fort Benton, Miles City, and Valier. Twenty-nine copies of the book by Sibyl Wilbur have been distributed to ministers in the various cities. The newspapers of this state, as a whole, continue to be well disposed toward Christian Science, and nearly all of the leading ones have published the full text of Christian Science lectures.

Committee on Publication.

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DAYTON, OHIO.—The following letter has been received from the librarian of the Dayton State Hospital: "The Trustees under the Will of Mrs. Eddy placed with us 12 copies of Science and Health, 12 of 'Miscellaneous Writings,' 8 subscriptions to the *Monitor* and *Sentinel*, and we receive 6 *Journals*. The books are placed in the little cases which we transfer from ward to ward, also to the farm, and are accessible to all patients in such wards. They are read more or less, several patients showing considerable interest and asking me questions. The papers and other literature I distribute on arrival, a copy of each going to the table of the employees' reading-room. As to the rest I try to place them in the hands of those who are interested, asking them to leave them in their ward when they have finished reading. As to our medical staff, three of our physicians have asked me why I am a Christian Scientist, and some general questions. One reads the literature to some extent. I may state their attitude as one of kindly tolerance and curiosity. We have three or four Scientists among our employees. Our superintendent requests me to thank the Scientists for the books and the literature."—*Committee on Publication.*

WALLA WALLA, WASH.—We cannot too cordially express our appreciation of the interest displayed in our behalf by the members of First Church of Christ, Scientist, of Walla Walla, who have been conducting regular services in the Washington State Penitentiary for so many years. They hold meetings in the auditorium every Sunday. Each week they distribute Christian Science literature to the members of the class, which now numbers more than two hundred. In addition to this they have presented to the institution fifty-six subscriptions to *The Christian Science Monitor*, and these are distributed, through the library department, to those desiring them. This publication is more in demand than any other daily newspaper entering the institution, and is eagerly sought after and read by over two hundred inmates. Several subscriptions to the *Sentinel* and the *Journal* are also received.—*Our View Point.*

FORT ATKINSON, WIS.—The Christian Science Society of this city recently purchased a part of the Porter property on Whitewater Avenue, near South Main Street. The lot has a frontage on Whitewater Avenue of 99 feet and is 75 feet deep. It is centrally located and will make a very desirable site for the church edifice that they hope to erect.

Fort Atkinson Union.

The Lectures

London, England

A lecture on Christian Science was delivered at Fulham Town Hall by John Sidney Braithwaite. He was introduced by F. Lovell Lee, who said in part:—

It would seem on the face of things that there must be something in Christianity of which the peoples generally have not known how to avail themselves, or such conditions as those now prevailing could not have arisen. Christian Scientists believe that the wider and deeper understanding of Jesus' teachings which was revealed to their Leader, Mrs. Eddy, and given by her to the world in its hour of need, is now a demonstrable Science, and is truly Christian. In its application to the healing of sin and disease it has been most gratefully received, and carefully tested and proved.

In the eighth chapter of St. John's gospel it is recorded that Jesus in addressing his followers said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." It is the truth as understood and demonstrated in Christian Science that enables mankind to obtain freedom from disease and sin. Christian Science is daily giving to its students a broader, better, and more spiritual outlook on life and its activities and a greater love for their fellow man, and the consciousness of these improved conditions fills us with gratitude and a great desire that others may obtain the same benefits.

Kensington News.

Kansas City, Mo.

Virgil O. Strickler, who lectured on Christian Science at the Willis Wood Theater, was introduced by John M. Tutt, who said:—

What message has Christian Science for business people? My friends, do you know that since the world began Christian Science is the only system which has intelligibly related religion to business? To the Christian Scientist it may no longer be argued that business and religion will not mix, that a man cannot be successful in business and yet be a true Christian, for the Christian Scientist is daily proving that all business, if without sin, is good and is therefore God's business. Christian Science shows that the truth about any such activity, however material it may seem to be, is the right idea of it, and since all ideas belong to Mind, God, therefore all real business belongs to Him. This intelligent relationship between God and man, the relationship of employer and employee, develops the highest order of service and accomplishment. No efficiency expert has ever offered anything so inspiring, so productive of results, as this statement from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 199): "The devotion of thought to an honest achievement makes the achievement possible."—*Correspondence.*

Detroit, Mich.

The introductory remarks of Vernon J. Lilly, first reader, at the Christian Science lecture given by William R. Rathvon under the auspices of Third Church of Christ, Scientist, were as follows:—

We have come here to listen to a message which is full of good cheer. When the subject of Christian Science is correctly and clearly explained it brings joy and peace, because the simple truth of Christian Science, when understood, reveals in clear contrast the utter nothingness of sin, sickness, and discord. Then fear is broken and the God-given freedom comes naturally. The great hunger in the world today for a better understanding of God, shows that the husks of materialism do not satisfy or save mankind. The instinctive turning to God in times of trouble has always been a characteristic of the human consciousness, but there seems to be a sad misunderstanding as to what God really is. Christian Science shows that God cannot be found in matter.

Correspondence.

Wilkinsburg, Pa.

Harold L. Ireland, first reader, in introducing Edward A. Merritt, who lectured on Christian Science in Rowland Theater, said:—

Christian Science makes its appeal to humanity on account of its healing. It offers freedom from the bondage of sickness and disease. The method, however, by which this is done is not understood by all. Those who have given the matter study soon find out that it is founded entirely on the

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Bible. Another thing that impresses the beginner in Christian Science is the earnestness and insistence with which Christian Science holds to the truths of the Bible both in letter and in spirit. Christ Jesus says in the Scriptures that he who believes on him shall do the same works he did. He also says, "These signs shall follow them that believe; . . . they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Accepting these statements as the truth,—and we must do so if we believe in the Bible,—there is the greatest justification for believing that the same power which Jesus employed is available today for the healing of sickness and disease. It remained, however, for Mrs. Eddy to discover this method of healing which had lain dormant for centuries, and it is fully explained in her text-book, "Science and Health with Key to the Scriptures." Christian Science, therefore, comes to this age offering full salvation for every ill in the name of the master Christian. It does not picture a beautiful far off heaven reached only through sorrow and death, but it offers peace and freedom, and all that heaven stands for, to each of us here and now. It does not ignore the pitiful appeal of the sick nor the hunger of the starved, but it shows how through a proper understanding of God and His laws humanity can rise out of these sordid conditions into the sunshine of health and abundance.—*Correspondence.*

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Beloit, Wis.

John Randall Dunn, a Christian Science lecturer, was introduced at the Wilson Theater by Dean Collie of Beloit College, who said:—

Three hundred and ninety-nine years ago today Luther nailed his famous theses to the church door of Wittemberg. In a sense this had only local importance; in another and more important sense it was world wide in its effects. It was the act of a man who stepped from the conservatism of the past out into a new future. All men are by nature either conservatives or liberals. Luther did his great work because he belonged to the latter group. I understand that Christian Science represents the movement which breaks away from the conservatism of the past and endeavors to set forth new and important truths which may help us to a truer life.

I am not a Christian Scientist, but the fact that you have asked me to present the speaker indicates that your society is large minded enough to desire cooperation with those outside your church. One pitiful thing in life is the fact that though we are all neighbors and friends, we do not appreciate one another's thoughts and life. Tremendous results would take place if we could all get together. Now, when we are all Christians, if we could enter into one common purpose we could bring the kingdom of heaven to pass in a brief while.

Beloit News.

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

ALABAMA—Selma: George Shaw Cook, Walton Theater, 3 p.m., Feb. 4.

CALIFORNIA—Berkeley (Second Church): Ezra W. Palmer, High School Auditorium, 8 p.m., Feb. 6.
Huntington Park: Bicknell Young, Women's Improvement Club, 8 p.m., Feb. 9.
Los Angeles (First Church): Bicknell Young, Church Edifice, 1366 South Alvarado Street, 8 p.m., Feb. 3, and 3 p.m., Feb. 4.
Los Angeles (Fourth Church): Bicknell Young, Highland Park Ebell Club House, 131 East Avenue 57, 8 p.m., Feb. 5.
Los Angeles (Ninth Church): Bicknell Young, Church Edifice, 430 South New Hampshire Avenue, 8 p.m., Feb. 6.
Petaluma: Ezra W. Palmer, Hill Opera House, 8:15 p.m., Feb. 8.
Venice: Bicknell Young, Church Edifice, Second and Brooks Avenues, 8 p.m., Feb. 8.

DELAWARE—Wilmington: John Randall Dunn, Church Edifice, Park Place and Van Buren Street, 8 p.m., Feb. 6.

DISTRICT OF COLUMBIA—Washington (First and Second Churches): William R. Rathvon, Poli's Theater, 3 p.m., Feb. 4.

FLORIDA—Bradentown: Edward A. Merritt, Warren Opera House, 8 p.m., Feb. 5.
Fort Lauderdale: George Shaw Cook, Rex Theater, Wall Street, 8 p.m., Feb. 9.

GEORGIA—Savannah: George Shaw Cook, Lawton Memorial, 8:30 p.m., Feb. 6.

ILLINOIS—Brookfield (auspices Riverside and La Grange): Virgil O. Strickler, Strand Theater, 7:15 p.m., Feb. 6.
Edwardsville: Virgil O. Strickler, Coliseum, 8 p.m., Jan. 30.
Peoria (Second Church): Virgil O. Strickler, Mohammed Temple, 207 North Monroe Street, 8 p.m., Jan. 29.

MICHIGAN—Mt. Pleasant: Virgil O. Strickler, Mt. Pleasant Opera House, 8 p.m., Feb. 2.

MISSOURI—St. Louis (Third Church): William R. Rathvon, Church Edifice, 3524 Russell Avenue, 8 p.m., Feb. 8.
St. Louis (Fourth Church): William R. Rathvon, Church Edifice, 5569 Page Boulevard, 8 p.m., Feb. 6.

MONTANA—Stevensville: Clarence C. Eaton, Empress Theater, 8:30 p.m., Feb. 9.

NEW JERSEY—Dover: Charles I. Ohrenstein, Baker Theater, Blackwell Street, 3:30 p.m., Feb. 4.
Madison: Bliss Knapp, James Building, 8:15 p.m., Jan. 29.

NEW YORK—Brooklyn (First Church): William W. Porter, Church Edifice, New York Avenue and Dean Street, 8:15 p.m., Feb. 5 and 6.
Far Rockaway, Long Island: John Randall Dunn, Masonic Temple, Mott Avenue, 8:15 p.m., Feb. 3.
New York (Third Church): William W. Porter, Church Edifice, 35 East 125th Street, 8 p.m., Feb. 8.
Silver Creek: John Randall Dunn, Park Theater, 8 p.m., Jan. 30.

NORTH DAKOTA—Bismarck: Virgil O. Strickler, Auditorium, 8 p.m., Feb. 8.
Jamestown: Virgil O. Strickler, Orlady Hall, 8:30 p.m., Feb. 9.

OHIO—Athens: Virgil O. Strickler, Ohio University Auditorium, 2:30 p.m., Feb. 4.
Elyria: Charles I. Ohrenstein, Church Edifice, 309 East Avenue, 8 p.m., Feb. 9.
Port Clinton: Virgil O. Strickler, Lion Theater, West Second Street, 7:30 p.m., Feb. 5.

OKLAHOMA—Tulsa: John W. Doorly, Grand Opera House, 8:30 p.m., Feb. 6.

OREGON—Dayton: Dr. Walton Hubbard, Opera, 8 p.m., Feb. 8.

PENNSYLVANIA—Corry: John Randall Dunn, Rex Theater, 8 p.m., Feb. 8.
Easton: William W. Porter, Hay School of Music, 451 Northampton Street, 3 p.m., Feb. 4.
Johnstown (First Church): John Randall Dunn, Cambria Library Hall, Washington and Walnut Streets, 8:15 p.m., Feb. 9.
Philadelphia (First Church): John Randall Dunn, Broadway Theater, Broad and Snyder Avenue, 3:30 p.m., Feb. 4.

WASHINGTON—Bremerton: Dr. Walton Hubbard, Eagles Hall, 2:30 p.m., Feb. 4.
Tacoma: Dr. Walton Hubbard, Church Edifice, Division Avenue and I Street, 8 p.m., Feb. 5 and 6.
Walla Walla (auspices Christian Science churches and societies of state): Paul Stark Seeley, State Penitentiary Chapel, 7 p.m., Feb. 9.

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Testimonies of Healing

We did not come to Christian Science for any special physical healing, but having heard of the teaching through friends who had been healed, we became very much interested in the literature because it was so satisfying in every way. During the past seven years it has been found that when we faithfully apply our knowledge of God, inharmonies of every nature are overcome. For all the discordant conditions which may arise in our family we use Christian Science.

I have been healed of a severe cold accompanied by a bad cough. Both lungs were affected, and the head and nose also were in bad condition. The senses of smell and taste were completely gone. With the help of a Christian Science practitioner I was entirely healed, but earnest study was necessary on my part. While I was being treated for this trouble a very sore neck, caused by misplaced vertebræ, was healed. I had suffered about eight years from this difficulty, as physicians could only temporarily relieve me, so I felt overwhelmed with gratitude for this beautiful healing.

I wish to tell of another experience which meant so much to me. We subscribed for the *Sentinel* for three months, and at the expiration of that time could not renew the subscription for financial reasons. A letter was finally received from The Christian Science Publishing Society relative to the matter, so I answered, stating the truth,—that it was due to financial stress. Just at this time some erroneous conditions had come up and my husband was away from us, so that I could not have his help. I studied Christian Science as best I could, but still things seemed very dark. One morning as I lingered at the breakfast table with a sense of deep depression, a neighbor brought our mail. It was unlooked for, as our mail is usually received at evening. There was a letter from The Christian Science Publishing Society in which were loving words of comfort, referring me to the Bible and Science and Health, words which were just what was needed to give hope, and were certainly a balm to a weary heart. It was such a revelation to me, as I had before thought of the Publishing Society as merely a business concern; but this letter of love, also a booklet sent to me, demonstrated how near and helpful it is to us as Christian Scientists.

I feel so grateful for Christian Science, and thankful for Mrs. Eddy, through whose untiring efforts we are enabled to know God and to rely upon Him as an ever present help.

ELSIE FISHER, Hemet, Cal.

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Several years ago Christian Science was presented to me in an hour of need, and through the reading of an article in the *Sentinel* the new birth was begun and my sorrow turned into joy. Rheumatism disappeared after one visit to a Christian Science practitioner, and an inward trouble of years' standing soon followed it. It was the latter experience which convinced me of the efficacy of spiritual healing. Two years later, when an illness so serious as to make dissolution seem imminent laid me low and mental work for myself was impossible, treatment by a faithful practitioner again proved that it is God "who healeth all thy diseases." I had, however, been a student of Christian Science four years before I was awakened from the mesmeric sleep of looking to personality instead of to God as our source of supply.

This awakening came when I was suddenly brought face to face with the fact that instead of my future being amply provided for materially, a grave sense of financial lack had to be overcome. The healing of self-pity, resentment, hate, and pride that accompanied the working out of this problem, brought the kingdom of God nigh unto me; and as love filled my consciousness, each day has unfolded the fuller meaning of the words of our revered Leader, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494).

I am not only deeply grateful for the joy, peace, happiness, and health which Christian Science has brought to me, but rejoice that these blessings are the rightful heritage of every one of God's children.

MATTIE BECKENBACH, Philadelphia, Pa.

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I often wonder if we realize how much our periodicals are helping us. Some time ago I read an article in a *Sentinel* which came right home to me, as it expressed exactly my own experience. It was to the effect that we sometimes become somewhat overconfident that we never can be sick any more, having received so many proofs of how a perfect reliance on divine Love has helped us to keep well, perhaps for years. Then if some discordant condition suddenly manifests itself which we seemingly are unable to overcome, we are apt to grow discouraged.

After having studied Christian Science for about six years I am grateful to say that I have been healed of deafness in one ear, stomach disorders of various kinds, influenza, to which I seemed to be subject, and other ailments. For five years I was not ill for one whole day, as any symptoms of illness were overcome at the start. Then I was suddenly attacked by a painful form of rheumatism, and although I did not think of anything but turning to God and applying my understanding of divine Principle, I remained helpless until relief was secured through treatment from a practitioner living three hundred miles away.

I learned from that *Sentinel* article that instead of giving in to discouragement, such experiences should encourage us to prove to ourselves whether we have built our house on a rock, so that it will stand when the rains descend and the winds blow and beat upon it. I am indeed thankful to God for the understanding I have of Christian Science.

SOPHIE VOIGT, Spokane, Wash.

✧

[Translated from the German]

This testimony is given with a heart full of gratitude and love to God, also thankfulness to our Leader, Mrs. Eddy. Four years ago a trouble developed which was pronounced curvature of the spine with attendant inflammation. The physician did his best, but his efforts remained unavailing. A year later I went to a specialist in Chicago and was made to wear a plaster cast; but when it was removed nine weeks later my back showed no change. I went to various other physicians in the hope of being cured, but it all proved in vain. Finally I applied to a Christian Science practitioner and was healed in one treatment. It is nearly a year since this wonderful experience.

Would that many might feel induced by this testimony to turn to the great Physician, whose power is present to heal us of sin, disease, and pain. I am most deeply grateful for this healing, as well as for the spiritual understanding gained through Christian Science.

MRS. AUGUSTE PFAENDER, Shiner, Texas.

✧

It is a duty as well as a blessed privilege to join the countless numbers who have testified to their wonderful healing through Christian Science. When I was two years old one of my arms was broken, and many years after this a spinal trouble developed, so that the spine became very much curved. Then at the age of sixteen I lost all use of my legs. Two specialists examined me, and both declared that I would

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never be any better, although the curvature would not cause me any more trouble. Some time afterward I underwent an examination, and the attending physician gave me but a few years to live. Several months later I got a brace, but nevertheless grew weaker from day to day, and finally was entirely helpless.

This was my condition for two years, and then I heard of Christian Science. I took treatment, and while not much benefit was received the first year, later there was a noticeable improvement. Although the spine is not yet perfectly straight, I can walk as normally as any other person. The healing has been gradual, but this fact has made me more earnest in the study of Christian Science.

I am thankful to God for sending us one who strove to see that light which she did not hide under a bushel. I also thank God for all the friends who have helped me on my path of healing.—EDNA E. GALE, Walsenburg, Col.

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The Scriptural passage, "God is light, and in him is no darkness at all," fitly describes my experience in Christian Science, which has led me from the darkness of chance and change to a larger realization of the permanence and brightness of life. In a study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, there has been unfolded not a contradiction of any real "good the past hath had," but an unfoldment and larger fulfilment of early hope. The mist that seemed to becloud the understanding has been dispersed by a study of this book, which has indeed proven a "key" to the Word of Life. Prejudice against this truth, which had seemed so real, disappeared as a clearer understanding of it was gained and results were experienced through spiritual uplift and physical healing.

Many discords were overcome in the early study alone, among them a bad disposition, inflammatory rheumatism, and numerous other troubles attendant upon fear and hate. While I was healed of many minor ills, the greatest joy was found in the spiritual uplift. Every one is hungry for good, although he may not have rightly understood the demand, and like me may have stumbled much in fruitless search. It was because I found an explanation of this instinctive desire and an accurate law by which it might be satisfied, that I followed like a child waking from a long, tiresome dream.

Some time after beginning the study of Christian Science I was healed in one treatment of a malignant growth, after more than a year's effort battling with my own fears. I am thankful to God, the giver of all good, and grateful to Mrs. Eddy as the human channel through whom this truth was expressed. I would gladly encourage every seeker after light and liberty to try an honest investigation of Christian Science.—ROBERT L. SAWYER, Chicago, Ill.

✧

God's protecting love and ever-presence have been manifested to me. While I was feeding clothes into the wringer one day, the cog wheels caught my sleeve, drawing in the arm. I immediately declared the truth, and can honestly say that no pain or soreness was felt and the arm was used right away the same as ever. The bleeding soon ceased, and although the big lump which formed lasted about two weeks, no soreness manifested itself. That same night our little dog was bitten by a snake, and he was seemingly in great pain. I instantly began to treat him and in a few minutes he became quiet. The next morning he was apparently all right, except that one of his hind legs was greatly swollen, and in another day or two the swelling had gone down. Two painful corns have disappeared, throat trouble yielded to the power of Truth in one treatment, and burns have been healed instantly. One of my arms from elbow to hand was rough and unsightly, as it had been for several years, but the condition simply disappeared.

For all these experiences of Truth's healing power I am thankful to God. I am also grateful to Mrs. Eddy, His faithful servant, who was inspired by Him to make Life, Truth, and Love so plain that all who will may learn the way. There are no Scientists in this place, and there is no church nearer than Mobile, which is thirty miles away; but we have all the Christian Science books to read and the Lesson-Sermons to study, and I feel that we are not alone on our little farm, for God is here as well as elsewhere.

ELIZA FRYANT, Agricola, Miss.

✧

I wish to express my thankfulness to God for what Christian Science has done and is doing for me. I have been healed of rheumatism, headaches, nervous depression, and a serious affection of the knee joint. My eyesight is wonderfully improved, inasmuch as I can now read without glasses, which were laid aside during class instruction in 1907. Perhaps the most important healing of all has been deliverance from the tendency to hug my grief for the passing on of my husband. Mentally, morally, physically, and financially I have been uplifted and healed. Nothing but God's power could have destroyed the error that bound me. I am a living witness to the power of Truth.

Deep gratitude is felt for the illumination thrown on the Bible since the daily study of that precious volume, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The Concordance to this book is very helpful to me, and the Concordance to all our dear Leader's other works is a most loving proof of the unselfed love and devotion of the workers at headquarters in Boston. I am grateful for this opportunity of thanking them. Christian Science has brought to light the true God, who is All-in-all, and I am daily proving that He is Love.

ELIZA H. WADESON, Green Bank, Bexhill, England.

✧

I have received so much good from the testimonies in the *Sentinel* that I appreciate the privilege of writing of some of the blessings which have come into my life through Christian Science, hoping that others may be encouraged as I have been. For a long time I had been having medical treatment for a form of diabetes which seemed to cause pain in the joints, weak heart, inflamed eyes, physical weakness, and such confusion of thought that it was difficult to carry on a conversation. Christian Science was brought to my notice, and by a careful study of Science and Health I gained health and strength rapidly, and can now say that the trouble has been overcome.

Through the understanding of Christian Science it has been my privilege to overcome numerous ailments for our children, many times very quickly. When our twelve year old daughter was two years old, she had an attack of scarlet fever, which seemed to leave her with ear trouble. Both ears had discharged for five years, and for five years afterward she was not able to hear with one ear and had only partial use of the other. I asked for treatment in Christian Science for her hearing, and the next day an obstruction thicker than a lead pencil and three fourths of an inch long came from the ear and the hearing in both ears was perfect. Only when she has an attack of cold has her hearing been affected since, and through the study of the Lesson-Sermon I have been able to overcome any fear of poor hearing for her.

For years I had prayed that I might be permitted to live

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to see our family of small children grown up, and now am finding an answer to my prayer. I was very glad to learn that it is not God's will for a mother to be taken from her family. Words fail to express the gratitude I feel that Mrs. Eddy lived such a pure life that she was able to discover this truth which makes men free today as it did nineteen centuries ago.—Mrs. A. L. Hincks, Sebewaing, Mich.

✧

Until a few years ago I was afflicted with a chronic bowel trouble. My father, who lived until I was seventeen years old and who was an unusually successful physician, could not permanently help the condition; in fact he told me, as have several physicians since, that it was something which drugs cannot cure. For nearly thirty-two years I was a victim to this disorder, which seemed so much a part of my life that I did not worry about it, although I could not possess the general health of those who were normal in this respect.

I took up the study of Christian Science, but not for physical healing; it appealed to me as the truth. I however decided to have treatment, although I did not expect to be healed, not having grasped the Principle of the healing power and being quite satisfied with Science as a religion only. Faith, therefore, was not a factor in my subsequent healing, but I knew drugs could not heal me. When I was completely healed in one week's treatment by a Christian Science practitioner, I was as surprised as I was grateful. It was the beginning of a new physical life for me, as automatically every other organ and function of the body became normal; it was more than this, however,—it was the beginning of a spiritual life. The spiritual healing received through the study of Christian Science is the greatest thing which has ever come into my experience.

To say I am grateful does not express my feelings. I praise God with all my heart for Jesus, the master Physician, and for the dear woman, Mrs. Eddy, who gave us an interpretation of his works whereby we can more nearly follow his commandments.

Flora Stewart McGraw, New York, N. Y.

✧

Recently I was asked by a friend to give an instance of healing in Christian Science,—not one of which I had read or heard, but one which had come under my personal observation. The first one which occurred to me was the healing of my mother, who had long been a sufferer from severe attacks of sciatic rheumatism. Physicians had never been able to cure her, although on occasions, which had become more frequent as time passed, she had gained temporary relief through hypodermic injections. She lived in a state of constant fear and dread lest this painful malady should seize her. After the study of Christian Science was taken up, these attacks were overcome, at first through the help of practitioners and later through the application of her own understanding of this healing truth.

I was about to tell my friend that I had no big or wonderful healing to relate from my own experience, when I remembered that a few years ago Christian Science had lifted me from the very depths of despair and discouragement. For some time I had been following a line of work which I loved, but a point had been reached where I must choose whether to go on struggling to gratify personal ambition, or to take what seemed a humbler path where work meant true service. The mental struggle had been severe, and I was at last reduced to a state of utter exhaustion.

For about two weeks I was practically unable to walk and manifested every symptom of what is called typhoid pneumonia. I was treated by a practitioner, but was vaguely wondering if I would ever be able to walk or do things again, when the healing came. During the last treatment I fell asleep, to awake a few hours later with a new sense of peace and happiness and security. On opening the Bible which lay beside me, the first words I saw were those in Isaiah: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

At that moment came the realization that the healing had been accomplished, and I dressed and went for a walk. Every trace of weakness and fever and cough left me, and in the months that followed, the problem which had troubled me was solved. This does not mean that everything was immediately made smooth and easy. Far from that, for every step of the way has had to be proved, and there have been many difficulties and discouragements, but I am learning day by day that when we are about the Father's business there can be no fear, no selfish anxiety as to the ultimate outcome.

Experiences like these are not wonderful to the Christian Scientist; they are divinely natural, the manifestation of Immanuel, or "God with us," coming now, as to the prophets and disciples of old, to all those who are ready and willing to receive. All benefits received by me in Christian Science have been permanent. Whatever the healing, whether physical, mental, or moral in its nature, the result has remained, each one better than the last, a step mounting upward in the journey from sense to Soul. I thank God for Christian Science daily, and lovingly acknowledge my debt to Mrs. Eddy, whose purity, devotion, and sincerity enabled her to explore the way and discover for us the Christ, Truth.

Annice Campbell, Los Angeles, Cal.

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The healing of a poisoned finger through the realization of the truth expressed in an article on the Home Forum page of the *Monitor* some time ago is only one of many proofs of the healing and regenerating power of Truth as taught us in Christian Science. I have been healed of chronic stomach disorder, and of eye trouble on account of which glasses had been worn for eleven years. Though my eyes are used more than formerly, my sight is better than ever. At the time of our marriage my wife was antagonistic to Science and a great scoffer. For several years after our little girl was born my wife was constantly ailing. One physician said he could find nothing wrong, another declared she would have to undergo an operation; but in her case it was again proved that "man's extremity is God's opportunity." She asked for and received Christian Science treatment and was perfectly healed.

In January, 1914, we had the blessed privilege of joining the church. I owe all this to the self-sacrifice of our Leader, Mrs. Eddy, who so lovingly gave this blessed truth to the world that all mankind might know the truth that makes free.—Darwin H. Goldsmith, Cleveland, Ohio.

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[Translated from the German]

I am deeply grateful to be able to testify herewith to the blessings which I have received through Christian Science. In June, 1915, I became afflicted with an eruption on the left arm. It extended down to the hand, and I suffered greatly. As we had known of Christian Science for quite a while and were diligent readers of the *Herold*, my mother communicated with a Christian Science practitioner in Hannover, and absent treatment was taken up at once. The pain soon subsided, and a few days later I was free from the trouble. When shortly after this my little sister was taken ill with measles, we again notified the practitioner. After absent

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treatment had been given her for a few days, she was able to get up, the fever having left her.

In February, 1915, I was taken ill. We thought it was a cold, but as my condition grew worse my mother wired to the practitioner, who began treatment the same day. Being reproached by our relatives, however, for not having a physician, my mother asked one to call. He at once pronounced the disease pleurisy; also remarked that a fluid had gathered under the ribs. He said that if this condition did not disappear by the next morning I would have to go to the hospital for an operation. We held to the truth, however, that God is the only power and our only helper. When the physician came the next morning (I had been under Christian Science treatment only two days) the accumulation had disappeared and no operation was necessary, but he said that inflammation of the lungs had developed. This trouble disappeared inside of four days. In about two weeks, during which time I had treatment from the practitioner, I was completely restored to health, for which I am very thankful to God, and grateful to our beloved Leader. I am a young girl and shall strive to conform to these beautiful teachings, with God's help.

MARGARETE PAETZ, Bockenem (Harz), Germany.

✧

I had treatment once or twice and had heard much of Christian Science before I ever thought more than casually about it. Then, although I read the literature obediently for many weeks, it was nearly always with doubt and a dread of a certain change which I feared it would bring about in me. It seemed as if there was everything the matter with me, but what tortured me most was a strange depression. Good physicians treated me, but I experienced no permanent relief and was always in a state of fear. They pronounced the trouble a complete breakdown. I had headache, stomach disorder, and exhaustion to the extent that my eyelids would close while walking or riding or eating, and I have awakened once or twice wondering if I were already dead.

I was almost desperate at the time Christian Science was recommended to me, and Science and Health was read purely because there was nothing else to do and always it was with tears of self-pity or doubt. I do not believe any one ever approached Christian Science—so gentle and so full of love as it is—in a frame of mind so peculiar and unreasonable as was mine. The healing was slow, but with the loving help of a practitioner the many ills have one by one slipped away into nothingness.

I am more grateful every day for what Christian Science is teaching me, and above all for the goodness of Him from whom we receive not "the spirit of bondage again to fear," but "the Spirit of adoption," by which we cry, "Father."

KATE HYMAS, San Antonio, Texas.

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[Written for the *Sentinel*]

Rest

EDITH L. PERKINS

No sweeter words than these were e'er addressed
To thee and all by mortal sense oppressed,—
"Come unto me, and I will give thee rest."

'Tis Christ that calls,—nor knows the ages' flight,—
In tones of tenderness and lowly might:
"My yoke is easy, and my burden light.

"My yoke upon you take, and learn of me.
Then, struggling heart, wherever thou mayst be,
The peace that passeth knowledge is for thee."

From Our Exchanges

[Canon J. H. B. Masterman in *The Church Family Newspaper*]

Every age has its own golden image,—the popular idol of the moment,—and it is easy to persuade ourselves that we shall lose influence by dissociating ourselves from other men. The temptation to compromise is so strong that few of us are able to resist. Yet the secret of the failure of the church (in so far as it has failed) is really the unwillingness of Christian men to refuse to conform to the standards of the world. The Chaldeans were watching to see whether the three men would be true to their religion. They hated them because they were faithful, but they would have merely despised them if they had joined in the worship of the multitude. Better incur the hatred of men than betray the cause of God. The fact that these men held high office in the kingdom made it all the more important that they should show themselves faithful. They had much to lose; it was only more vital that they should make no compromise.

[*The Jewish Chronicle*]

Already in the psalmist's time it was said that the name of God is praised from the rising of the sun to the setting thereof. Since then centuries of enlightenment have rolled over the world. Yet the need of proclaiming the laws of righteousness which Abraham was the first to make known to a depraved world was never more urgent than it is today, when the ordered system of moral ideas built up by centuries of painful evolution seems to be falling into chaos, and men are flinging defiance at the distinctions between right and wrong which mankind have venerated for countless generations. Abraham feared not to shed the illumination of his genius on a benighted world. We, his descendants, the people who have seen a great light, have need of similar courage, when all around us is plunged in the depths of moral darkness.

[*Zion's Herald*]

The Emmaus walk remains the symbol in history for the access of the divine to the human, when the latter is found pressing on in the path of duty. God knows that His servants cannot stand too much of the treadmill and commonplace, and so to the Elijahs, the Elishas, the Daniels, the Pauls, and the Johns, and a whole host of lesser folk, He grants every now and then some unusual experience, some entrancing vision, some seraphic communication, some visitation of blessing, which "cheers it after rain," and sets the once depressed soul to singing again.

[*Pacific Christian Advocate*]

Jesus always found a point of contact with every earnest, honest man he met, whatever may have been his previous training, and if the church of our day is to be like him, she too must find a point of contact for herself and her message with all classes of men.

[*The Methodist Times*]

The unity of the church is not merely external; it consists in truth and love. Where truth is obscured and love fails the ground of unity gives way, and the vital purpose of unity, which is to manifest the divine, is injured and possibly destroyed. When such a calamity takes place the claims of truth and love have to be reasserted, even though unity be for the time imperiled or destroyed. Yet the reassertion of the essentials, upon which any truly divine and spiritual unity must rest, is not intended to be for the final breaking up of unity. On the contrary, it is in order that the true

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foundations of unity may be so effectively revealed that it may ultimately be restored and fulfilled on a higher plane and in a larger way than on the level of mere uniformity, which has lost its true significance.

[*The Christian*]

It has been well said that if you smash the mirror of the divine Word into a thousand pieces, each tiniest fragment will still reflect something of the living Word. Who has not been arrested by the light and fire which flashed from some familiar expression to brighten the gloom of a sorrowful day, and to bring a steadying consciousness of God to a heart that was well-nigh slipping its moorings? And who has not unexpectedly heard deep answering to deep in words almost worn smooth by frequent reading? It is thus we come to know that it is verily the Word that liveth and abideth forever with which we have to do. The fact of its inspiration is neither helped nor hindered by argument. It is constantly demonstrated by its aptness to meet every situation, and its power to find us when we have wandered too far to find our own way back to paths of peace.

[*The Church Times*]

One objection to putting morals first and considering religion merely as a help to them is, that goodness is seldom gained by aiming at it. Very often when a man succeeds in casting out the ugly demons of lust or intemperance he only installs in their room the no less formidable devil of spiritual pride. And freedom from lust or intemperance is dearly bought at the expense of humility. The truth is that man becomes possessed of goodness indirectly, as it were. He aims at some other thing, and when he has obtained it he finds he has obtained much else as well. "Seek ye first the kingdom of God, . . . and all these things shall be added unto you." If you aim at goodness apart from God you will probably fail, but if you aim at God, you will attain both God and goodness.

[*Northwestern Christian Advocate*]

Heaven is a state as well as a place. And the writer of the book of Revelation, like his Master, is not content that Christian disciples should comfort themselves merely by waiting for death in the rapturous expectation of the glory which is to be. This hope which is set before us is given that we may be heartened for the work of making heavenly conditions obtain on earth. This is what the writer means by "a new heaven and a new earth." It is not another heaven and another earth created out of hand by divine omnipotence. It is the present heaven and the present earth transfigured by the redemption of the human race. A hint of this transfiguring change is found in "the new heavens and the new earth" as they appear to the newly converted soul.

[*The Continent*]

Even in apostolic times, and always since, there have been unhappy souls who could not see that God's truth must be told to each generation and to every people in fresh terms, suited to whatever modes of thought and manners of speaking might be characteristic of its immediate hearers. Worse still, these timid spirits have failed to realize that the very bigness of God's truth requires various statement—that no one immutable human formula will show every side of it. Changing emphasis, new language, novel interpretations, unfamiliar perspectives, employed to enforce Bible teachings, are not then, as some suppose, signs of departure from well loved truth, but rather evidence that truth is growing greater, is being apprehended in new relations to human souls, and is coming to knock at more gateways of men's understanding.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

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From the Editor

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

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From the Publishing Society

A new catalogue of selected Bibles has been printed by the Publishing Society and mailed to Christian Science organizations listed in the *Journal*. Reading-rooms not receiving copies will please notify the Society.

Owing to the increased cost of labor and materials the Oxford Press of England has twice found it necessary to advance the prices of Bibles to the Publishing Society during the past year. The Publishing Society now finds it necessary to make a corresponding change in its prices to the field.

The cost of manufacturing Bible Cases and *Quarterly* Covers has also increased, and the changes in prices for these articles are listed in the new catalogue No. 23.

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From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

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

Vol. XIX No. 23

Boston, February 3, 1917

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Longfellow

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Items of Interest

In the most sweeping of all decisions upholding prohibition laws, the Supreme Court of the United States has just upheld as constitutional and valid the Webb-Kenyon law prohibiting shipments of liquor from "wet" to "dry" states. It also sustained West Virginia's recent amendment to her law prohibiting importation in interstate commerce of liquor for personal use. Chief Justice White announced the majority opinion, Justices Holmes and Vandevanter dissented. An official digest of the majority opinion, prepared by the court, says: "Considering the Webb-Kenyon act, the court holds that there is no foundation for the contention that the act only applies to shipments from one state into another for a use prohibited by the state to which the liquor is shipped. On the contrary it is decided that the Webb-Kenyon act, to use the words of the act, applies to shipments of liquor 'intended to be received, possessed, sold, or in any manner used' in violation of the laws of the state. As this conclusion causes every prohibition of the West Virginia law to be embraced and come under the right conferred by Congress by the Webb-Kenyon act, it is decided that the West Virginia law was not in conflict with the commerce clause of the Constitution and the power of Congress to regulate commerce if Congress had power to enact the Webb-Kenyon law."

A review accompanied by statistical tables of the water power available in Italy for the generation of electrical force has been issued by the Ministry of Agriculture. For the last thirty years data as to the hydraulic force available in Italy have been collected methodically. The average driving power has been estimated at 123,200 horse-power for the water courses along the Ligurian coast, 926,900 horse-power for the rivers flowing into the Tyrrhenian Sea, 45,000 horse-power for the Sicilian water courses, 195,500 horse-power for the rivers flowing into the Ionian Sea, 553,100 horse-power for those flowing into the Adriatic, and 320,000 horse-power for the southern tributaries of the Po, making a total of 2,163,700 horse-power. The tributaries flowing into the left bank of the Po have not yet been accurately studied, but the driving force obtainable from them is roughly estimated at 774,000 horse-power, and 2,052,000 horse-power is attributed to the remainder of the unstudied water-courses, bringing the grand total up to approximately 5,000,000 horse-power.

Debate has begun in the Senate on the so-called Myers water-power development bill, which is characterized by some senators as the most important measure now pending in Congress. The bill, which relates to "the construction of dams across navigable waters," in its present form authorizes the Secretary of the Interior to lease the public lands for fifty-year periods for hydro-electric power purposes. On three years' notice it would enable the Federal Government at the expiration of any lease to take over such developed properties, paying the owners a fair physical valuation.

During private operation of such water-powers the lessee would be charged rental based on the value of the land and determined by the horse-power developed, not to exceed twenty-five cents for each developed horse-power a year for the actual power distributed. Half of the rental would revert to the state in which the power was generated, the balance going into the reclamation fund created by act of Congress approved June 17, 1902.

General Chittenden, a retired member of the United States Engineer Corps, and now chairman of the Port Commission of Seattle, Wash., has projected a plan to drive a thirty mile tunnel under the Cascade Mountains to improve traffic facilities between ports on Puget Sound and the interior of the state. Such a project might cost $50,000,000. It would save forty-eight miles, reduce the summit elevation of the Great Northern Railroad 2166 feet, shorten the schedule time of passenger trains between the present corresponding eastern and western points from three hours to forty minutes, of freight trains from ten hours to one and one half hours, reduce the maximum grade from 2.2 per cent to 0.6 per cent, and eliminate 6885 degrees of curvature.

The coconut industry is already one of the main resources of Panama and is likely to become the object of much more attention soon. The Joint Land Commission recently awarded $120,000 for a tract of about three hundred acres planted in coconuts five years ago. Expert opinion is that coconut trees ought to be planted at the rate of about seventy to the acre. These trees may be depended upon, when fully mature, for an average of one hundred cocoanuts a year. They begin to bear about the fifth year, and may continue actively productive for twenty years, sometimes more. There are 2500 square miles of good coconut land close to the coasts of Panama, besides interior lands.

The electrolysis survey of the city of Omaha, Neb., by the United States Bureau of Standards was completed a few weeks ago, and a report is being prepared to show the measures that must be taken to remove the difficulty. The engineers of the bureau are also examining the installation at Springfield, Mass., to see how nearly the results agree with predictions made for the system they designed. If everything is satisfactory, the same system will be installed throughout a large part of the city of Springfield.

On Jan. 1, 1917, a new insolvency law, applicable to the whole of the Union of South Africa, came into force. The provisions of the act are very stringent as compared with those of the acts at present in force in the different provinces of the Union, and must effect a great change in trading in general in South Africa, as well as tend very largely to the protection of merchants who supply small traders with goods on credit and to the restriction of reckless trading on every hand.

Of a recently placed order for forty heavy locomotives for the freight services of the Canadian Government railways, ten are of the type known as the "Santa Fé" and thirty of the "Mikado" type. Prior to the introduction of these new engines the heaviest locomotives in use on the Canadian Government railways weighed 232,000 pounds. The "Mikado" engines weigh 283,000 pounds, and the "Santa Fé" 514,000 pounds.

A creosoting plant has been constructed at North Vancouver, British Columbia, at a cost of $300,000. The property covers a total of twenty-eight acres. The main storage tank has a capacity of 750,000 gallons, and three other tanks bring the total capacity up to 1,000,000 gallons. The main treating plant consists of two of the largest creosoting retorts on the continent. They are 7 feet inside diameter and 132 feet in length.

In the Sequoia National Park, on the upper slopes of the Sierra Nevadas in central California, and in the little General Grant National Park near by, grow 1,166,000 sequoia trees, of which more than twelve thousand are over ten feet in diameter. Seven of the largest have been named, and they range in diameter from 27 to 36.5 feet, in height from 255 to 292 feet, and in circumference from 81 to 109 feet. "General Sherman" is the largest in girth and "Dalton" in height.

The report of the state conference on the water problems of California, which was called for the purpose of recommending to the legislature a unified policy with reference to irrigation, reclamation, water storage, flood control, and drainage, has just been made. It is recommended that control of all water matters be placed under three commissions,—a water commission, an irrigation board, and a flood control board.

The International Harvester Company, the Plymouth Cordage Company, and five other American manufacturers are absolved in a report of the Senate Committee on Agriculture of the charge brought against some of them that they have raised unwarrantably the price of binder twine to the American farmer, and the blame is placed upon the Comision Reguladora of Yucatan.

Australia's woods, their protection; replacement, and value were the main topics dealt with at an important conference on forestry and reafforestation held in Melbourne at the end of November, 1916. The conference was under the auspices of the Australian Forest League and the Royal Victorian Institute of Architects.

The number of people employed in Swiss watch factories and in the so-called "home" industry in 1915 is estimated at sixty thousand, but it is claimed that over three hundred thousand persons, or one twelfth of the total population of the Confederation, are directly affected by the industry.

Two fish banks, abounding in millions of sea bass, have been discovered by the schooner "Grampus" of the United States Department of Commerce, Bureau of Fisheries, off Cape Fear Bar on the North Carolina coast. The larger bank is 3½ miles wide and 2½ miles long.

Experiments by the county agricultural agent of Dona Ana County, N. Mex., indicating that the soil is good for the sugar beet, have resulted in the building of a $1,500,000 sugar factory and contracts for 7000 acres to grow beets on next year.

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Christian Science Sentinel

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

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Tilling the Ground

CALVIN A. FRYE

In the first chapter of Genesis we read, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." Who has ever beheld the man thus described, even the divine ideal? This man is not formed of the dust of the ground, a lump of clay, for that is far from being the image and likeness of God, Spirit. The likeness of Spirit must be spiritual, not material. Isaiah represents God as saying to mortals: "My thoughts are not your thoughts, neither are your ways my ways . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

In the second chapter of Genesis we are told of a suppositional creation of man and woman made from a material basis, who soon developed propensities antagonistic to the divine Mind, the only creator. Having listened to another voice than that of God, they wanted to know more than He; they wanted to know both good and evil; so, as we are told, they yielded to the persuasions of the tempter, tasted of the forbidden fruit, and were led to believe that mind was matter, that is, not Spirit. Thus they were ensnared by the testimony of the material senses, the belief of intelligence in brain and nerves. Then God's voice was heard in the garden of Eden calling to Adam, "Where art thou?" But as his newly acquired intelligence informed him that he was naked, he ran away and hid himself, instead of welcoming the loving call of divine Truth, acknowledging his sin, and correcting it. This story may be a myth, but the writer has yet to read a better explanation of that which claims to be man and woman, and at the same time which seems so demoralized and so constantly in need of help to fight against sickness, sin, and death. Surely the man whom God made in His image, after His likeness, and whom He pronounced "very good," is not this kind of man.

Jesus, whom our Leader has called "the highest earthly representative of God" (Science and Health, p. 52), said, "Blessed are the pure in heart: for they shall see God." This explains why mortals do not see God,—their impure thoughts so obscure their vision that they do not discern spiritual thoughts and things. They believe themselves to be free moral agents, having minds independent of God, free to indulge their own inclinations, be they either good or evil. When, however, they awaken to the true sense of being, the true sense of man as spiritual and at-one with the divine Mind, they begin to "till the ground" in order to win their way back into Eden. They set to work pulling out the noxious weeds and throwing away the stones which obstruct the path into the garden; they cultivate the seeds of health, purity, and spirituality. On page 545 of our text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "The condemnation of mortals to till the ground means this,—that mortals should so improve material belief by thought tending spiritually upward as to destroy materiality. Man, created by God, was given dominion over the whole earth."

Luke, telling us of the time when Jesus was born, said that an angel, a message from divine Love, appeared to the shepherds and announced "good tidings of great joy, which shall be to all people." He further states, "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." This message was received by the shepherds who were awake through the night hours, but we are not told that any less watchful people than they either heard or saw this remarkable manifestation of divine Love in their midst.

The advent of Christ Jesus started from a higher and more spiritual concept than that of mortals,—from Mary's recognition of divine Love with us, even of God as the Principle of man. This clearer concept of the God-created man also enabled Jesus to dominate fleshly and sinful temptations and to overcome the sense of the material world, the flesh, and evil. This natural inclination to heavenly desires and pure thoughts furnished his replies to Satan in the wilderness as given by Matthew and Luke. He said of himself, according to John, "The prince of this world cometh, and hath nothing in me." In other words, there was nothing in the consciousness of Jesus through which the adversary could tempt him to think or to do wrong. So, as it is written in the epistle to the Hebrews, he "was in all points tempted like as we are, yet without sin."

Those who accept the Adam-dream are cheating themselves out of the privilege of sonship with divine Love, the great joy and blessing which is within their reach. The apostle says, "Awake thou that sleepest, and arise from the dead," the stupefied sense of life in matter, "and Christ shall give thee light,"—Truth gives us life; gives an abiding sense of heaven here and now. Paul exhorts us to work out our own salvation with fear and trembling, but at the same time he assures us that God worketh in us "both to will and to do of his good pleasure." This is an assurance that if we strive to gain the goal of dominion over the temptations of evil,—over sick and sinful thoughts,—then will divine Love furnish us with thoughts of health and purity, whereby we shall be enabled to gain a realization of the divine presence with us. We shall then have that Mind which was in Christ Jesus, the divine consciousness which heals the sick and comforts the sorrowing.

The apostle Paul asks, "Who is sufficient for these things?" Who has the wisdom and strength of purpose to cleanse and purify himself from evil habits? When the prodigal spoken of by Jesus in the parable awoke to a sense of his great mistake in demanding his share of the inheritance and leaving his father's house to enjoy himself with "riotous living," which he foolishly counted as freedom,—when he was ready to confess his sin and ingratitude and was willing to return even as a hired servant,—then he found the father-love yearning toward him and ready to receive him. Our revered Leader has given us as one name for God, divine Principle. Although

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we have yet to learn the full import of this term, we know it was Principle who caused the prodigal to come to himself, and it was Principle who welcomed him while "he was yet a great way off."

Divine Principle is but another name for our Father-Mother God, and this Principle is just as applicable to human need as is the principle of mathematics or of music. As in music we seek to understand and comply with the principle and rules which govern the production of harmony, so must we conform our thoughts and actions to the divine Principle and rules of Christian Science in order to correct the discords of mortal sense, that we may enter into the joy of heaven, harmony. In our text-book we read (p. 312), "How true it is that whatever is learned through material sense must be lost because such so-called knowledge is reversed by the spiritual facts of being in Science."

Christian Science teaches that all things are mental. Let us then turn our steps back to Eden by overcoming the allurements of mortal pleasures and pains, which are the fruit of trying to know more than God knows, by believing both good and evil,—and let us strive to know only good. We shall then be attuned to the divine voice and heaven will be within our consciousness; and when we hear this voice call to us, we shall not hide in shame and fear, as did Adam, but conscious of work well done we shall welcome the voice of divine Love and enter into "the joy of our Lord."

Woman's Rights

SADIE KIEKINTVELD

We hear much discussion nowadays of the question of woman's rights. This is a hopeful sign of an awakening sense of justice and of that recognition of the equality of the sexes which is taught in Christian Science. The rapid acquisition by women of the political and economical rights hitherto denied them, is an outward expression of the fact that the world is awaking from the needless restrictions of the Adam-dream into the untrammeled liberty of the children of God. This higher sense of justice goes beyond the political and economical aspects of existence and is permeating all the affairs of life, removing the limitations not only on woman but on man as well, for it is undoubtedly true, as the poet has said, that "the woman's cause is man's: they rise or sink together."

In "Miscellaneous Writings" (p. 287) Mrs. Eddy tells us that home is "woman's world," and it is no less true that the world is today becoming woman's home; therefore it behooves her to carry into this larger home all the qualities which that word connotes,—the affection, the purity, the patience, the unselfishness, which make up a true home. Christian Science offers to all the widest opportunity to work out their salvation in the way that seems best fitted to their individual needs, and Christian Scientists should beware lest they cramp the individual effort to attain this liberty by their narrowness and suspicion of unworthy motives. The old view which compelled a woman either to marry and bring up a family, or become a burden to others and an object for coarse ridicule, has happily passed away. Once motherhood was the only profession open to woman, and into it she walked, regardless either of her fitness or of her liking for it.

It is beginning to be seen that gifts differ, and Christian Science is showing how each woman may find the work for which she is best fitted and in which she can be most useful and happy. The artist, the teacher, the factory employee, the musician, the clerk, the writer, the stenographer, the household helper who aids directly in making a home for others, and the Christian Science practitioner whose right thinking brings purity and harmony to countless homes,—these are all entitled to harmonious surroundings and loving appreciation. Best of all, the one with the two talents or the five talents need no longer be prevented by public opinion or human limitations from developing all of her gifts for the use of humanity and her own happiness.

The woman with home duties need not chafe over the thought that her talents are being wasted. If she really has them, they will find a chance for expression through her application of the teachings of Christian Science, and household tasks afford a splendid opportunity for developing the patience and perseverance necessary for the carrying out of any kind of work. As her understanding grows she will find that while keeping the joys of her home she will be able to eliminate many forms of drudgery, thus giving her time for more congenial pursuits. On the other hand, the woman with a talent for business need not be shut out from developing her home making instincts or any other right impulse. The suggestion of lack of time or strength is but one of the errors which Truth destroys. When we recognize God's government in our affairs, we learn that there is time for every right occupation.

Whatever work a woman chooses, she has a right to just compensation and reasonable leisure. Many thoughtful people believe that the financial recompense for all kinds of work should be practically the same, and that the specific reward for higher forms of service should come in the greater happiness they bring the worker. There is much reason in this point of view, for the actual material needs of all mortals are the same, though there may be a great divergence of opinion on the subject. Christian Scientists can render practical help in the bringing about of better conditions by willingly paying the best wages themselves, by thoughtful care not to be directly or indirectly the cause of needless labor, and by refraining from unreasonable bargain hunting, not only at the stores, but in all the every-day relations, which are too frequently affected by this pernicious practice.

"Make channels for the streams of love," we sing. When we make generous channels for our love and good deeds to flow outward, we are at the same time providing a means for good to come to us. "With what measure ye mete, it shall be measured to you again," we read in Matthew. If we would not be hurried and worried by selfish demands upon ourselves, we must look carefully to see whether our thoughtlessness is not causing others suffering or inconvenience. We should grant to others the same rights that we demand for ourselves. Whatever differences the world may make, Christian Science recognizes the equality of all of God's children, and its followers should be obedient to its teachings.

In considering woman's place in her larger home of the world, we must not neglect that spot which Mrs. Eddy says should be the dearest on earth, "the center, though not the boundary, of the affections" (Science and Health, p. 58). What is our duty as Christian Scientists toward preserving the integrity and purity of the home? In an age when marriage is too often cynically regarded, we need to guard against letting any of this cynicism into our consciousness. To allow even in our own thought any suspicion as to the honesty and purity of the motives of others, is to make a reality of evil and to hold humanity down in the dust. To gossip about others is inexcusable. Suppose we do occasionally give people credit for being better than they are,—that is, better than they are to mortal sense, for we never see God's children with the glory that they have in the Father's eyes,—speaking in the relative sense, is not this the best way of bringing mankind up to a higher standard of conduct?

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Let us magnify the good and see that the pure gold of human affection will lift all who seek divine aid safely above the rocks and pitfalls in the way. The woman who finds her highest joy in the love of little children, does not need to be disillusioned by selfishness and sensualism. She has the high and noble task of helping to bring up a generation which is to demonstrate a better understanding of divine Science. The great profession of motherhood surely demands the best that the world can give. The woman who does not, however, feel herself fitted for the task of caring for children, has no less her place in the world and has equally the right to home love and happy companionship; and God, who "setteth the solitary in families," will show the wisest and happiest method for the outward manifestation of the ideal. Whichever way the choice is made, let us credit our fellow workers with purity of motive. Let us be helpful workers together, and not critics of one another. Above all, let us shun suspicion and innuendo, with their blighting influence on our own characters and those of others.

Mrs. Eddy gives us her clear and loving conception of the rights of woman when she says (Poems, p. 21):—

> Grave on her monumental pile:
> She won from vice, by virtue's smile,
> Her dazzling crown, her sceptered throne,
> Affection's wreath, a happy home.

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Readiness

WARREN C. KLEIN

On page 458 of "Science and Health with Key to the Scriptures" our Leader writes: "Divinity is always ready. *Semper paratus* is Truth's motto." Thousands of human beings are proving this truism every day, and each one has the opportunity to gain many blessings because of the readiness of divinity to help us in the minutiæ of our human affairs.

A short time ago a young man came to a Christian Science practitioner and asked for help for both a physical and a financial need. The young man was bright, and had taken a partial course in secretarial work, which would afford him good remuneration; but he claimed that he could not find work of this kind, and to supply his present needs had accepted a position as a painter in the new subway. This occupation was not very congenial to him, inasmuch as it was underground and he was in darkness all day long. He did not complain, however, but trusted Truth to guide him into a better position.

The second day after Christian Science treatment had been taken up, he called the practitioner and told him that he was feeling much better physically, but that he had to report a change to a lower position and a reduction in pay, for he was no longer a painter, but a painter's helper. He expressed great surprise when the practitioner told him not to be discouraged at this seeming loss and referred him to the statement on page 3 of Science and Health: "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more." So the young man, instead of being sorry for himself, went on with his work, rejoicing.

The third day thereafter he telephoned the practitioner that he had lost his position as painter's helper. He added that although he was much chagrined, he was at the same time very grateful for the realization of splendid physical health. When the practitioner asked him what kind of work he was capable of doing, he explained that while he had always entertained a desire to be a secretary, so that he could learn a business and step by step become of use in an executive capacity, he felt he was not competent to take a position at that time, for he was out of practice in his shorthand, typewriting, and general office knowledge. He was told that if he would get ready for a place, the place would be made manifest. The importance of being prepared was so impressed on him that he began to brush up his knowledge of the essential subjects. Within two weeks two positions as stenographer and secretary were offered him, and though he was not proficient, one of his prospective employers informed him that his place was there when he was ready to take it. It is perhaps needless to say that the young man made an extra effort to assume the responsibilities connected with his promised position, and in a short time he was active and happy in his right place, enjoying not only mental and physical well-being, but the satisfaction of knowing that divine Love had brought him out of sickness into health, out of darkness into light, and had shown him the way whereby his human requirements were being supplied.

Now the benefit to the young man and to the practitioner was not only in the demonstration of physical healing and financial supply, but the experience proved the truth as taught in Christian Science,—that God is always ready to help us when we are prepared to receive that help. In the clamor of daily life, in business and in the home, mortals are asking and seeking for blessings in the form of positions, clothes, houses, and innumerable other things. We are apt to forget that God has already supplied all our needs and that all we are called upon to do is to seek "first the kingdom,"—become truly prepared and really ready to receive. Then, as we are sincere in our desire, faithful to human relationships, and truly honest in our preparation for the blessing we hope for, the answer to our prayer is manifest. Mrs. Eddy says, "Science reveals the possibility of achieving all good, and sets mortals at work to discover what God has already done" (Science and Health, p. 260).

All good is here and now. Divine Love is giving all good to man and is constantly bestowing upon him more than he is ready to accept. The individual who is ready for a blessing is the one who is called to receive it; it remains with him to prove his fitness, and to give thanks.

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From Medicine to Mind-healing

CAROLINE BONNEKAMP

It was a longing to be of service to suffering humanity which made me become a nurse in a large hospital in Europe; but as years went by and experiences accumulated, the conviction grew stronger that salvation from suffering and death could not be expected from any of the prevailing systems of medicine. As knowledge of human character increased, I became more and more persuaded that the living of a better life was the only means of securing enduring health and happiness.

Not knowing a better way, I continued the search in different training schools and medical institutions for such a healing system as was gradually formulating itself in my mind, and was at last led to cross the ocean to the United States, having been told I would find there exactly what I was looking for. Along material lines the institution to which I went was certainly interesting and progressive, one of its distinguishing features being the education of the patients to a better understanding of the care of the body; but in a little while it became plain to me that this kind of education was doing the very opposite of what I had hoped it would do. Centering their thoughts on the body filled the patients with fears innumerable, and the results were what might have been expected.

Always driven on by the conviction that a better way

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could be found, I entered a medical course, solely in order to obtain the degree which would open the way for independent work and investigation. During all these years of hopeful search I enjoyed the privilege of association with several of the best representatives of the medical profession, who always encouraged me and helped me with their wide knowledge and well meaning advice; yet at the end of the third year the work in the clinics and the study of the medical text-books had become so irksome that I decided to "stay out" for at least a year, hoping in this way to gain new ambition and courage to continue my studies, after a short period of rest spent far away from all abnormal conditions and close to nature.

It was at this point that Christian Science was presented to me, and although strongly prejudiced by what I had heard about it in the medical world, I accepted its text-book and agreed to read it. How well do I remember that first reading of "Science and Health with Key to the Scriptures." Its teaching seemed so wonderful that I could hardly believe it to be more than an ideal,—a wondrous vision indeed, but not practical. It was then pointed out to me that the truth as revealed in Christian Science had been proven and was being demonstrated daily, hourly, all over the world. Several conversations with some of its kind and patient practitioners gave me the assurance that this blessed healing work had been carried on quietly and successfully ever since its inauguration by its Discoverer and Founder, Mrs. Eddy. Needless to say, I did not return to college, but giving all my books and instruments to my former fellow students, I began life over again with the Christian Science text-book as my guide and teacher.

In the more than five years of my experience with Christian Science I have found it to be demonstrable to the degree of one's understanding, honesty of motive, and faithfulness in the application of its Principle. When accepting Christian Science as a better healing system, in fact the only reliable one, I little knew of the greater blessings it bestows by its spiritually regenerative power.

As a child I had a sincere desire to know God and to be good, but refused to accept any of the prevailing creeds about God and man, and was called "a heathenish child." The Bible I could not understand, but I longed to know more about Jesus and to live according to his teachings. One Sunday the preacher in the church which I was compelled to attend, gave as the leading text for his sermon, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and then proceeded to argue that Jesus gave that command only as an ideal to strive after, but never to be reached, for this was beyond human possibility. This sermon was a great shock to my faith, and from that time I became so skeptical that I would have nothing to do with any church or creed, or even with the Bible.

In later years, when some of the most tragic experiences in my medical work led me to seek for spiritual support, some light to lead me out of all this mental darkness and ignorance, I again visited in turn churches of different denominations, attended Bible classes and mission meetings, but apparently without receiving any benefit. At last I took up the study of German and Oriental philosophies, but they only served as a temporary means of distracting thought. They threw no light whatever upon the great questions that more and more were calling for a definite answer: "Is there a God?" "What is life?" and "What am I?" These questions and many more have found a satisfying answer in the teachings of Christian Science, the very keynote of which is the command of Christ Jesus to be perfect, and which bring to one the practical knowledge of his life and words in such an illuminating way as may not be found in any other religious teaching.

As to its efficacy in the way of physical healing, I would say that on one occasion, while suffering from a violent attack of ptomaine poisoning, by faithfully clinging to the truth the illness was overcome in less than ten minutes, the poison being thrown off and leaving me with a sense of unusual energy and exuberance. On another occasion a severe attack of catarrh lasted over a week before I was able to prove its unreality. Before I had any knowledge of Christian Science this ailment used to last all winter, and often reappeared in the summer as hay-fever, causing great distress and suffering; while since then, whatever has been the seeming illness and however severe the symptoms may have appeared to others, I have always been able to attend to my duties as usual.

In my experience with others I have seen very much the same results. Two cases of typhoid fever come to mind, the one being healed in the second week, the other requiring over four weeks; but whether slow or fast, the method of Christian Science healing is always superior to all others, in that it eliminates all hampering fears from the consciousness of the patient, bringing glad hope and peace in their stead, with a new sense of life and love; whereas medical science has nothing to offer but caution and fearful predictions, leaving in the patient's thought as a result, increased fear of sickness and death.

Words are inadequate to express one's gratitude to God for this great gift to humanity of the healing truth, neither is it possible to express sufficient appreciation of His messenger, Mrs. Eddy, whose pure life and faithful devotion to the Master's teachings had prepared her to receive this great revelation. That she has laid down in her inspired book, Science and Health, the definite rules of that system of spiritual healing which will finally free all mankind from sin, disease, and death itself, is special cause for gratitude.

"What ye shall speak"

CHARLES F. SOUTHWORTH

STUDENTS of Christian Science do well to remember that one Mind or infinite intelligence governs all, and that when the occasion arises for giving expression to their gratitude for healing and for blessings received, they are but the channel for voicing good and will be guided in their utterances by Spirit. We need no further assurance of this than is contained in the instruction of Jesus to his disciples when he said, "Take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."

It is well known that many public speakers in the presence of an audience are seemingly rendered temporarily incapable of speech or action. Many of the most famous actors and singers have suffered greatly on the first night of an important production from this mental agony of fear. In fact, most men and women can recall a time in their lives when they suffered from this form of fear; yet, as Byron says,—

> How odd a single hobgoblin's nonentity
> Should cause more fear than a whole host's identity.

It is this self-conscious fear which often prevents people from giving testimony at the Wednesday evening meetings concerning benefits received in Christian Science. They come to the meeting perhaps with a mind fully made up to give their testimony, for they may have heard the "still small voice" whispering to consciousness that a grateful acknowledgment

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of blessings received is essential to growth. The opportunity to rise and testify presents itself. "Now," prompts the voice of Truth softly, but the individual experiences the sensation of being literally chained to the seat. Then is the moment to break forever the mesmerism that produces this seeming condition and to remember what Mrs. Eddy writes on page 372 of Science and Health: "In Christian Science, a denial of Truth is fatal, while a just acknowledgment of Truth and of what it has done for us is an effectual help. If pride, superstition, or any error prevents the honest recognition of benefits received, this will be a hindrance to the recovery of the sick and the success of the student." Once on his feet, the man who has succeeded in shaking off this false sense which would trammel and hold, finds that he can speak without difficulty, and he rejoices in a subsequent sense of freedom which causes him to regard as a great privilege the opportunity to testify and to look forward in joyful anticipation to such opportunity.

In giving testimony it is well to bear in mind a few simple points which contribute toward the satisfaction of all concerned. A testimony, stereotyped, lacking in simplicity and spontaneity, or full of superfluous detail, should be avoided. It is better to state concisely the simple facts concerning personal healing or the healing of others. A short, well directed statement of facts, presented earnestly and without elaboration of detail or attempt at eloquence, is more effective and more convincing to those just seeking to know something of Christian Science, than is an effort at dramatic effect or a long, rambling, wordy repetition of non-essentials. As some one has said, "Where words are scarce, they're seldom spent in vain."

In avoiding the temptation to hide in a multitude of words the helpful thought, we more nearly follow the advice contained in Jesus' saying, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." A tiny gleam of light in a testimony, meant for some wayfarer, may possibly be hidden under a bushel of words, but the unselfed motive will be at no loss for the right quality and quantity of words.

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[Written for the *Sentinel*]

A Wider View

MARY VICTORIA CLARK

No longer seek I for some peak in Darien
Whereon to stand and view a wide expanse,
For my heart knows an ocean deeply blue,
Far broader, deeper than the western sea
Balboa gazed upon, and seeing it
So still and calm,
Called it the Pacific.

So sunny and serene its waters lie,
Mirroring heaven's blue; while all night long
The everlasting stars look down to view
Their burnished loveliness in its clear depths.
I stand and gaze upon this wide domain,
So still and calm,
This wondrous sea of Truth.

Go, little ships that sail Truth's shining sea,
Freighted with heaven's cargo,—hope and love;
Sail safely to your harbor homes, nor fear
The shock of sudden storm or hidden reef.
Securely as you ride the waters deep,
Safe, still, and calm,
So do I journey on!

Selected Articles

[C. Henry Brown, M. D., in *The Keystone Magazine of Optometry*]

Mrs. M. L. P., aged forty-eight years, first applied to me in March, 1900. I found her wearing + .5 cylinders with the addition of + 1 D for presbyopia. Her acuteness of vision was O. D. 20/40 and O. S. 20/60, which was raised to normal by + .75 cylinders. She was able to read with some effort, but the near point had receded to ten inches. This was restored to the normal distance and reading made comfortable by the addition of + 1.25 spheres.

Something more than two years later, in June, 1902, she returned for a change of glasses. I found that all that was necessary was a slight increase in the cylinders and spheres to afford normal vision and supplement the impaired accommodation. This is nothing more or less than a case of hypermetropic astigmatism complicated with presbyopia, such as we meet with every day. It differs in no respect from similar cases.

When we meet with cases of this kind at this age we feel that such persons will be dependent upon glasses for the rest of their lives. The cylinders are required to be worn constantly for the correction of the astigmatism, which as a rule never grows less, but tends to increase somewhat as the person grows older, while the spheres are necessary for the correction of the presbyopia, and must be made stronger from time to time to keep pace with the failing accommodation, which is a natural accompaniment of age.

In the usual course of events this lady was due to return for a reexamination of her eyes about 1905. Imagine my surprise, therefore, instead of coming back, to pass her on the street, and see her pursuing her business, that of a purchasing agent in large department stores, without any glasses. On account of her failure to consult me at the customary time, there was no other inference in my mind than that she had drifted off to some one else, as patients sometimes will do in spite of the fact that the glasses may have been entirely satisfactory.

When I saw her without glasses there was some satisfaction to see that my inference was incorrect and that she had not really deserted me for another. Time passed and I occasionally saw her on the street or in the store, and always without glasses, and I confess I was mystified, and still the wonder grew that in spite of the fact that she was growing older she was still independent of artificial assistance to her sight. I did not presume to speak to her about the matter or to question her in regard to it. It seemed to me her eyes looked heavy and lusterless and expressionless, but perhaps that was due to my imagination and dependent upon the thought uppermost in my mind that this woman needed glasses and needed them badly.

Years rolled around and another surprise came when Mrs. P. walked into my office in February, 1915, a lapse of nearly thirteen years since her previous visit. The story she told me was that she had taken up Christian Science and this had enabled her to discard her glasses, and that she had not worn any for the last ten years until the previous summer, when she procured glasses for reading, which I found to be + 3 D spheres combined with cylinders. On examination I found her acuteness of vision as follows: O. D. 20/20; O. S. 20/30. A + .5 sphere accepted for right eye and + .5 cylinder axis 90° for the left.

This shows the acuteness of vision to be nearly normal and much better than on the occasion of her first visit fifteen years previously, and this in spite of the fact that the refraction of the eyes lessens after fifty years of age, with

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a consequent impairment of vision and a need for stronger glasses. On examination of near vision she seemed to be able to read in some fashion the larger sized print, but it really required + 3.5 D spheres combined with cylinders to enable her to read clearly and comfortably.

The first point to which I wish to call attention, and which is contrary to the usual conditions, is that in hypermetropic eyes the acuteness of vision at the age of sixty-three should be so much better than at the age of forty-eight. The second point is that she is able to stimulate her accommodation to such an extent as to read for the moment, but this is offset to some extent by the fact that she requires + 3.5 D spheres for reading, which is just about normal for a person of this age. She prides herself on this apparent return to juvenility of sight. She refuses to wear glasses for distance, nor can I insist that she really needs them. She dislikes to acknowledge that she needs glasses even for reading, but she is a sensible woman and is willing to submit to wearing them for that purpose.

This patient seems very happy in her Christian Science belief, and attributes her improved vision entirely to this cause. I have no theory of explanation to offer in this case, except that it seems to be another illustration of the predominance of mind over matter.

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[F. Elmo Robinson in *Portland* (Ore.) *Telegram*]

In introducing his attack our critic intimates that Christian Science is a religion, but that there is no salvation in it. The fact that multitudes have been healed of the love and practice of sin, that atheists have become devout students of the Bible, and that hopeless invalids have been restored to health through the ministrations of Christian Science, would certainly indicate that it is not only a religion but the religion of Christ,—the religion which effects a full salvation from both sin and disease.

One of the means of presenting to the public this new-old way of salvation through Christ is the free public lectures on Christian Science. It is quite true that the demand for such lectures is growing very rapidly. It is also true that the attendance upon these lectures is so large, and the public interest in them so great, that newspaper men throughout the country are coming to consider lectures on Christian Science good news, and freely give space to them as such. The insinuation on the part of our critic, therefore, that the publication of these lectures is liberally paid for, seems merely an attempt to belittle the great public interest in Christian Science.

Our critic concludes his introductory remarks by asserting that "Mrs. Eddy eliminates fully one half of the Scriptures." On page 58 of the Church Manual, pertaining to the Lesson-Sermons which are read at the Sunday services in Christian Science churches throughout the world, Mrs. Eddy says, "The correlative Biblical texts in the Lesson-Sermon shall extend from Genesis to Revelation." Probably no other denomination in the world gives so conspicuous a place in its services to the Scriptures as is given them by the Christian Science church.

Mrs. Eddy does not destroy the personality of God, as our critic affirms, but rather explains the sense in which God is, and is not, personal. On page 116 of Science and Health she says, "If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense." A careful study of Mrs. Eddy's writings discloses the fact that her teachings destroy nothing but evil.

Perhaps at no point in this clergyman's attack did he more completely misrepresent the teachings of Christian Science than in the statement that "Mrs. Eddy destroys human sympathy and natural affection." Every comment the critic made following this charge indicates an utter failure to understand her teachings. Christian Science teaches the sympathy that heals and saves. It is true that its students do not dwell upon sin, disease, disaster, and death, and thereby magnify these conditions; they endeavor rather to lift thought to God and to the things which are real and eternal, thereby bringing about an elimination of discordant conditions from human experience. By magnifying God in their own thought and helping others to do likewise, Christian Scientists believe they are manifesting true sympathy.

Christian Science churches do not make a practice of advertising their contribution for charitable purposes, but inasmuch as our critic has endeavored to impress the public with the thought that Christian Scientists ignore calls for aid for the poor and distressed, it may not be out of place to inform your readers that twice since the beginning of the great European war large contributions have been made by Christian Science churches for the sufferers in the war zone. Christian Scientists, far from ignoring discordant conditions, are usually among the first in every community to respond to calls to meet the temporal needs of mankind. They believe, however, that true charity consists in helping people to such a position that they do not need charity, and that by teaching them the truth about God and man in His image and likeness an invaluable service is rendered in this direction.

That profanity, drunkenness, and evil habits of all sorts are being overcome, and dishonesty, selfishness, and greed are being eliminated from the business world through the application of Christian Science, is a well established fact. Our critic's assertion, therefore, that "Mrs. Eddy undermines fundamental morality by inspiring self-deception in her followers" is wholly unwarranted by the facts. In view of what has already been said concerning the purpose and results of Christian Science teaching, it seems hardly necessary that more than a passing comment be made upon the gentleman's assertion that "Christian Science is a delusion predicted in the Bible." The Scriptural query, "Doth a fountain send forth at the same place sweet water and bitter?" might well be borne in mind in this connection.

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[S. T. Downs in *The Plymouth* (Ind.) *Democrat*]

Fair-minded persons will see upon a moment's reflection that disconnected sentences from Science and Health, separated from their context and presented in a setting of an antagonist's own language, do not form an argument. The statement "Christian Science is not Christian, and to adopt it is to commit intellectual and moral suicide," is not only incapable of proof, but there are many of your readers, no doubt, who know it to be positively absurd. Many who have observed Christian Science and Christian Scientists, even though they disagree with Mrs. Eddy's teachings, acknowledge that Christian Science has proved to be a mental and spiritual uplift to the rank and file of its followers, and that the intellectual and moral standards of Christian Scientists will not suffer by comparison with those of any other Christian denomination or religion.

If some branch of material means for treating disease should attack Christian Science for denying the reality of matter, it would not excite much wonder; but when a Christian minister declares that "the Bible is based on the philosophy of the reality of the material world," as does our brother, it is enough to tax one's credulity. Christian Science is based directly on the teachings of Christ Jesus, and he taught,

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as we read in the fourth chapter of John's gospel, that "God is a Spirit: and they that worship him must worship him in spirit and in truth." Now, in the first chapter of Genesis we learn that man was created in the image and likeness of God, and if what the Master taught about God as Spirit is true, as it certainly is, man as created by God must be spiritual. It is an utter impossibility for man to be both material and spiritual, and the reader can see very clearly that to proclaim the reality of matter and a material creation is to deny the plain teachings of the Bible, which is the very thing our critic accuses Christian Science of doing.

Christian Science teaches that sin is not a spiritual fact and is therefore not real, and the same applies to matter; but Christian Science does not say that sin and matter do not seem real to human consciousness. Mrs. Eddy's writings iterate and reiterate the necessity for humanity's confession and repentance of sin, and that sin is not forgiven until forsaken. The third religious tenet of Christian Science reads: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts" (Science and Health, p. 497).

Instead of unscriptural teaching about God, Christ Jesus, man, and the universe, Christian Science emphasizes the spiritual import of the Scriptures and adheres closely and rigidly to the Master's teaching. The Bible thus illumined has emancipated many thousands from the bondage of sin and sickness, and these works are of such common knowledge that even our critic admits "genuine cases of healing." The Master stated very clearly that these works would follow "them that believe," and declared, "By their fruits ye shall know them." Pointing to the past and present fruitage of its teaching and ministry, Christian Science says to its critics, in the language of a New Testament writer, "Show me thy faith without thy works, and I will show thee my faith by my works."

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[Thorwald Siegfried in *Winlock* (Wash.) *Live Wire*]

After listening for a month to the denunciations uttered by a visiting evangelist in his references to Christian Science and Mrs. Eddy, it may be fairly presumed that some constructive information will be welcomed by your readers.

First it will be helpful to note the difference between the methods by which Christian Science is propagated among people, and those of other religions. If we consider the means by which a knowledge of mathematics is spread, we will find them quite similar to the means for making Christian Science known. Thus mathematicians, however willing they may be to communicate their knowledge, are not particularly anxious about those who prefer to remain in ignorance. One could hardly imagine an unwilling disciple coaxed or forced into union with a mathematical society; this is so because knowledge of numbers depends not upon opinion but upon understanding. The same is true of Christian Science. A most loving invitation to study Christian Science and to benefit by it is constantly extended by Scientists to all the world, but when the world accepts the invitation it will be of its own free will and not through subtle or bald coercion.

Again, with respect to Bible study Christian Science occupies a unique position. It neither indulges in fine-spun human theories that seek to limit the metaphors of the Bible to particular people and human events, nor does it accept mere opinion about the Bible,—opinion which is often as erroneous with an open as with a closed Bible. It does, however, take the Bible itself in the spirit in which it was written; and it may be safely asserted that no people are more rationally familiar with the Bible today than Christian Scientists. In the Sunday services of all Christian Science churches and societies about half of the words spoken are read from the ordinary King James Version of the Bible. The citations for these Lesson-Sermons are printed months in advance in *The Christian Science Quarterly* and are studied by Christian Scientists during the week before they are read in church, so that the inspired meaning of the passages may dawn upon their thought like Malachi's "Sun of righteousness . . . with healing in his wings." This practice harmonizes with Mrs. Eddy's reference to the Bible as "the chart of life" (Science and Health, p. 24).

Finally, Christian Science eliminates that sense of personal importance which has obscured the truth innumerable times in human history. Its message, though quiet, is representative of infinite power, of God Himself. Its healing efficacy does not depend on the clamorous self-assertion of any conceited or dejected mortal; on the contrary, a prayerful recognition of man's abiding dependence upon God, infinite Life, is sufficient to bring its harmonies into consciousness. Communities, as well as individuals, feel the effects of God's brooding care for their welfare, as Christian Science attunes human thought to recognize His presence; and even those who imagine that they have no liking for Christian Science, are only making themselves the instruments for an antagonism against Truth which does not originate with them. This impersonal antagonism is that "spirit of error" which John designates as the hallmark of those who do not give credence to God's messengers.

Christian Science is that "Spirit of truth" which Jesus foretold as coming to lead us "into all truth." Any one can prove this to be true by experiencing the healing influence of a faithful application of its teachings, the results of which are uniformly beneficent. Complete directions for such application are to be found in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, a copy of which can be borrowed or bought through any Christian Science reading-room, and most public libraries are able to supply copies of it.

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[Robert S. Ross in *The Herald,* Gloversville, N. Y.]

In his sermon an evangelist is quoted as saying, "Sin is here, and there is only one class of people that deny it—the Christian Scientists." Replying thereto, permit me to ask the good preacher how evil can really be anywhere if God, good, is everywhere present? This is a question worthy to be pondered by those who profess to worship one omnipresent and omnipotent God.

Christian Science certainly does not deny that both sin and sickness seem real to erring human experience, but it does deny the reality of sin and sickness in the sense that God is not the author of these errors. If sin and sickness are real, —that is, eternal,—they are as indestructible as God. All attempts to overcome them would therefore be not only unavailing, but actually contrary to God's will. Christ Jesus came to do the will of God; he overcame all manner of sin and sickness through his understanding of God's allness.

On page 230 of Science and Health Mrs. Eddy writes: "Good is not, cannot be, the author of experimental sins. God, good, can no more produce sickness than goodness can cause evil and health occasion disease." Does not the Bible tell us that God is "of purer eyes than to behold evil" and that He cannot "look on iniquity"? Surely the creator is ready to recognize that which He creates! Mortals are attracted by sin and are subject to sickness because of their belief in the reality of a power apart from God, good; and both sin and sickness will diminish in the exact proportion that this false belief diminishes.

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Editorial

The Kingdom Within

THROUGHOUT Jesus' ministry he spoke of the kingdom of God as a reality, and of the immanent possibility of its realization in the affairs of men. To the Pharisees he declared, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." When he sent forth the twelve disciples with "power and authority," he commissioned them to "preach the kingdom of God, and to heal the sick." To these same disciples he said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Paul in his epistle to the Romans said, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost;" and it was preaching of this kind, "with signs following," that animated the early Christians.

Mrs. Eddy has defined the kingdom of heaven as "the reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme" (Science and Health, p. 590). On page 281 of the same book she writes, "When we put off the false sense for the true, and see that sin and mortality have neither Principle nor permanency, we shall learn that sin and mortality are without actual origin or rightful existence." From this we learn that in Christian Science the kingdom of God is not a place which can be located geographically, or in a mortal, sensuous way, but that it is a state of spiritual understanding, which encompasses the reality of all being and discloses man to be the image and likeness of God, dwelling with the Father in righteousness and peace, guided and governed by that Mind "which was also in Christ Jesus."

When we sincerely pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven," which Mrs. Eddy has interpreted as, "Thy kingdom is come; Thou art ever-present. Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme" (Science and Health, p. 16), we realize that the kingdom is indeed not far from us, and will in fact be found to be within us as we conform our thoughts, desires, and actions to the words of our prayer. Through this affirmative petition, prayed with understanding and sincerity, we are putting off the false sense for the true, and as we are able to demonstrate "that sin and mortality are without actual origin or rightful existence," we rise into that "realm of unerring, eternal, and omnipotent Mind," where God is supreme and man is found to be at peace, because he is seen to be what he in fact is, namely, the image and likeness of God, not controlled by mortal, finite passions and ambitions, but doing the will of the Father because that will is known and acknowledged as the only power, and the kingdom of God as the only kingdom.

The rise and fall of the kingdoms of this world are but the rise and fall of human aspirations, and the beneficence of these kingdoms can be measured only by the righteousness which they represent and the ideals of God to which they aspire; and likewise their harmfulness by their lack of these things. The peace the world so greatly desires must be found, and can be found, only in the kingdom of God; and as this kingdom is an individual experience, so will universal peace be attained only through universal individual experience. Allegiance to the kingdom of God, in preference to allegiance to the kingdoms of this world, is the road to world peace, and as this road is diligently followed harmony will be as manifest on earth as it is in heaven, and sick nations will be healed through the understanding of God just as surely and permanently as individual sick men and sick women have been healed.

Then shall we be privileged to see the establishment of the kingdom of heaven in the hearts of men visioned by Mrs. Eddy when she wrote (Science and Health, p. 340): "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

ARCHIBALD MCLELLAN.

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Wise Discrimination

STUDENTS of Christian Science are all acquainted with Jesus' Sermon on the Mount, and also know the high estimate put upon it by Mrs. Eddy. They do not, however, always remember that its sublime teachings can be understood only in the ratio of their own spiritual growth. It is true that certain parts of this wonderful sermon make their appeal to us at certain stages of our unfoldment, and it is quite proper for us to work along the lines therein pointed out, both for ourselves and for those who may seek help from us in Christian Science, but sooner or later we must come to understand this great sermon as a perfect whole.

In the fifth chapter of Matthew, Christ Jesus lifts thought above the outward acts which are a violation of divine law, and goes direct to the lust or hate which precedes and impels the act. In the seventh chapter of this gospel the tendency to pass judgment upon others is briefly but effectively dealt with, and appeals very strongly to students of Christian Science who perhaps were wont in the past to criticize harshly and heedlessly those who in their judgment were not living up to the divine requirements. Very few persons, however, receive treatment in Christian Science for physical ailments, without having their attention called to the greater need for spiritualization of thought and for obedience to all and not merely some of the teachings of our Master.

At this point it is well to remember that we must avoid extremes; and, while we are forbidden to judge or pass sentence upon others, clear spiritual discernment and consequent discrimination are undoubtedly required of us. In the prophecy of Malachi we are told that God, divine Mind, will be "a swift witness" against all evil doers, and with this comes the tender plea, "Return unto me, and I will return unto you." To this mortal mind responds, "Wherein shall we return?" It is then shown that material sense robs God, and in so doing becomes itself the prey of the "devourer." The way of righteousness is however clearly pointed out, and after this we read: "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." This is immediately followed by a declaration that the time is approaching when all wickedness shall be consumed as stubble, and then "shall the Sun of righteousness arise with healing in his wings." Two of our Leader's statements on page 542 of Science and Health may here be recalled: "Though error hides behind a lie and excuses guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error;" and, "Sin will receive its full penalty, both for what it is and for what it does."

In the experience of some workers in Christian Science it

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has been found that the voicing of judgment based upon personal sense tends to throw error upon the defensive and prolongs the struggle on the plane of mortal sense; whereas the action of divine Truth, if not interfered with, speedily restores the balance in human consciousness and reveals the fact that neither lust, nor hate, nor any other phase of error can have a place in the kingdom of God. Our Master said, "Judge not according to the appearance, but judge righteous judgment." It may sometimes seem difficult to know how to do this, but we shall be helped in our honest efforts to obey this command by scrupulously guarding our own consciousness against the intrusion of the errors which we condemn; and not only so, but we should make the Master's words a demand upon ourselves for absolute righteousness in thought, word, and deed. Then the truth which we reflect will be a constant rebuke to error, and will aid in its destruction.

When the adulterous woman was brought to Christ Jesus that he might pass sentence upon her, he was silent; then he made the demand for absolute sinlessness upon all who were present. After this he did not hesitate to say, "I am the light of the world;" but he also said to his disciples, "Ye are the light of the world," and it therefore rests with us to make this high behest our individual standard at all times and under all circumstances.

ANNIE M. KNOTT.

Christian Unity

HOWEVER desirable Christian uniformity and conformity may seem as a matter of expediency, it has no real value unless it be the expression of spiritual unity. Outward and visible agreement must be the result of an inward and unseen at-one-ment,—and where can such union have its origin except in a common understanding of God? Individuals holding diverse views about the source of all being cannot possibly unite in their religious faith. To force a fictitious agreement by artificial means can only lead to mock measures of concord, which crumble into discord at the first shock of clashing opinions.

What says the apostle Paul on this point, in exhorting the Ephesians to unity? He plunges at once to the root of the subject when he writes, "There is . . . one God and Father of all, who is above all, and through all, and in you all . . . till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This "unity of the faith" is unity of spiritual understanding, and how shall they who have not the understanding of the same God be unified? On page 340 of Science and Health Mrs. Eddy has laid down what is virtually a spiritual ultimatum concerning this whole question, when she bases unity in human affairs upon obedience to the first commandment.

Sham unity can indeed be brought about, sometimes by force of fear, sometimes by trickery. In the first case superstition and bigotry play the principal part; in the second, a subtler form of personal tyranny, familiar to all working Christian Scientists, argues naively, Let us all be of one mind, and I will be that mind. But how quickly these pitiful failures disclose themselves, and the need for real union through the operation of the divine Mind urges itself upon human consciousness! A practical instance of Christian unity is afforded today by the reconciliation of Jew and Christian on the basis of Christian Science, as outlined on pages 360 and 361 of Science and Health. "Of old," writes Mrs. Eddy, "the Jews put to death the Galilean Prophet, the best Christian on earth, for the truth he spoke and demonstrated, while today, Jew and Christian can unite in doctrine and denomination on the very basis of Jesus' words and works." The fact that this reunion of the true spiritual Israel is going forward in all parts of the world where Christian Science has penetrated, is the clearest augury for the future brotherhood of man under the one God.

But there is a higher union yet to be worked out in human consciousness before real Christian unity can be said to be accomplished. This step is prefigured in the Apocalypse by "the marriage of the Lamb" and by "a bride adorned for her husband." On page 561 of Science and Health Mrs. Eddy writes, "To John, 'the bride' and 'the Lamb' represented the correlation of divine Principle and spiritual idea, God and His Christ, bringing harmony to earth." This Christian unity excludes any pretended unity between good and evil, Spirit and matter, Christian Science and hypnotism, or any attempt to coerce circles into straight lines, or to enclose the infinite in the finite. Moreover, this Christian unity demands a far clearer perception of Paul's "perfect man" and of "the fulness of Christ" than conventional theology can possibly furnish.

Far beyond the reach of the letter that killeth is the concept, presented by Christian Science, of the complete man as the reflection of Father-Mother God, unifying in intimate cooperation both understanding and love, wisdom and compassion, activity and peace. From the consciousness of this spiritually scientific man fear and suffering are forever excluded. God's man is as fully endowed with the qualities generally called feminine as with the masculine. The real man cannot present a one-sided or incomplete image of the parent Mind,—but if the Christ, the real man, be not understood, wherewith shall Christian unity be established upon earth? Happily the spiritual understanding of God and man as taught by Christian Science is doing so already.

WILLIAM D. MCCRACKAN.

Among the Churches

Current Notes

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

Reading-rooms: Berkeley Building (suite 306-307), 420 Boylston Street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

CHICAGO, ILL.—At the Home Exposition Show, Oct. 18 to 31, the following pieces of Christian Science literature were distributed: 6286 *Sentinels*, 1059 *Journals*, 367 *Herolds*, 5926 *Monitors*, and 2561 pamphlets. All but two of the pamphlets in the foreign languages found a place. The great change that has taken place during the past year in the attitude of the general public toward our literature was very marked. Nearly every one was eager for the literature.

Joint Literature Distribution Committee.

WASHINGTON.—Literature distributed for the year ended Oct. 31 was as follows: 5254 *Sentinels*, 110 *Journals*, 50 *Herolds*, 18,983 *Monitors*, 122 *Quarterlies*, 2267 pamphlets, 11,885 newspapers containing Christian Science lectures, 2056 newspapers containing letters from the committee, and 92 other pieces. In addition to the full lecture reports

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printed in Washington newspapers during the year ending June 30, 1916, there were six such full publications during the four months ending Oct. 31, 1916; of these five were in daily newspapers.—*Committee on Publication.*

ALTOONA, PA.—The work of putting on the finishing touches to the interior of First Church of Christ, Scientist, at 1418 Eighth Avenue has been practically completed. The new house of worship was occupied for the first time several months ago by the local congregation. The building was remodeled from the old Christy property, the front being changed considerably and a main auditorium and reading-room constructed on the first floor. The second floor has been remodeled for the Sunday school room and another reading-room. The main auditorium has a seating capacity of almost two hundred persons.—*The Altoona Times.*

INDIANA.—Quite a number of newspapers in this state have reported Christian Science lectures in full during the year, and rather extensive reports have been printed as a rule wherever lectures were given. A large number of newspapers have reprinted articles from our own and other periodicals that have been offered through the assistants and correspondents, also through firms handling newspaper plate matter. Another evidence of the greater friendliness of the press is to be found in the increasing sentiment among newspapers against publishing reports of attacks on Christian Science. In a number of instances where attacks have been made the newspapers have refused to print anything about them. This office has prepared fifty-two corrections of attacks on Christian Science, of which forty-three were printed in fifty-one periodicals. Judge Clifford P. Smith prepared one correction and one special article, which were printed in eight newspapers; and he also prepared two corrections in German, one of which was published. At the present time one hundred and thirty-six of the one hundred and eighty public libraries in Indiana have received donations of our literature from the Trustees under the Will of Mary Baker Eddy.

The distribution work of this office has been confined almost entirely to places where we do not have churches, societies, or groups of Christian Scientists that carry on distribution work. In a few instances we have given assistance to organizations in the distribution of literature, when conditions indicated a necessity for it. Our distribution has been as follows: 18,875 *Sentinels*, 24,309 *Monitors*, 2732 pamphlets, 12,100 newspapers containing reports of lectures and special articles, 20,557 reprints of newspaper editorials and of special articles (pamphlet form), and 350 copies of Senator Works' speech.—*Committee on Publication.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 1, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 9, 1917.

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

Those who have made application for membership prior to Nov. 8, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
236 Huntington Avenue, Back Bay, Boston, Mass.

The Lectures

HIGHLAND PARK, ILL. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by Robert P. Walker, who said in part:—

A very natural question for you to ask would be, What has Christian Science to offer that I do not already possess? In answer I will say that Christian Science does not offer you any new religion or new science, but it does offer the same scientific doctrine that Jesus taught and practised on the hills of Judæa and throughout all Galilee. It also shows you that Jesus' commands, "Go ye into all the world, and preach the gospel to every creature," and "He that believeth on me, the works that I do shall he do also," were meant not only for his immediate followers and the people living at that time, but for all generations. These commands of our Master are being obeyed today right here in your midst, and in all civilized parts of the entire world, through a knowledge and right application of divine Principle as set forth in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

SCRANTON, PA. (First Church).—Clarence C. Eaton, lecturer; introduced by Mrs. Hazel Strang Keller, who said in part:—

One of the most beautiful words in any language is the word truth, and whenever we have had occasion to think of it at all, it has been associated in our minds with such sister words as freedom and love. We have always found it something greatly to be desired in human experience,—the truth about anything immediately destroying everything that is false. We want the truth about men, about ourselves; and every one, whether he knows it or not, wants the truth about God.

In the ninety-first psalm we read, "His truth shall be thy shield and buckler," and in the one hundredth, "His truth endureth to all generations," while our Master, Jesus the Christ, said to those who believed on him, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." There is an increasing desire among thinking people to know this truth of God which is to make us free. There is a growing demand for such proofs of our understanding as shall preclude any possibility of arriving at an incorrect conclusion. Hundreds of thousands of men and women all over the world are finding today in Christian Science the answer to Pilate's question, "What is truth?" The results of their scientific, demonstrable knowledge of God are health and happiness which exceed anything in their former experience.

WAKEFIELD, ENGLAND (First Church).—John Sidney Braithwaite, lecturer; introduced by Mrs. F. R. Rhodes of Leeds, who said in part:—

This age is one of progress, and progress in things material is the outcome of thought progression. No one will deny that a great advance is being made spiritually throughout the world today. People are no longer satisfied with worn out theories, lifeless creeds, and impractical teachings,—teachings that are largely if not wholly responsible for the chaotic condition made manifest among the nations of Europe at this present moment. The world sorely needs, is ready for, and demands a religion that is practical, provable, and demonstrable, that will comfort the sorrowing and heal the sick as well as the sinner. Christian Science is the outcome of this demand. Those of us who have experienced Christian Science healing find it to be the Comforter, or "Spirit of truth," promised by the Master and

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referred to constantly in the fourteenth and sixteenth chapters of St. John's gospel. One of the most noteworthy things about Truth is that it is always available for every human need. Truth was available to heal sickness and sin before Jesus' time as it was in his own day, and Truth is equally as powerful to heal now as it ever was. Is not this the Comforter?

We of the present age owe this recognition of Truth to the unselfed love and labor of the Discoverer and Founder of Christian Science, Mrs. Eddy, who after her own healing devoted her life to the study and demonstration of the truth which had been revealed to her, in order that she might give this comfort to suffering humanity. So divinely directed and blessed have been her efforts that today unnumbered thousands are proving the Master's promise, "Ye shall know the truth, and the truth shall make you free."

KANSAS CITY, Mo. (Second Church).—Virgil O. Strickler, lecturer; introduced by Andrew G. Bodwell, Jr., who said in part:—

Christian Science comes to you teaching no new doctrine, for in the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says, "I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles" (p. 126). Therefore a Christian Scientist can truly say in the language of our Master: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

PORTLAND, ORE. (First Church).—George Shaw Cook, lecturer; introduced by Joseph W. Reynolds, who said in part:—

History informs us of a man who destroyed every phase of disease and evil, who broke every bond of limitation with spiritual power. This power used by Jesus has been discovered and made available in our time by a woman, and in presenting her discovery to mankind Mrs. Eddy named it Christian Science. To many it has seemed strange that spiritual laws could be understood and practically applied for the healing of disease as well as sin. Yet these laws are available and true, as Christian Science is proving in the same manner as did the Master.—*Oregonian.*

ST. JOSEPH, Mo. (First Church).—William R. Rathvon, lecturer; introduced by A. B. Pickell, who said in part:—

The mission of Christianity has always been peaceful and blessed, expressed in holy, healing faith. The prophets manifested this in great degree, and the mighty works and wonderful words of Jesus remain a hope and inspiration to every age. Indeed, there are many today wondering why, if those good things were once true, they should not be true now. In answer to this longing, through the work of a noble woman, Mrs. Eddy, Christian Science has come to this age, reinstating primitive Christian healing and by its works reassuring humanity that the Bible is true, that spiritual healing is a present fact, and that the promises are for all time.—*St. Joseph Gazette.*

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

CALIFORNIA—Berkeley (First Church): Dr. Walton Hubbard, High School Auditorium, 3 p.m., Feb. 11.
Burbank (auspices Glendale): Bicknell Young, Forresters Hall, Second Street, near Olive, 8 p.m., Feb. 10.
Lindsay: Dr. Walton Hubbard, The Arboretum, 8 p.m., Feb. 12.
Long Beach: Bicknell Young, Auditorium on the Pier, 8 p.m., Feb. 12.
Los Angeles (First Church): Bicknell Young, Church Edifice, 1366 South Alvarado Street, 8 p.m., Feb. 3, and Shrine Auditorium (note change), 3 p.m., Feb. 4.
Los Angeles (Sixth Church): Bicknell Young, Church Edifice, East Forty-second and Wadsworth Streets, 3 p.m., Feb. 11.
Monrovia: Bicknell Young, Woman's Club House, 8 p.m., Feb. 16.
Oakland (Second Church): Ezra W. Palmer, Church Edifice, Thirty-fourth and Elm Streets, 3 p.m., Feb. 11, and 8 p.m., Feb. 12.
Riverside: Bicknell Young, Orpheum Theater, Tenth and Main Streets, 8 p.m., Feb. 15.
Santa Ana: Bicknell Young, Grand Opera House, Bush and Fourth Streets, 8 p.m., Feb. 13.
Stockton (Second Church): Dr. Walton Hubbard, Auditorium, 8 p.m., Feb. 13.
COLORADO—Aspen: Ezra W. Palmer, Church Edifice, 100 West Main Street, 8 p.m., Feb. 16.
CONNECTICUT—Waterbury: William W. Porter, Temple Hall, West Main Street, 3:30 p.m., Feb. 11.
ENGLAND—Halifax, Yorkshire: William R. Rathvon, Victoria Hall, 7:30 p.m., March 12.
Norwich, Norfolk: John Sidney Braithwaite, Agricultural Hall, 4 p.m., Feb. 15.
FLORIDA—Cocoanut Grove: George Shaw Cook, Church Edifice, 7:30 p.m., Feb. 12.
Miami: George Shaw Cook, Central School Building Auditorium, Avenue C, 3 p.m., Feb. 11.
Key West: George Shaw Cook, Division Street Grammar School, 7:30 p.m., Feb. 13.
Orlando: Edward A. Merritt, Lucerne Theater, 3 p.m., Feb. 11.
ILLINOIS—Chicago (Fifteenth Church): John Randall Dunn, Garrick Theater, 64 West Randolph Street, noon, Feb. 12.
Evanston: Charles I. Ohrenstein, Church Edifice, Chicago Avenue and Grove Street, 8 p.m., Feb. 15.
Salem: John Randall Dunn, Lyric Theater, 2 p.m., Feb. 11.
INDIANA—Laporte: Charles I. Ohrenstein, Masonic Temple, 8 p.m., Feb. 13.
IOWA—Shenandoah: John W. Doorly, Empress Theater, Sheridan Avenue, 3 p.m., Feb. 11.
KANSAS—Clifton: Virgil O. Strickler, Electric Theater, 7:30 p.m., Feb. 16.
Pittsburg: Virgil O. Strickler, Church Edifice, Euclid Avenue and Walnut Street, 8 p.m., Feb. 15.
MASSACHUSETTS—Lawrence: William W. Porter, Church Edifice, Green Street, 8 p.m., Feb. 9.
MINNESOTA—Minneapolis and St. Paul (joint lectures), Virgil O. Strickler:
Minneapolis, Auditorium, 8 p.m., Feb. 12 and 13; and Shubert Theater, 12:15 p.m., Feb. 14.
St. Paul, Shubert Theater, 12:15 p.m., Feb. 13.
MISSOURI—Kansas City (First Church): Clarence C. Eaton, Church Edifice, Ninth Street and Forest Avenue, 8 p.m., Feb. 12.
Kansas City (Second Church): Clarence C. Eaton, Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., Feb. 13.
St. Louis (Second Church): William R. Rathvon, Church Edifice, 4234 Washington Boulevard, 8 p.m., Feb. 9.
MONTANA—Helena: Paul Stark Seeley, Unitarian Church, 8 p.m., Feb. 12.
NEVADA—Winnemucca: John Randall Dunn, Nixon Opera House, 8 p.m., Feb. 15.
NEW JERSEY—New Brunswick: Prof. Hermann S. Hering, Empire Theater, George Street, 3:15 p.m., Feb. 4.
OHIO—Cincinnati (First Church): John Randall Dunn, Music Hall, 8:15 p.m., Feb. 10.
Cleveland (Fourth Church): Charles I. Ohrenstein, Liberty Theater, 10315 Superior Street, 3 p.m., Feb. 11.
Painesville: Charles I. Ohrenstein, City Hall, 8:15 p.m., Feb. 12.
OREGON—Dayton: Dr. Walton Hubbard, Feb. 8.
PENNSYLVANIA—Lock Haven: William R. Rathvon, Court House, 8:15 p.m., Feb. 12.
Meadville (Second Church): William R. Rathvon, Court House, 8:15 p.m., Feb. 13.
WISCONSIN—Madison: Charles I. Ohrenstein, Woman's Building, 240 West Gilman Street, 8:15 p.m., Feb. 16.

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Testimonies of Healing

Many years prior to taking up the study of Christian Science I searched long and earnestly for light upon the Scriptures, and for an explanation of Jesus' sayings, which I thoroughly believed must be true. All the learned discourses on the Bible and endeavors to make the way plain, however, gave only occasional gleams of light with slight comfort, and so I turned from the ordinary method of preaching the gospel, to the Word alone, secretly believing that at some time and in some way the promises would be fulfilled and the ability to know God aright realized, as Jesus declared. Little did I think that the light was already shining in the darkness,—that the Comforter was already come through the teaching of a book called "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Today I rejoice exceedingly in the light that has come through the clearer understanding of the Word as explained by our text-book; and for the many victories gained over mental, moral, and physical discords through the application of this spiritual interpretation of the Scriptures. I find a new heaven and a new earth opening up to me in the overcoming of tendencies which caused me to view life from a material standpoint, thus making it most miserable. Old things are beginning to pass away. Chronic stomach disorder, severe headaches, and throat trouble are as a dream that is past, while pride, resentment, and criticism are to a great degree vanishing from my experience.

My gratitude extends not only to our dear Leader, Mrs. Eddy, whose labor for us all was so untiring, but to the faithful ones at headquarters who are continuing to guide and guard and to see that we receive the food which is good for us. I cannot be grateful enough for our periodicals, which so often come as angels of light to dispel the clouds that seem to gather, and so I join with the host who thank God for Christian Science.

ALTHEA J. TRUEX, Trenton, N. J.

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Before becoming interested in Christian Science I suffered from nervous breakdowns every year, was continually taking medicine, and hardly knew what it meant to be really well. Almost six years ago, while suffering from the worst breakdown I had ever experienced and daily going down under the doctor's care, I consented to investigate Christian Science. A copy of Science and Health was loaned me, and after reading it for two weeks the realization came that I had been perfectly healed, and with it came a great desire to know just what had accomplished this healing.

Four years ago, while on my way to church one Wednesday evening, I fell, badly bruising my right hand. At the time I gave it no thought beyond simply endeavoring to wipe the dirt away with a handkerchief. The next morning I was compelled to use the hand a great deal, and during the afternoon a sense of soreness seemed to extend all the way up my arm to the shoulder. By Friday evening I had what appeared to be a serious case of blood poisoning. When the sense of illness and pain seemed unbearable, I telephoned to a Christian Science practitioner and asked for help. Obeying her instructions, I went to bed, and in about twenty minutes had fallen asleep. The next morning every symptom of the poisoning was gone. Shortly after this healing I was able to lay aside glasses, which had been worn for five years. At times I have had a little trouble with my eyes, but it has always been overcome as quickly as it appeared, and I have never felt the least necessity for resuming glasses.

Another healing which I should like to mention is that of an attack of measles. The metaphysical work was commenced for me as soon as this so-called disease appeared, and was so perfectly done that I was not ill for an instant, but ate heartily, drank all the water I desired, and suffered only a sense of irritation. The third day all manifestation of the disease entirely disappeared, but as we desired to conform with the law, it was several days later before either my mother or I went out of the house. I have also been healed of severe attacks of throat trouble, a sprained ankle, and other ills.

Last spring, while endeavoring to remove some paint from the floor by using lye, the knife I was using to scrape with slipped, splashing the lye and ammonia into one of my eyes. I instantly declared the truth, but at the same time I realized the necessity for a perfect demonstration, as I was the organist at the church at that time. This happened on a Tuesday evening, and I asked my mother to help me, as the eye seemed greatly inflamed. By the following morning there was only the slightest sense of irritation, and by afternoon the eye was perfectly normal.

I am grateful for these physical healings, but they sink into the background when I think of the spiritual understanding which has come to me. Whereas formerly I worshiped in a way a corporeal being, now I know God to be infinite Love, Truth, Life, and am able to recognize man as made in His image and likeness, reflecting all the qualities of eternal good. It is also with deep thankfulness to our dear Leader, who was strong and courageous enough to give to the world this knowledge of the truth, that I give this testimony, in the hope that through it some one who is perhaps weary and heavy laden will be led to seek the truth.

VERA BERNICE CHESLEY, Philadelphia, Pa.

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[Translated from the German]

Deep gratitude impels me to testify to the blessings which my family and I have received through Christian Science. For years I suffered with headaches of almost daily recurrence, also with pain in the back and a most distressing stomach trouble. Everything I ate seemed to cause me great pain, and during 1911 and 1912 complications were added which made conditions almost unbearable. The physicians were unable to help me, and my dear ones thought that I was rapidly nearing the end.

Things were, however, to take another turn, proving that "man's extremity" is indeed "God's opportunity." A friend called my attention to Christian Science. I wrote to a practitioner and asked for help, which was readily given. In one treatment my condition improved, and I had my first night's sleep in a long while. After the fourth treatment I was able to eat anything—something which had been impossible for a long time—and was in a fit condition to attend to my household duties. A son also has been healed of bronchial and lung trouble. Two years ago my little daughter had high fever, but she was healed after the first treatment.

With my family I am grateful for having been led to Christian Science. As for the wonderful healings which we have experienced through this glorious truth, we give thanks to God, and regard our dear Leader, Mrs. Eddy, who prepared the way for us, with loving gratitude.

SUSANNA RUBIN, Lütschental, Ct. Bern, Switzerland.

After having been silent so long I feel impelled to testify to the many benefits I have received through Christian Science. For many years I was afflicted with a stubborn skin disease. All medical treatment remained unsuccessful,

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and I felt quite discouraged at times. Finally, upon hearing of Christian Science, I decided to write to a practitioner. The result of the treatment was, that the trouble disappeared in a surprisingly short time and it has not manifested itself again. For this I am deeply thankful to God and most grateful to our revered Leader, Mrs. Eddy.—E. RUBIN.

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In love to God and gratitude to Mrs. Eddy I wish to tell of some of the blessings that have come to me through Christian Science. It is now over nine years since my first healing in Science, and in these years Truth has been my only physician. I was healed of a serious condition of the blood and of almost total blindness after physicians and specialists had given up the case, their verdict being that I had but three months to live. From this deplorable state I have been raised to health and happiness.

I am deeply grateful for all the help I have received through the changed concept of God which Christian Science has given me.—EDITH LOY COUDEN, Chicago, Ill.

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It is about eight years since I began the study of Christian Science, and I have had great cause to be thankful for this wonderful truth. I did not come to it for physical healing, but the teaching appealed to me from the first. Gradually I began to prove the Principle of Christian Science in overcoming temper and other mental imperfections. The realization that each and every one of us is able to demonstrate the unreality of discord, physical as well as mental, came to me more slowly, but I have commenced to make demonstrations along this line, and know that nothing is impossible to God; that the desired result will be obtained when we efface ourselves and understand that it is His power, not ours, which does the work.

Not long ago an attack of headache came on during office hours. At first I felt that if I only had a little time the demonstration might be made. Then the thought came that time was not needed; that I did not do the work myself, and that all that was required of me was just to hold steadfastly to the consciousness of good instead of error, and to have faith in divine Love. With this thought I turned to my desk and attended to my duties, with the result that soon the difficulty had been overcome.

I am indeed most grateful for Christian Science, for our church services, our literature, and that Mrs. Eddy again brought practical Christianity to light in an age when I might know and demonstrate it for myself and others.

HENRIETTA R. LEVY, Grand Rapids, Mich.

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About twenty-three years ago I first heard of Christian Science, but like many others was too prejudiced to investigate the subject, and even objected to hearing it talked about, although I knew people who claimed to have been healed by it. I now see how unjust it was to condemn something of which I knew nothing. Before coming into Christian Science I was sick a great deal,—had a nervous breakdown, and for years had to be careful of my eyes, as close work with artificial light showed its effects on them the next day. I was fretful and nervous, and seldom went out for pleasure or recreation; indeed, there seemed to be no comfort or enjoyment left for me.

Six years ago, while in this dejected mood, I met a young lady who told me there was life, hope, friendship, and food for the hungry heart, and I, like a little child, was led by her to an understanding of Christian Science. I have indeed found health, happiness, friends, and now know what it means to be God's child. No time has been lost from the office for four years, my eyes are used evenings as late as necessary, and I go out whenever I wish to do so, taking trips which require three to four days and nights of continuous traveling, besides being ready for anything at the journey's end. My work was never harder than it has been during the last few years, but instead of fatigue I have felt the happiness of a well spent day.

When getting off a street car one evening about the middle of December, 1915, I fell, receiving a blow on the head which rendered me unconscious. I was rushed to the hospital, where it was found that my right wrist was broken, and the doctors said I would never have the use of that arm again. A Christian Science practitioner had been notified, so that I had treatment from the first. Although the doctors said it was unusual for any one with such a fracture to leave the hospital in less than four weeks, they let me go with the practitioner and her sister the fifth day, saying that as my general health was perfect and my arm was not stiff,—which they could not understand,—there was no reason why I should be detained any longer. I left the hospital in the morning and took the midnight train for Cleveland on the way to my sister's home to spend Christmas with her, as had been planned. I remained with her until after New Year's day, then went home with another sister, staying there three weeks.

Little or no pain was felt in the arm from the first. I had no thought of or desire at any time for any help but that of Christian Science. Since my healing a promotion to a more responsible position has come to me, and the new work keeps the arm in constant use; but although I have worked harder during the last six months than ever before, I never felt so well and happy.

"Science and Health with Key to the Scriptures" by Mrs. Eddy has unfolded and made plain to me the Bible, and for this I am very grateful. The best way to prove my love and gratitude for all the help received is earnestly to strive each day and hour for more of the Mind which was in Christ Jesus.

JESSIE M. THOMPSON, Walnut Hills, Cincinnati, Ohio.

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Looking back over the years of suffering and distress due to physical ills, I rejoice in having been freed from bondage through a knowledge of God's goodness. I was always considered a frail child, and womanhood brought most of the ills that flesh is heir to. From my earliest recollection I had throat and lung trouble, and when tired would lose my voice. Severe attacks of acute stomach disorder developed into chronic trouble, and for years I lived in constant dread. I also had curvature of the spine, and headaches so bad that for days at a time I could not raise my head from the pillow. For four years I could not read, and for twelve years glasses were worn, but eye specialists all agreed that they could afford me no relief, as the trouble was due to the spinal condition.

An internal growth developed, and I underwent an operation for its removal; but the growth came again. For five years I had heart trouble and labored under the law that I must not be left alone at any time. For twenty-five years hay fever and asthma in its worst form beset me; indeed, like the woman of old, I "suffered many things of many physicians," finally collapsing entirely, and for a year sleeping only about two hours out of the twenty-four. I was then told nothing more could be done for me, as I could not rally from another operation.

Many of my relatives were ministers, and I had been brought up in a home where only the highest ideals were

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taught and where daily family prayer was the rule, but I was not healed. Just then a copy of Science and Health came to me, and little dreaming that it contained the key to the healing truth which Jesus taught and practised, I tried to read the book, but could not seem to comprehend the import of the words. Finally I laid it aside for a time, and devoted my study wholly to the Bible. Knowing my point of view was wrong, I prayed for light, and at last my prayers were answered. Gradually the healing of all the above named ills was accomplished, and with the healing came a most profound awe at what had been revealed to Mrs. Eddy, and how she had pressed on to give it to mankind.

It is now ten years since I first began to study Christian Science, and I have had the great privilege of class instruction. My healing has been permanent, and Christian Science is the only remedy in our home. Four years ago a cannon cracker exploded in my son's hand, lacerating every finger and filling the palm with powder. The arm was numb to the shoulder and he was faint and ill when he was laid on the grass at my feet. Kneeling beside him there, I realized only the light of Truth, in which there is no darkness at all. The effect of the shock passed away, and he was carried into the house. After the hand was bathed he went to sleep, to waken free from pain and numbness. In less than a week all evidence of the accident had disappeared. A similar case that proved fatal under medical treatment came to our attention at the time, but I knew that God is a shield and buckler to those who trust Him.

A few years ago, while on my way to take a car down town, I fell, injuring one knee severely. It pained me greatly, but I managed to go in town and do my errand. I held fast to the truth as taught in Science and Health, and in a few days the pain had left me; not for one day even was I unable to go about my duties. There is no better way to express our gratitude than in carrying this healing truth to others, and my prayer is that I may always be found following in the footsteps of the Master.

M. Henrietta Smith, West Somerville, Mass.

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About nine years ago I was completely healed of rheumatism through Christian Science. The practitioner had told me that I must learn to love everybody and to know that everybody loved me. Though I did not quite understand this, I kept on reading the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and finally comprehended that we should love good only. Then I knew that I loved the good and true in everybody and everybody loved the good and true in me. My sister and I have both had many beautiful experiences through the understanding of Christian Science, and we are most sincerely grateful.—Emma A. Lindstedt, Denver, Col.

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When I think back over the past few years, my gratitude goes out to Mrs. Eddy for what Christian Science has done for me. For three months I struggled wth a problem which generally leaves its victims in the path of destruction, and was then taken to a hospital, a physical, mental, and financial wreck. There Christian Science found me suffering untold agonies, but I was resentful and unwilling to receive it, simply because its discoverer was a woman. The only god I had was gold, for the God I had learned of I could not accept, believing that He sent sin, sickness, and distress upon men, women, and children.

Finally, after a battle with pride and self, I promised a friend to try Christian Science, and as a result was healed of my afflictions. A serious eye difficulty of twelve years' standing was instantaneously overcome, and acute stomach trouble has also been healed. I found God to be divine Principle, ever operative, and began to understand my relationship to the creator; also to know that strict adherence to this one infinite divine Principle must bring harmony. I learned the meaning of humility, and found out what it meant to be alone, struggling with error; but this all led to greater progress.

My blessings have been many, but I am most thankful for the spiritual healing and for my improved thought about men and women. For four years I have depended absolutely upon Christian Science. Discouragement has often come to me, but it always led to the discovery that I had been disobedient. My debt of gratitude to God can only be paid by doing my part in helping to free those now in bondage.

George J. Schantz, Chicago, Ill.

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[Translated from the German]

Deep gratitude impels me to tell of one of my latest experiences in Christian Science. One morning I awoke with severe spasms of the chest. I tried to overcome the ailment, but it rapidly became aggravated, and I soon had to ask for help. Then fever and pain set in, as well as all the symptoms of inflammation of the lungs; still I attended to my occupation, although this seemed to cause me great distress. A friend was treating me, but instead of improving, my condition seemed to grow more serious, so that hope of getting quick relief was almost abandoned. On the second day, however, having once more asked for treatment, after supper I went to sleep, and upon awaking two hours later found myself free from pain, fever, and oppression. Whatever was left of the cough disappeared within a few days. My joy over this sudden healing was so great that I could hardly find words to express it.

This wonderful experience has brought me one step nearer to God in that it has proven to me anew His presence and power. I have often experienced help from divine power through Christian Science, for which I am most deeply grateful. I am equally thankful for the recognition of the truth as applied in human affairs, which Christian Science brings to its students and which enables them to follow in an increasing measure the glorious command, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Erika Hagen, Honolulu, Hawaiian Islands.

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With gratitude I testify to my various healings through Christian Science. I attended a Christian Science church for the first time nearly five years ago, and was deeply impressed by the reading of the Lord's Prayer with its spiritual interpretation, as found on page 16 of Science and Health. I came away with the firm conviction that this was the truth and with the desire to learn more about it. Accordingly I bought a copy of Science and Health and began to read.

Shortly after this my parents brought me to California for my health, as I had been forced to leave school on account of nervousness, chronic heart trouble, and other ailments. Soon after arriving in Los Angeles I threw away my medicine and began to have Christian Science treatment. After eight treatments I laid aside glasses which had been worn over three years on account of a structural defect. I became far less nervous and the other ailments disappeared. Since then my healings have been too numerous to mention, but I am most grateful for the spiritual truth that is being revealed to me as I continue this study.

Eva Stuart, San Diego, Cal.

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About nine years ago I began the study of Christian Science, but while truly grateful for the many benefits that have come to me, I have never made acknowledgment of them through our publications. From the reading of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of severe chronic headaches, which often kept me delirious for days. After suffering for nearly thirty-five years and being dosed with an opiate much of the time, mere words can never express my gratitude for this freedom. I have also been healed of three attacks of peritonitis, only suffering for a few hours each time, instead of being confined in a hospital for months with the fear of an operation held over me. Numerous minor ailments have quickly yielded to the application of the truth.

I am very grateful for the loving help experienced, but am also thankful to be able to demonstrate the healing Principle for myself, one of the proofs of this being the overcoming of a bad disposition. I was inclined always to be critical and unfair in my attitude to others. To be able to demonstrate this truth, even in a small degree, gives me joy and peace unspeakable and the desire for more understanding so as to help others.—IDENE M. WHITING, Akron, Ohio.

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Almost four years ago I welcomed Christian Science with a thought hungry for righteousness. Sickness and discouragement seemed to hold me in chains, for I was suffering from stomach trouble which had become so serious that my heart was affected, and I could not eat enough to satisfy my appetite without experiencing dizziness, followed by a sense of numbness. I could not express my thoughts, and would forget even the names of my nearest friends. This would be my condition for an hour or longer, and there was a constant fear that the sensation would return at any moment. I could do no active work without becoming faint. Since childhood I had suffered from frequent headaches, which became so severe that I was compelled to leave school. I was very unhappy and felt isolated from my young friends.

All these ailments have, however, been entirely overcome through the faithful aid of a Christian Science friend. After the first treatment I was able to read Science and Health without glasses, while before this I could read only a few lines at a time. There has been no return of these complaints in almost four years. For these and many other benefits received I am indeed grateful.

Greatest of all blessings is the broader, happier outlook on life. I hope to live each day more of this beautiful truth, purifying my consciousness, and thereby gaining a clearer understanding of God as unchanging Love, omnipresent and omnipotent. I wish to express my gratitude to our dear Leader, Mrs. Eddy, for bringing this demonstrable truth within reach of all.—MABEL MINGLE, Kalispell, Mont.

About four years ago my health was very poor, owing to severe headache, shortness of breath, stomach trouble, and nervousness. My mother had been helped so much through Christian Science treatment that I decided to give it a trial, though I knew nothing more of it. I called on a practitioner, and also purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. In a few weeks the healing was complete, and to me it was wonderful, as I was healed at the same time of an internal growth. Since then Christian Science has been our only remedy. My health is better now than ever before.

While I am grateful for the healing, I am more so for the spiritual uplift which came with it. My thankfulness goes out to God for all the blessings I have received through this healing truth.—BERTHA MINGLE.

From Our Exchanges

[*Western Christian Advocate*]

The age is thinking about religion. It is feeling after God because it wants a moral dynamic. It is in the midst of great confusion of mind; moral distress is intensifying, and a feeling of insecurity settles heavily on the spirit of man. Christianity has been splendidly audacious. The world in distress wants to know if she is to be looked upon as the department of social mechanics in modern society, or the power house in the department of moral dynamics. The age demands that the audacious one shall be given the acid test,—that of ability to execute her claims, to fall back on performance and find the solid ground of leverage and power. Is Christianity a religion of power? Are Christian ideas a means to an end? Have they creative energy? These carry the test of religion. To this the religion of Christ readily submits, and comes forth tested as by fire.

[*The Christian Work*]

One is deeply aware that the wholesomeness and sanity of the gospel have been perverted by extremists of every sort; that its grace and loveliness have been marred by amateurs and bigots. Nevertheless, it could not be silenced, nor its original sources so depleted as to prevent their resumption of life giving power. Their resistless tides ebb but to flow, and when they come to fulness in some ordained prophet they sweep away the accretions which have hindered our growth in the true knowledge of God. For life, wherever found, will secure what it must have. This is its finest quality, and both authority and freedom are safe in its keeping. Yet we must understand that spiritual life and freedom are attached to our zeal for purity and righteousness, for justice and peace. The inward fortifyings of a consuming passion for the kingdom of heaven, the reachings out of the finite into the infinitude of that kingdom, are the occupations of strong and practised saints.

[E. Albert Cook, Ph.D., in *The Biblical World*]

The religion which will make a person out of an assembly of stubborn, headstrong instincts, a brotherhood out of a billion and a half of germinating and imperfect persons, and a family out of humanity and the rest of the universe, must be at the same time simple enough to be grasped and practised by the unlearned, and so reasonable as to meet the needs of the highest intellect and the severest science. It must be suited to the temperaments of the Oriental and the Occidental, the phlegmatic and the impulsive, the philosopher, the artist, and the business man. It must embody the principles which will solve all the great difficulties of mankind,—racial, social, industrial, political. For, although we commonly think of these difficulties as ultimately ethical problems, yet ethical maxims, if they are ever to have any logical justification or permanent value, must be based on some religious principle and find their power of enforcement in religion.

[Rev. E. W. Barnes, Sc.D., F.R.S., in *The Guardian*]

No man can sincerely analyze any phase of his experience and fail to see the significant greatness of the life work of Jesus Christ. The intellectual man must, I am convinced, find in the incarnation the central fact of human metaphysical speculation. The humane man will ever derive from Jesus, with his message of love, the ideal which uplifts his heart. The reformer will cling to Jesus as the most sane and saintly reformer that the world has ever known. Those who sorrow or mourn will always be drawn to him who said, "Come unto

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me, all ye that travail and are heavy laden, and I will refresh you."

Those who seek to escape the burden of sin will win salvation as they go to one who was the friend of publicans and sinners. The mystic, struggling for a clearer vision of the glory of God, will find that the indwelling Comforter can teach him all things. To the hopeless, Christ can give an undying hope; to the weak, spiritual strength; to the fallen, newness of life. The strong he can direct so that their strength uplifts humanity. The wise will discover that their wisdom is confirmed and strengthened by his knowledge of God. The conqueror by his grace can achieve self-conquest. In Jesus all men can still find the way, the truth, the life. It is because Christ's life was great and beautiful, and because his teaching can uplift men as of old, that we acclaim him as our Lord and Master. Because his cross has still its ancient power, and because he still has the words of eternal life, he is our Saviour and Redeemer.

[*Zion's Herald*]

When we are able to see things as God sees them, we see them as they are, and they make the right impression on us. It is our partial, one-sided, distorted, low-thoughted views that bring us into trouble. Our views are out of proportion and out of perspective, badly biased by selfishness, discolored and perverted by personal interest and ambition. All depends on our getting above the world and beyond time. We must take our observations from the stars in laying out our course or deciding on the relative values of events. If we can rise high enough to escape the influences that so fatally disturb our judgment on ordinary occasions, we shall be all right; we shall be continually praiseful and happy.

[*The Watchman-Examiner*]

What you can do may be limited and trivial when viewed in itself; but it can never be viewed in itself. It is more than itself, just as a thread in a web is more than a thread, and a link in a chain is more than a link. It is a bit of the whole, and the whole is immense, glorious, eternal.

[Andrew Gillies, D.D., in *The Homiletic Review*]

Our changed interpretation of and approach to truth may have made sad havoc of our theology, but we are slowly coming to see that they have greatly clarified and enlarged our knowledge of the eternal verities. The immanence of God; the all pervading and orderly presence of the infinite intelligence, and the eternity of the moral processes, have vastly enriched and gloriously dignified that term "God." Our Father, who through all His laws maintains His personal relation to us, is unbounded and never ending love, is more than the King of kings venting His royal wrath upon delinquent subjects.

[Right Rev. Theodore Woods, D.D., Bishop of Peterborough, in *The Church Family Newspaper*]

By the very force of their anxiety, by the very pressure of their sorrow, men and women have been forced back upon the things which matter most. Far and wide there has been a growing, a silent, and in many cases an articulate longing for a closer knowledge of Him whom truly to know is everlasting life. Men want some foundation which will bear the strain of life at a time like this. They know instinctively that what they want is an experience of God.

[*The Christian*]

No man ever yet overcame his personal weaknesses, or conquered his moral antagonisms, or imposed upon himself any refining self-discipline, or strove with successful energy after heavenly ideals, by mere contemplation of the divine majesty.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy, $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

A new catalogue of selected Bibles has been printed by the Publishing Society and mailed to Christian Science organizations listed in the *Journal*. Reading-rooms not receiving copies will please notify the Society.

Owing to the increased cost of labor and materials the Oxford Press of England has twice found it necessary to advance the prices of Bibles to the Publishing Society during the past year. The Publishing Society now finds it necessary to make a corresponding change in its prices to the field.

The cost of manufacturing Bible Cases and *Quarterly* Covers has also increased, and the changes in prices for these articles are listed in the new Catalogue No. 23.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. In all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

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The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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

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Der Herold der Christian Science

Published Monthly

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $1; six months 50 cents; three months 25 cents. In all other countries, one year $1.25; six months 63 cents, three months 32 cents.

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

CHRISTIAN SCIENCE HEALING VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

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CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

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

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

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For table of English, German, Swiss, and French money equivalents, see inside front cover page.

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

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Boston, February 10, 1917

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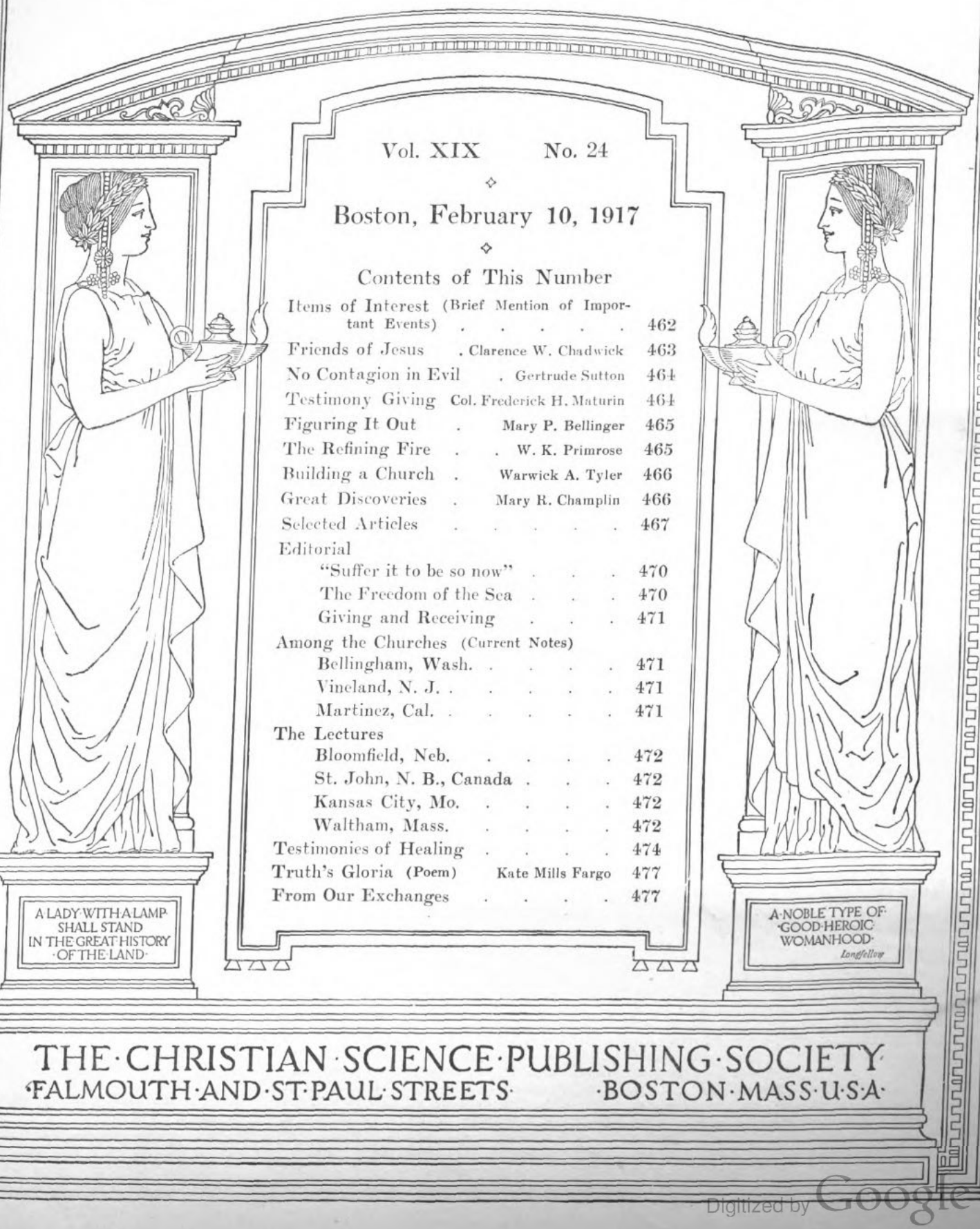

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

One of the principal measures taken by the Japanese Government authorities for the improvement of the agricultural returns of Korea has been the work of afforestation. An extract from "Economic Chosen" says: "Those who have known Chosen as a treeless country will be pleasantly surprised to find that many of the hills and mountains once bare and barren now present a refreshing greenness. Since the establishment of the protectorate régime in 1906 much has been done for the conservation and extension of forests. Young trees have been planted on various hills and mountains at Government expense, while seedlings have been supplied gratis to people engaged in afforestation. For these purposes nurseries have been established in order to meet the increased demand for seedlings. Provisions have also been made in the forestry law by which Government forest lands, lying idle, may be rented or sold at a nominal price on condition that they are turned into forests. Every possible opportunity is taken by the Government to arouse the interest of the people in afforestation and a liking for trees, as in this the native people seem to be singularly lacking. The full number of trees planted in the spring of 1914 by the Government and people is estimated at 40,200,000."

The first large scheme for water conservation purposes in New South Wales is now nearing completion. Burrinjuck Dam, as it is named, is being placed in a narrow rocky gorge between hills 2000 feet high. It will hold up the Murrumbidgee River for forty-one miles and the Goodradigbee and Yass Rivers for fifteen and twenty-five miles, respectively. All these rivers were subject to floods and running dry previously. The catchment area is 5000 square miles in extent. Some of the peaks in the mountain ranges are 5000 feet high and are covered with snow in winter. The average rainfall is sixty to seventy inches. The dam will be 240 feet high and the length across at the crest 780 feet. It will be possible to store 33,380,000,000 gallons of water. It is already being used to irrigate an area 200 miles away.

The Forest Service finds that the main problem of the lumber industry has grown out of the hundreds of billions of feet of timber acquired at a low cost a few years ago from the public domain. A national mistake was made in such rapid and wholesale passing of title to timberlands in the public domain, beyond all immediate needs for local or industrial development. Private ownership, hard pressed to carry these staggering quantities of timber during the long periods which must necessarily elapse before they can be converted into lumber, is now sacrificing them in part by wasteful use because of its own financial exigencies. The report urges that this situation be faced frankly and the obvious remedy applied, that of taking back part of the western timberlands.

The Forest Service disagrees radically with the idea now mooted in many quarters that forest conservation should be sought through permitting industrial combinations for the regulation of lumber production or control of lumber prices. It regards such developments as involving dangers to the public interests through restraint of trade so serious as to offset any possible advantages to the public from such forms of conservation as they might foster.

The chairman of the Kansas State Board of Corrections says: "Merely as a matter of economy it would be good business for the state to provide, as Professor Blackmar has proposed, four 'farm colonies,' as he calls them, to take care of all city and county jail prisoners. At these colonies it would be possible to separate the youths and novices from the hardened criminals among the undergraduates of our present system, put all of them at some useful occupation, teach them trades,—farming, shop work, carpentry, blacksmithing, and so forth,—and graduate them as useful citizens instead of future inmates of our penitentiary.

"I have talked with men and boys at Lansing and Hutchinson, and almost without exception they confess that graduation from the jail schools makes for crime. They learned from older men there, in the days of enforced idleness and unclean surroundings, how to rob and steal and commit other crimes. When they were released they put their schooling into practice."

The exports of forest products from Finland now constitute 70 per cent of the total exports, and the income from the forests is estimated at 500,000,000 Finnish marks ($96,500,000). A Finnish timber trade committee has proposed that the following measures be taken to increase the yield of the forests: the selection of trees suitable to the district in which they are to be grown and the increasing of the proportion of leaf bearing trees in south Finland at least; the introduction of selective felling, and improvement in the drainage of the forests.

The Danish West Indies have passed under the sovereignty of the United States. Negotiations undertaken at various times for over half a century came to a conclusion Jan. 17 with the exchange of ratifications of the treaty of cession between Secretary Lansing and Danish Minister Brun. The formal transfer of the islands, with the raising of the American flag, will take place as soon as the $25,000,000 purchase price is paid over, some time within the next ninety days.

A six months' term of school with a professionally trained teacher at a salary of $100 a month is a longer term and a better and cheaper school than a twelve months' term with a teacher of poor scholarship and no professional training at a salary of $50 a month; we need enough state normal schools to provide a professionally trained teacher for every rural school in America,—is in brief the opinion of Dr. P. P. Claxton, United States Commissioner of Education.

The growth of the rubber industry in the Malay Peninsula has seriously affected the cultivation of most of the other agricultural products of the country. The cultivation of rice was first supplanted in large areas by coconuts and later by rubber. From the cultivation of rice the native was able to work out a bare livelihood, but with a small rubber plantation he may become in a few years a comparatively rich man.

The first "Swiss Sample Fair" will be held from April 15 to 29 in Basle, the center of the Swiss dyestuffs industry, situated on the Rhine, near the French and German borders. The exhibits comprise particularly products of the textile industry, toys, watches, and jewelry, machinery and electrical articles, chemical products, canned goods, chocolate, and dairy products. All exhibits must have been manufactured in Switzerland. The Swiss Government patronizes the fair.

Chicago's bill-board regulation of 1911, prohibiting bill-boards on residence streets without the consent of more than half of the property owners, has been upheld as constitutional by the Illinois supreme court in the Thomas Cusack Company's suit against the city. The ordinance was the first of its kind to be passed upon by the court.

During the past fiscal year there were constructed in the United States national forests 227 miles of new road, 1975 miles of trails, 2124 miles of telephone line, 89 miles of fire lines, 81 lookout structures, 40 bridges, 222 miles of fence, 545 dwellings, barns, and other structures, 17 corrals, and 202 water improvements.

A new industry, the manufacture of fuel alcohol from pine sawdust, is springing up in connection with the sawmill industry in eastern Texas and Louisiana. At Fullerton, La., is a plant costing $750,000 which is turning out more than five thousand gallons of fuel alcohol a day.

Twenty railway locomotives of American make have been delivered at Wuchang, China, for the use of Chinese railways, ten for the railway from Wuchang to Changsha, and ten for the Peking-Hankow Railway line.

It is estimated that in 1915 about forty thousand forest fires occurred in the United States. These burned over about five million nine hundred thousand acres, and caused a damage of approximately seven million dollars.

The trade of Colombia for 1915 shows exports valued at $31,579,172 and imports at $17,840,350. The trade of Costa Rica for the same period reached the total of $4,478,782 for imports and $9,971,582 for exports.

Tests at the Forest Products Laboratory at Madison, Wis., indicate that by the use of four additional nails in each end of canned food boxes an increase of 300 per cent in their strength is secured.

Approximately ten thousand three hundred and ninety acres of denuded lands within the national forests were reforested in the fiscal year 1916. The total number of trees planted was 6,146,637.

During the calendar year 1916 private American shipyards built 1168 merchant vessels of 520,847 gross tons for American shipowners, and fifty vessels of 39,392 gross tons for foreign owners.

Legislation establishing the Torrens system of land title registration in Texas will be advocated in the coming session of the Texas legislature.

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Christian Science Sentinel

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

Vol. XIX February 10, 1917 No. 24

Friends of Jesus

CLARENCE W. CHADWICK

PROFESSING Christians give free expression to their love for Jesus. Were he corporeally on earth today, they are quite sure that their friendship for him would know no taint of selfishness. Nothing that he might require of them would they fail to perform; they would do anything to please him. So thought the Jews of old before the coming of the promised Messiah. But what actually occurred when Jesus finally appeared among men as Teacher and Wayshower? The very moment he touched upon the subject of his divine origin they were ready to disclaim him as their Saviour, and whenever he demonstrated to them the healing power of divine Love in confirmation of his teaching, they were ready to crucify him. He was indeed "despised and rejected of men."

Any one who has proved the Principle of Christian Science knows that the same reception would await the great Teacher today were he personally on earth, and that it would be meted out by the very ones who profess to be his friends and to love him. Why is this so? Paul tells us that "the carnal mind is enmity against God." To believe, and to understand what one believes, are two different things. One who does not understand the dual nature of Christ Jesus, who cannot distinguish between the human and the incorporeal concept of the spiritual idea of God, may call himself a friend of Jesus and yet be one of his worst enemies. The most materially minded person on earth can believe that he loves the Master and yet not be able to offer any practical proof of what he professes. He may attend church, give liberally toward its support, may read the Bible and Science and Health every day, and yet fail to prove that he is a friend of Jesus.

To hold in highest esteem the humanity of Jesus is most commendable, and essential to one's growth in grace, especially when one realizes that through this pure humanity the Christ is made manifest. A most fatal mistake for any human being would be to lose sight of the great work of the Master in his behalf, and thereby fail to do what Jesus demands of him. Right here is the test of discipleship. "If ye love me, keep my commandments," the Master said to all believers. He never even intimated that there was any class of believers who could believe on him without doing the works which he did. He emphatically indicated that such so-called believers were not even his friends; and they are not. He said, "Ye are my friends, if ye do whatsoever I command you." It is not through profession, however sincere it may be, that we glorify the Father, but through works.

The Christian Scientist does not try to evade this teaching, but rather tries to make his own life conform to it by doing practically what the Master commanded. He understands why no one can ever enter the kingdom of heaven, the realm of harmony, without being able to demonstrate the healing power of divine Love, because he knows that only through this demonstration is thought purified and uplifted to see the spiritual idea or Christ, the real man.

One who starts out to become a Christian must begin the work in his own mentality. If he would emulate the example of the Master he must purify his thinking; and in order to do this he must first ascertain the kind of thinking in which Jesus must have engaged. When he finds out that the great Teacher never deviated from the ideal of spiritual perfection, he will see the vast difference between his own thinking and that of the Master. To rule out all materiality, all thoughts of sin, disease, and mortality, and to admit only those thoughts which God inspires, may seem at first to be a herculean task, but he has only to begin to reason from the standpoint of the supremacy of Spirit and its perfect creation and he will find himself conscious of living in a new world of thought.

To claim friendship for Jesus, to say that we love and adore him, before we have made any intelligent effort to think only such thoughts as he expressed, would offer no proof of discipleship. It is character that we love, and character is not a condition or quality of matter. Jesus lifted the thought of his friendship above the plane of human personality, beyond the danger point of human likes and dislikes, up to the point of spiritual discernment. For emotional protestations of love he cared little. He knew that obedience to spiritual law was the only salvation for all his followers. Without this obedience he knew there could be no genuine friendship or love.

The more intelligently and easily one works out mathematical problems the more is one apt to like mathematics. Just so in religion, the more one is enabled to demonstrate the power of divine Truth and Love in the healing of disease and sin, the more one loves and reveres the name of the great Wayshower. In no other way, in fact, can one approach the standard of right thinking and living enjoined by the Master. The whole mental journey from matter to Mind is one of demonstration, not profession. "Doers of the word" are alone competent to honor and revere aright the name of Christ Jesus.

A most vital point for the would-be Christian to consider is Jesus' concept of matter, or the flesh. Until he is willing to admit that matter is a synonym for evil, and that being evil his sense of it must undergo a most thorough transformation before he can think accurately and scientifically, he cannot be said to be on very friendly terms with the great exponent and demonstrator of Spirit and spiritual law. One cannot believe in both matter and Spirit, in both evil and good, and at the same time love the one who proved the absolute nothingness of evil. One cannot believe in the actuality of both human hate and love and at the same time be convinced that his feeble sense of love can appreciate the sinless character and mission of Jesus the Christ. He can be on intimate terms with such a character only as he purifies his own consciousness to conform to it. This work is not done through profession, but through overcoming evil with good.

The promises of Scripture are "to him that overcometh," and this thought appeals most keenly to the student of Christian Science, who knows that he has a work to perform, rather than a belief to entertain about God, man, and salva-

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tion. The more earnestly he strives to live and demonstrate the healing power of Love, the more he learns to honor, revere, and love the character of the man who came, not to theorize about the kingdom of heaven, but to do the will of the Father. In Science and Health (p. 241) our Leader says: "The error of the ages is preaching without practice. The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin. Our Master said, 'If ye love me, keep my commandments.'"

No Contagion in Evil

GERTRUDE SUTTON

On page 226 of Science and Health Mrs. Eddy says, "I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind." When we who have been healed in this wonderful truth, and who have gained a faint understanding of the unreality of that one-time master, the error which held us in bondage, look about us and see our brothers still in that sad but needless condition, how we long to save them from the misery which all false belief entails.

Of all the taxes which the children of men today contribute to the support of that cruel taskmaster, the belief of life and intelligence in matter, none is more pathetic, more needless, more exacting, than submission to the asserted law of contagion. The writer remembers that years ago she visited a lady who refused to eat strawberries because of a belief that they caused hives. She had never heard of such a thing and asked her hostess to describe the condition. The description was obligingly given, and until the writer became a student of Christian Science and learned the falsity of all such beliefs, the eating of this fruit was always followed by the appearance of the unpleasant eruption which had been described.

Mrs. Eddy says (Science and Health, p. 376), "Because the so-called material body is a mental concept and governed by mortal mind, it manifests only what that so-called mind expresses." Nothing can be manifested on the body which is not first accepted mentally. If one takes cold while sitting in a draft, it is because it is believed that this could give one a cold. If he manifests this ailment, he has merely brought a belief into visibility. When he learns in Christian Science that God is divine Principle and that he need not suffer for anything but his own sins, and that this suffering should cease when the sin ceases, he need no longer have colds from drafts or from any other material circumstance.

The earnest student of Science and Health knows that if one comes in contact with a case of so-called contagious disease, he does not have to suffer from it, does not have to manifest it in the time prescribed by material belief for its development or at any other time. He has recourse to the spiritual law which saith, "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence." Divine Mind is all, and the seeming material world around us is human thought objectified. Even if we come under the supposed law of contagion, we have power through divine Mind to destroy it at any minute. Disease does not have to run its course; it has no creator, no life, no intelligence, no reality. We no more have to accept or abide by the so-called law of contagion or its effects than we have to submit to years of misfortune if we break a mirror.

Every Wednesday evening a chain of grateful testimony goes around the world from mothers whose little ones have been protected from belief in this counterfeit law through the understanding of the real law of God, good, which they have gained through the study of our text-book. On page 379 of Science and Health we read, "Unless the fever-picture, drawn by millions of mortals and imaged on the body through the belief that mind is in matter and discord is as real as harmony, is destroyed through Science, it may rest at length on some receptive thought, and become a fever case." We must not acknowledge disease as a reality for ourselves or others. It is wiser not to discuss it or even name it. Every one of us can help in freeing our brothers, for it is written, "One thousand shall flee at the rebuke of one,"—a thousand shadows can be dispelled at the shining of one ray of light.

Every time we deny error and declare the truth, every time we meekly pray for the Mind to be in us "which was also in Christ Jesus," every time we destroy an ugly little nettle of hatred and plant a flower of love in our thought, we are helping to bring about universal salvation, helping to break the bondage for some brother, helping to prove through our understanding of spiritual law that good alone can be transmitted from one to another.

Testimony Giving

COL. FREDERICK H. MATURIN

All over the world Wednesday evening meetings are held by Christian Science churches and societies for the purpose of hearing and giving testimonies to the healing and regenerating power of Christian Science. In Section 24 of Article VIII of the Manual we read: "Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases.'" Such are Mrs. Eddy's far-sighted reasons for establishing these meetings, and her citation of Paul's command to "glorify God in your body, and in your spirit, which are God's," is a further injunction to her followers which is all too insufficiently heeded.

We attend these meetings with the desire and expectation of hearing testimonies, but do we sufficiently realize that we cannot hear them unless we are ourselves contributing? We are all willing to bear testimony to the power of Truth, yet often we sit silent. Why? There are various reasons, perhaps the two most prevalent being diffidence and nervousness, although we know these conditions should not exist in Christian Science. Another reason, especially in a small church, is that existing in the thought of one who is ever ready to give testimony, but who says, "What is the use of my getting up and saying the same thing over and over again?" Yet this very one will be the first to admit such a reason to be quite invalid. Another reason often adduced is an inherent dislike to speak about one's self,—a sense of self-depreciation which out of Science is very praiseworthy, and in Science equally blameworthy. Let us never forget that the relation of an actual personal experience is far more helpful to those listening to a testimony than the recounting of cases in one's own practice or of what one has seen or heard. As in law hearsay evidence is of no value, so it is of no importance and has no place at our meetings.

We find so often, however, that after the reader has declared the meeting open for the giving of testimony, there is a long and, viewing the object of the meeting, somewhat painful silence. This should not be. Surely here is a case where anything is better than nothing, if that anything is to be the voicing of the truth. If we cannot speak of any remarkable physical healing, then let us, even if beginners, say a few words on some phase of Christian Science which interests or has been helpful to us. There is no day in our journey from sense to Soul in which opportunity does not

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arise to put to the proof our understanding of Christian Science, some occasion, however slight it may seem in itself, in which the power of Truth is demonstrated. Then there can never be a lack of testimonies at these meetings if we are willing to give God the glory in the overcoming of the lesser as well as the greater errors.

On page 372 of Science and Health Mrs. Eddy says, "In Christian Science, a denial of Truth is fatal, while a just acknowledgment of Truth and of what it has done for us is an effectual help." To be able to stand up in a church and tell, however briefly, what divine Love has done for us, is in itself a testimony to the regenerating and inspiring power of Christian Science.

Figuring It Out

MARY P. BELLINGER

WITH a wilful toss of her head the child dropped her hands in her lap. "I don't know how to do it, and I can't do it!" she said. The teacher glanced at the measure which had proved the stumbling-block,—one not nearly so difficult as some that had preceded it,—and then at the child. "Why, my dear, you have not even tried!" she said reproachfully. After a period of waiting, in which the little girl stubbornly refused to make any effort to count out the measure, the lesson time was over and the teacher rose sadly from the piano.

Many things had been happening to make the teacher herself feel "unscientific," and the child's apparent perversity added to the feeling of depression. However, the loving little heart proved her repentance by bringing a correct lesson next time, and then the teacher gave her the Beethoven Sonata Pathétique. The child had never had anything so difficult to read, and the teacher said: "Now, I am not going to tell you anything about it, except what unit to count. I will see how you use your understanding."

The little girl, delighted with her new piece, went home. At the following lesson both were expectant as the pupil sat down and with absorbed interest played the first page, which has proved a snare to many beginners. As she went confidently on,—correctly, clearly, counting accurately,—astonishment, pleasure, and pride swept over the silent watcher, till finally with a kiss of congratulation she told the pupil that many grown persons had not done so well. "Wasn't that nice?" returned the child with satisfaction. "I took a pencil and paper and figured it out." That was her way of solving the problem.

The next morning, as the teacher sat studying the Lesson-Sermon in an endeavor to work out a personal problem, the child's words came back to her, and she exclaimed, "I too will figure it out!" The thought came to her that to musicians the Beethoven Sonata has stood for generations, and will stand for generations more, as difficult perhaps, yet perfectly capable of being solved by the earnest student, and she saw that even so one's life problems may be solved in Christian Science by a perfect fixed rule. As a Christian Scientist she asked herself: "What then is the first point to be gained? Either there is a God, or there is not. Truth assures us that there is, and that He is Love." Then followed more questioning. "Do you believe God is all-power?" and the response was, "I do." "Do you consider Him wholly reliable?" followed, and the student replied, "Wholly." "Do you not think He would respond to your need as quickly as you would to that of one you loved?" "Yes," was the answer.

The Scientist went on with her mental figuring, growing happier every moment, while the same morning, unknown to her, in another city a beloved relative was writing a letter which contained the answer to her problem. When it came a few days later, like manna from the sky, astonishment and gratitude overwhelmed the one who received it. She asked herself why Christian Scientists do not sit down oftener and just figure things out. They know how and they think they are trying, but sometimes they make complicated work of it, or else go about carrying the load a long while before they start figuring.

Even those who have been in Christian Science many years may sometimes grow discouraged, and if this ever happens, the only solution is to sit down as simply as did the child to what seemed to her a stupendous task, and figure it out. Mortal mind always takes the attitude the child held when she said, "I don't know how to do it, and I can't do it." But the real child thought, fearless and loving, faces the problem, applies the rules of Science, and leaves the rest to God, knowing that He who directs "the stars in their courses," and blesses with sunshine the tiniest flower, is available in all the experiences of His children.

The Refining Fire

W. K. PRIMROSE

IN these days when so many people are finding themselves face to face with what appears the total loss of all they possess; when men are leaving their homes and giving up their profession or business to join the army or navy or otherwise serve their country, it is not to be wondered at that almost every one is asking the why and the wherefore and the meaning of it all. Never before perhaps have men thought and questioned and reasoned so deeply, and as the rude awakening goes on old standards and household gods are proved valueless.

Amid this cataclysm the Christian Scientist can stand calm and undismayed, and prove to the world that he has a reason for the faith that is in him; and that such proof is not wanting is evidenced by the vast number of people who today are in consequence turning to Christian Science in their extremity. There are few, if any, who have been left untouched by the vast tidal wave that is at present surging over more than half the world, and it is interesting to note how varied are the problems which confront the individual and how differently they are regarded. Yet are they fundamentally so varied after all? Are they not all fruit of "the tree of the knowledge of good and evil"? and despite the variety of kinds of fruit, does not the problem which confronts the individual in each case resolve itself into that of proving the unreality of evil?

Sometimes, when a person is going through what seems to be a very trying experience, one hears surprise expressed that such a person had to do so. Surely, it is said, his understanding of Christian Science was sufficient to have saved him from it. In answer to this, we gladly pause to consider the character of Jesus of Nazareth, of whom we read that he "was the most scientific man that ever trod the globe" (Science and Health, p. 313). He is also admitted by all professed Christians to be our Exemplar. If we turn to the Bible we find that Jesus himself declared that "the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Yet Jesus never lacked. On the contrary, he fed the multitude and found the tribute money in the fish's mouth. Consequently, when we come to regard these trials or experiences not as failures or as causes of discouragement, but simply as opportunities to prove that "the prince of this world" can come and find nothing in us, then shall we know that we are doing what we as Christian Scientists have undertaken to do, namely, to overcome sin, disease, and death. Every time we break and prove unreal one of these asserted laws which today hold

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suffering humanity in bondage, by that much do we help to set ourselves and our brothers free. The more opportunities we have of proving this, or rather the more conscious we are that divine Love is omnipresent and omnipotent, the more fearless we become, thus proving, as the apostle John wrote, that "perfect love casteth out fear."

On page 201 of Science and Health Mrs. Eddy writes, "The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death." To limited mortal sense it may seem purposeless and even unfair that while one is called upon to go through certain experiences, another similarly situated is not required to do so; yet if one ever feels tempted to be envious or aggrieved, let him remember the answer our Master gave to Peter on a somewhat similar occasion, "What is that to thee? follow thou me."

✧

Building a Church

WARWICK A. TYLER

On page 269 of Science and Health we are taught that "metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." As one ponders this statement in relation to church building, he is impressed with the fulness and thoroughness with which Mrs. Eddy has dealt with this subject in her writings, and the following thoughts are lovingly presented with the hope that the metaphysical aspect of building may receive growing attention from us all. The writer, however, has no intention of attempting to prescribe for others a fixed method of procedure in church building.

In examining a building it is found to consist of many parts. The first requisite is a lot upon which to build. Now a plot of ground, mentally considered, may be said to be that state of consciousness in which one dwells and works. What then shall we do with this mental plot of ours? First of all, it needs to be cleared; that is, we must remove from its surface all the accumulated rubbish and débris of careless and incorrect thinking. Then we must carefully examine our consciousness and frankly and fearlessly uncover and cast out every thought which is not pure and godlike; we must root out and exterminate all the foul brood of envy, jealousy, hatred, malice, fear, anger, and pride; we must dig deep and clear away everything which would prevent our building from being founded on the rock.

Paul writes, "Other foundation can no man lay than that is laid, which is Jesus Christ." The foundation of all right thinking and living is undoubtedly the teaching and works of Jesus the Christ. His teaching may be briefly summarized in his own words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." His healing works were the proof of his knowledge and love of God and of his fellow man. In Science and Health Mrs. Eddy says, "Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing" (p. 136). To build as Jesus built, we too must lay our foundation by emulating all the works of the Master; we must love God supremely, and our neighbor as ourselves; we must cast out devils (evils) and heal the sick, remembering always, as our Leader says, that "the corner-stone of all spiritual building is purity" (p. 241). Upon such a foundation it should not be difficult to erect the walls and bulwarks of salvation which the prophet Isaiah said God will appoint.

It becomes apparent, then, that the walls of our structure cannot really be of stone, brick, or other material elements, but must be the demonstration of the knowledge of the allness of Principle, which proof is evidenced by the destruction in consciousness of the beliefs in and fears of a power or presence which can control man injuriously, and the consequent manifestation of buoyancy and wholesomeness of mind and body. May we not say, then, that every erroneous belief destroyed and replaced with the understanding of the supremacy of divine Principle, every case of healing, is adding a stone to the walls of our structure, and are not these walls supported by the "signs following"?

To roof is to shelter; hence a roof is a shelter for, or a sheltering of, that which it covers. In that wonderful song of confidence in God, the ninety-first psalm, the psalmist shows us how perfectly sheltered we are when we realize that the children of God are forever dwelling with the Most High and entirely protected at all times from the supposititious attacks of evil. This roof is upheld by pillars of truth; the walls of salvation are the understanding and demonstration of the supremacy of Life, Truth, and Love.

Provision has to be made in our structure for ingress and egress, for light and heat. Surely this must all be mental too! Shall we not open the doors and windows of our consciousness to the light and warmth of the love of God; shall we not allow the "glory of God" to lighten it, and the Lamb to be "the light thereof"? It is not, however, sufficient to let in the light; we must make provision for letting it out too, and there can be no better way than by seeing our fellow man as God sees him and loving him as God loves him. The light of God's love must shine so clearly in our consciousness that it may purify it from all false beliefs about mankind and enable us tenderly and compassionately to help them free themselves from all that is unlike God.

Every building has approach, exterior, furnishing, and occupants. We approach the erection of the dwelling place of the knowledge of God—the purification of consciousness—with humility, with unselfishness, with self-forgetfulness; we find the exterior totals the complete apprehension of the qualities and attributes of Principle, and the interior is the comprehension of the omnipotence, omnipresence, and omniscience of God and His relation to man and the universe, furnished to do His will, and occupied or peopled with God's children, reflecting the perfect Father, infinite Mind.

In the definition of church given on page 583 of our textbook we find that we can only have a church building in the true sense in so far as we realize that its structure has its basis and foundation in Principle and is erected in Truth and Love. We must never lose sight of the fact that the whole work, so far as each one is concerned, is in the individual consciousness, and that this must be roused from accepting as true the beliefs of a material God, man, and the universe, to a clear and demonstrable understanding of the spiritual and eternal facts of being, which results in the destruction of sin, disease, and death, and leaves man in the full recognition of his being as the image and likeness of God, exercising complete dominion over all the earth.

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Great Discoveries

MARY R. CHAMPLIN

THE analogy between the discovery of America and that of Christian Science has been so strikingly impressed on the thought of the writer, and has brought such helpful comparisons into view, illuminating many a dull and seemingly dreary stretch in the journey from sense to Soul, that she hopes it may be of benefit to others.

Columbus evolved his vision of a "new world" through many years of study and pondering. He dreamed his dream

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and pondered its meaning when, even as a boy in the streets of Genoa, he saw beneath the surface of what to others were insignificant phenomena,—the horizon's circle, the incoming ships from a distance, the bit of driftwood or other trophy washed in by the waves. These brought to him a message that spoke of other lands. As the perfect concept evolved in his consciousness, he became more and more the "madman" to his townspeople. He talked of his dream to all who would listen, and finally it took possession of him and became the ruling motive of his life.

Columbus waited many years for an opportunity, and pleaded his cause before the rulers of different nations, till at length his faith in his vision overcame all obstacles and at last reached its fulfilment in the discovery of the New World. In the Tate art galleries in London hangs a picture whose message will never be forgotten by one who has seen it. It is Turner's famous masterpiece, "The Discovery of Land," and represents Columbus, a watchful, alert figure on the deck of his flagship in the early dawn—at last face to face with the fulfilment of his dream.

All through the ages there have been those who desired what the writer of the epistle to the Hebrews calls "a better country." Mrs. Eddy has not been the only one in history to experience physical healing through reading the Scriptures, but she is the only one who glimpsed the vision of the truth of being contained in them, and worked on to the unfolding of the demonstrable knowledge of this discovery. On page 107 of Science and Health she writes: "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing."

It is well known that Mrs. Eddy stood alone for many years with this precious revelation, the discovered truth of the Christ-healing, in much the same position as Columbus found himself before the doctors of Salamanca. On page 226 of Science and Health she writes: "I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged."

Today the fruit of this endeavor is known and felt throughout the whole world, and has resulted in a spiritual awakening whose import is opening the dull ears to hear again the angels' song of "on earth peace, good will toward men." Few students of Christian Science, however, have been able to set forth in their bark of faith without encountering storms, obstacles of sense, which prevented their launching out into the deep at once. To one at least the journey has been fraught with many difficulties; indeed the way seemed to be endless, but not even mutiny within can stay the progress of one determined to press onward, and when signs of "a new heaven and a new earth" began to mark the night with hues of dawn, the joy of actual demonstration presaged a sure haven, an abiding country, even "a city which hath foundations, whose builder and maker is God."

Today one can scarcely comprehend that the belief that the earth was flat could ever have been entertained; and in closing the analogy may not prophecy foretell the day when, even as every schoolboy knows the truth of Columbus' vision, so the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, will find their rightful place in the schools, and every child will be as certain of the truth of being as of the fact that the earth is a sphere.

Selected Articles

[Hector Wallace Smith in *The Shetland Times*, Lerwick, Scotland]

Certain statements concerning Mrs. Eddy, published under "Current Topics" and alleged to be facts, could not be farther from the truth. Our critic admits that he knows nothing about Christian Science, but thinks he knows something about Mrs. Eddy. Now the actual fact is, that it is well-nigh impossible to obtain authentic information concerning the life and works of Mrs. Eddy without really knowing something of the genuineness of Christian Science and the truth of its teachings, because in no other way can one arrive at a due estimate of the lasting service which Mrs. Eddy has so unselfishly rendered to generations of mankind.

"Science and Health with Key to the Scriptures" is an unfoldment of more truth to this material age, and this wonderful text-book is supplying what is sorely and sadly needed in many homes throughout the world in these times. It is no wonder the so-called orthodox of today cannot understand this book; but the reason is to be found in the fact that the orthodox of yesterday is the heterodox of today, and vice versa. On page 109 of Science and Health Mrs. Eddy writes these words: "I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration."

In the fifth paragraph of our critic's remarks there appears a quotation of some twelve lines which he alleges was a notice issued by Mrs. Eddy in regard to Science and Health. It would indeed be interesting to know the source from which he has borrowed such phrases. The first sentence of the quotation is evidently taken from page 39 of "Retrospection and Introspection" by Mrs. Eddy, but is inaccurately quoted. The second sentence is to be found on page 130 of "The First Church of Christ, Scientist, and Miscellany," also written by Mrs. Eddy; while strange to say, the last two sentences are to be found nowhere, except as mere fictitious fabrications, because they were never issued by Mrs. Eddy and are not her words at all. So much, then, for this alleged notice.

The critic proceeds to attempt to find fault with Mrs. Eddy because her writings were successful and her books sold well. When one comes to consider the tremendous amount of good that has resulted from reading Mrs. Eddy's works, it is no marvel at all that there has been and still exists a constantly increasing demand for them. The premises of the publishing house in Boston have been enlarged and added to again and again so as to be able to supply the great demand for Christian Science literature. There are hosts of people today who were once in the habit of paying every year considerable fees for medical attendance, and also large accounts incurred for drugs and medicines, but since they purchased the Christian Science text-book they have ceased entirely to do so, because they have learned that the possession of Mrs. Eddy's works is one of the best possible forms of investment to be had anywhere.

There is not and never was a rule of the Christian Science church compelling Christian Scientists to buy or to sell Christian Science books, and no one is compelled to have or to sell the Christian Science text-book. For forty years of her life Mrs. Eddy made great sacrifices in many ways; foregoing leisure, freedom, travel, self-gratification, and hosts of other material things, in order to devote her energies to the advancement and thorough organization of the great cause of Christian Science. Her friends are well aware that she gave

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largely of her fortune to public and private charities and bequeathed the remainder for the extension of the religion which she had founded. As a striking instance of how much Mrs. Eddy was valued as a good citizen, the City Council of Concord, N. H., passed a special resolution on the occasion of her departure for Boston, and the following is an extract from the remarks made by the alderman who introduced the resolution: "It is quite unnecessary for me to prompt your memory of the countless deeds of charity and her endless gifts. Neither is it necessary for me to call to your attention her innumerable donations to the more unfortunate ones in our midst."

The greatest amount Mrs. Eddy ever asked for teaching a course was three hundred dollars, and there is not a student today who paid this fee who does not say that he received more than value for his money. In these classes there were often as many as seventeen charity students. Practically every cent she took from her teaching, and more too, was given to various charities. The only means she had at the time of her demise was what she had saved from the sale of her books in late years.

Christian Science is not a money making concern, as our critic alleges; and let me say at this point that he has evidently been very much misled as to the trustworthiness and correctness of his sources of information. The Christian Science movement has no dividends to earn for any shareholders, for there are none, nor does there happen to be any financial syndicate or capitalist clique at the head of the movement. The cause is unique, because it exists first and foremost to do good. It does not believe it to be right that people should get something for nothing, therefore it always pays its expenses, and in every other respect is law abiding. Mrs. Eddy firmly believed in the truth of that saying of our Lord's in his Sermon on the Mount, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." She invariably put this scientific and spiritual statement into practice, and having proved the absolute truth of it in her daily life, thus gave to the world an asset of priceless value, which may likewise be proved by any one who honestly endeavors to follow her example and study her teachings.

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[Avery Coonley in *The Beacon*, Paris, Ill.]

All devout Christians are agreed that the secret of happiness and salvation is contained in the Bible and in the words and works of the Founder of Christianity as set forth therein and therein only. Most Christians would also concede, particularly in the face of a world war among Christian nations, that Christendom has not so far given convincing evidence of having discovered the complete lesson the Bible contains and made its application to daily life.

One might therefore expect that a new interpretation, which through its practical application over a period of nearly half a century has given increasing and very definite evidence of being a valuable key to the secret of the Book of books, by reproducing in surprising degree the works of the master Christian, would be welcomed by all mankind. Particularly should it be welcomed by those who devote their lives to an endeavor to deliver to the world a practical message from the Bible, but unfortunately the very opposite has been consistently true in human history. In fact, the value of a religious movement might almost be measured by the volume of misrepresentation it calls forth. Every religious pioneer has been the subject of the most unmerited and vicious attacks, and Mary Baker Eddy was no exception. The most conspicuous example in the world's history is furnished by the Founder of Christianity himself. The purest individual that ever lived was charged with being a glutton and a winebibber upon "evidence" satisfactory to those disposed to believe the charge.

Our critic's excuse for assailing Mrs. Eddy is that she was not a private character, but "the most conspicuous woman who has come before the world in centuries." For what was she conspicuous? For restoring to belief in God thousands upon thousands who had cast aside religion as inoperative; for turning to the daily study of the Bible a multitude of people who had never read it or who had ceased to read it, and leading them to apply its teachings to their daily lives; for bringing hope and happiness to countless numbers of human beings and making them better, kindlier, and purer than they were before; for restoring to health and usefulness thousands of despairing invalids who had been pronounced incurable; for proving that cancer, tumor, tuberculosis, palsy, and all the dread diseases can be cured today by the same process which Jesus employed centuries ago; for showing mankind how to love their neighbor as themselves, and for proving that it is here and now possible to have that Mind "which was also in Christ Jesus."

This is the woman that the critic tries to convict of selfishness, insincerity, cupidity, and dishonesty. The greatest benefactor of modern times is beyond the reach of such charges. Her unselfishness and charity have been eulogized by the press of the entire country, and such recognition is not accorded to charlatans.

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[Carl E. Herring in *Kearney* (Neb.) *Times*]

A communication raises the primary question as to whether we shall endeavor to ascertain the spiritual meaning of the Bible, be content with its literal meaning, or try to harmonize the literal and the spiritual meaning and use them both. The last two methods have been the cause of the failure of the church to reach the great mass of the people, and of the disfavor in which the Bible is held by many outside of the church, as well as for the apologies of those within.

A purely literal interpretation of the Bible compels conclusions repugnant to every normal mind, and invites criticisms of Christian teachings which are directly opposed to the spirit of Christianity. A literal interpretation of the Bible has been used to bolster up polygamy, slavery, and the liquor business. A literal reading of the Bible would permit us to sell a tithe of the increase, "and bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink." Yet no one preaches that we must sell a tithe of our corn or our flocks and buy strong drink. Why? Because it calls for a literal meaning abhorrent to our spiritual sense of the teachings of the Bible.

Nor are we less involved in difficulty if we attempt to combine the two and give full force to both the spiritual and the literal interpretation of the Scriptures. In the communication under discussion this method is used in considering the origin of man, and it may be used here to illustrate the entanglement which arises under this dual process. Reference is made to the first chapter of Genesis as "the brief fact of man's existence," and to the second chapter as the "detailed account." Let us analyze these two accounts of creation and see where it leads us.

In the first chapter of Genesis we are told that God created man in His own image and likeness, while in the second it is said that the Lord God made man from the dust of the ground. Both accounts cannot be true. A dust man is not the image and likeness of God. The first is the spiritual, the second the material. It is the antithesis of the true and the false, the good and the evil. To use both as the true is to lead

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to confusion, apathy in the church, and disbelief among the masses of the people. Christian Science rests entirely upon the spiritual interpretation of the Bible, and its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is simply an aid to arrive at this spiritual meaning of the Bible—nothing more. Christian Science has for its purpose only, as St. Paul says, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

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[Thomas F. Watson in *The Pacific*, San Francisco, Cal.]

To most people a fair way by which to judge any system of religion would be by the results it brings or the effect it has on the lives of its adherents; but not so with our critic, for he concludes that the vast throng of people benefited by Christian Science improved "in spite of its shortcomings."

The Master said, however, "Every tree is known by his own fruit;" and when one considers the overwhelming proof Christian Science furnishes, not only of the healing of physical disease but of the redemption from sin as well, one marvels that our friend the minister should fail to see that a system based on "absurdities," whose language is a "jargon," whose method of Scriptural exegesis is incorrect, could not possibly heal the sick and sinful as Christian Science is doing, for as the Bible says in the seventh chapter of Matthew, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." He attributes this healing to "the laws of suggestion," which he says are also "the laws of God." That which can be used for an evil purpose, as suggestion has been known to be used, cannot be classed as the law of God, and Christian Science is diametrically opposed to all forms of mental suggestion, hypnotism, and mesmerism.

It is easy to ridicule that which one does not understand, and our critic acknowledges that he finds "Science and Health with Key to the Scriptures" "exceedingly grotesque and humorous," yet he admits that Christian Science (to use his own words) "teaches people to live above fear and worry; . . . banishes hatred, and enables one to live in the present peace and joy;" and he sums it all up by declaring that "Christian Science has, to thousands of men and women, made God for the first time a present reality, a source of comfort, peace, and power." Truly this book Science and Health, which our critic pronounces "naive and crude," whose "jargon" he cannot speak, is admittedly accomplishing results, but he tells us this is "in spite of all its absurdities." Christian Science does more than heal certain "temperamental types;" it heals all manner of disease and sin.

Our critic refers to a case of cancer which he says "cannot be restored by mental treatment," yet Christian Science has many well authenticated cases of the healing of cancer,—and why not, since "with God all things are possible," and the law of God which enabled Jesus to heal the ten lepers is as available today as it was then. In regard to the story of a Christian Science reader having gone to the hospital to have a cataract removed from her eye, upon investigation it is found that it was not a reader or a practitioner who was operated on, but one who, though interested in Christian Science, went to the hospital at the earnest solicitation of her family, who were not Christian Scientists.

Again, this critic tells us that Christian Science teaches that if you were "perfect in Science you would not die; but," he continues, "no practitioner has been able to demonstrate this." Christian Scientists do not claim to have reached perfection, nor do they claim any monopoly of Jesus' teachings, which were given for all his followers, namely, "If a man keep my saying, he shall never see death." The Bible teaches that death is the "last enemy" to be destroyed, and Jesus overcame death at the last of his ministry, after having accomplished all the lesser works. Mrs. Eddy states in Science and Health (p. 426): "Sin brought death, and death will disappear with the disappearance of sin." Our friend's explanation of death as a "part of God's plan," or as only a "new birth," is not borne out by Scripture, which calls death an "enemy" to be "overcome;" and Jesus, who came to "destroy the works of the devil," healed the sick and raised the dead. The Scriptures also declare that he "hath abolished death, and hath brought life and immortality to light through the gospel."

Mrs. Eddy does not claim that "she has the sole remedy" for evil; she only claims God as our only refuge from sin, sickness, and death. Her discovery of the law of God has restored primitive Christianity, and many thousands are today rejoicing in this new-old gospel as restated in Science and Health.

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[From an editorial in *Sherman* (Texas) *Courier*]

It is not our purpose to defend Christian Science in this editorial. Christian Science needs no defense from us, neither can Christian Science be traduced or the "bottom knocked out of it" by any single-handed preacher, newspaper, or anybody else. Christian Science of its own momentum has in a very brief period carried itself around the world. There are today Christian Science churches in every civilized country on this globe, and its followers and adherents are more than a million people, among whom are many of the strongest, best, and most influential men and women in the world. Many of the best citizens in Sherman know that Christian Science makes better men and women out of those who follow its teachings than they were before they began the study of Christian Science, and among the people who know this fact are many good men and women who are not members of the Christian Science church and do not subscribe to its tenets. For any man to come into this community, posing as a Christian minister, and assail any body of people who are trying as best they know how to follow the same Christ, or teachings, that he professes to follow, is thereby to lower himself in the minds of many good people, and in our judgment he does no credit either to the works or teachings of Jesus of Nazareth.

Now just a word to the public in conclusion. If you wanted to learn about mathematics, would you go to a man who "read" an arithmetic and who was traveling over the country in some other line of work, or would you go to a mathematician,—a man who had studied and mastered and was able to demonstrate mathematics? Or, if you wanted to learn about music, would you come to the *Courier* office and hear the noise and rattle of our presses and listen to our talk, or would you go to a master musician? The proper place to learn the facts about Christian Science is from the Christian Science text-book, just as you would go to the text-books on mathematics or music to learn of them.

Christian Science purports to be the Science of life, the Science or truth about man's relation to his creator, God. It purports to reform the sinner and heal the sick, and to be the same thing that Jesus of Nazareth taught and demonstrated. It may not be or do that, but inasmuch as it today carries a world wide interest and relates to a matter of such vital importance to you and to the world, you cannot afford to take the word of any preacher or any newspaper man or anybody else about it, but the thing to do is to investigate for yourself. If Mr. ——'s attack on Christian Science shall result in even one individual's investigating Christian Science for himself and finding out the facts, let the facts be what they may, then his attack will not have been without good results.

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Editorial

"Suffer it to be so now"

In March, 1898, just previous to the declaration of war by Spain upon the United States, Mrs. Eddy wrote as follows: "Whatever weighs in the eternal scale of equity and mercy tips the beam on the right side, where the immortal words and deeds of men alone can settle all questions amicably and satisfactorily. But if our nation's rights or honor were seized, every citizen would be a soldier and woman would be armed with power girt for the hour" (Miscellany, p. 277).

Ten years later she published in *The Christian Science Journal* this intimate glimpse of her daily practice: "For many years I have prayed daily that there be no more war, no more barbarous slaughtering of our fellow beings; prayed that all the peoples on earth and the islands of the sea have one God, one Mind; love God supremely, and love their neighbor as themselves. National disagreements can be, and should be, arbitrated wisely, fairly; and fully settled. It is unquestionable, however, that at this hour the armament of navies is necessary, for the purpose of preventing war and preserving peace among nations" (Miscellany, p. 286).

In the mean time there had been war between Spain and the United States, during which period Mrs. Eddy, like other patriotic citizens, displayed her country's flag at full mast on her spacious grounds in Concord, N. H.; and when the New Hampshire troops returned from service she fed them and comforted them. Seemingly it had been impossible in this instance to "settle all questions amicably and satisfactorily," and Mrs. Eddy's attitude during the war, and after it closed, fully indicated her approval of the course of the United States Government in its resort to arms as the only humanly possible means whereby to maintain national rights and in the name of righteousness and humanity give freedom and peace to the weak and oppressed.

It is quite evident from Mrs. Eddy's words and acts that it was not war in the abstract which she approved, but rather her approval was directed to the doing of those things which seemed to the world necessary to be done in order that humanity should make progress toward righteousness and peace. "Suffer it to be so now: for thus it becometh us to fulfil all righteousness," was the Master's reply to John's protest against baptizing him. In the same sense our Leader must have regarded the war with Spain as a concession to the general belief that only through physical force, applied at that time, could liberty and justice be advanced.

Today the United States Government is again confronted with a situation in which national rights and honor are assailed, when notwithstanding every appeal that could be made and has been made for a peaceful settlement, there seems to be no other alternative than one that may lead to war, or else a shameful submission to a definite lowering of that standard of international righteousness and humanity which this country has already paid so great a price to establish and maintain.

Whatever the outcome of the present situation may be, Christian Scientists will not be unmindful of our Leader's declaration that "the history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking;" and that it is still necessary to take "further steps toward the banishment of a world-wide slavery, found on higher planes of existence and under more subtle and depraving forms" than was African slavery; also that "the voice of the herald of this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not through human warfare, not with bayonet and blood, but through Christ's divine Science" (Science and Health, pp. 225, 226).

Until humanity has fully grasped the truth of this universal proclamation it will be necessary for Christian Scientists, as well as for all others, to do whatever the world's highest sense of human rights demands of them; not forgetting, however, as Mrs. Eddy again reminds us on page 226 of the text-book, that "God has built a higher platform of human rights, and He has built it on diviner claims. These claims are not made through code or creed, but in demonstration of 'on earth peace, good will toward men.'"

ARCHIBALD MCLELLAN.

The Freedom of the Sea

EVERY human right has its counterfeit in some human abuse. Thus the phrase "the freedom of the sea" when rightly understood spells sea safety for men, women, and children of all nations, but when perverted it would legalize the pirate, the gun runner, and the slave ship. A catch phrase of this kind must therefore be closely scrutinized, and the only safe procedure for a Christian Scientist in weighing the value of such a phrase is to turn from matter to Mind, from physics to metaphysics. What in reality is freedom and what is the sea?

In accordance with the teaching of Christ Jesus, Christian Science admits of no real freedom except that which is associated with Truth. While mortals are recognized to be free moral agents, capable of mixing what seems to be good with what seems to be evil, of being sick and of sinning, the real man of God's creation is incapable of evil and therefore cannot be said to possess the right or the freedom to sin. Spiritually considered, therefore, freedom is inseparable from Truth, and cannot be connected even remotely with error of any sort.

And what of the sea, as interpreted metaphysically by Christian Science? Mrs. Eddy, recognizing the need for an interpretation of words according to both divine truth and human error, has given us the two explanations of the sea in Science and Health. Thus on page 559 she refers to the sea as "elementary, latent error, the source of all error's visible forms;" and on page 536, as "a symbol of tempest-tossed human concepts advancing and receding." These definitions obviously refer to the beliefs of mortal mind and present a suppositional and human concept of the sea.

On the other hand, on page 575 of Science and Health Mrs. Eddy supplies the final and absolute sense of the sea, when in describing the New Jerusalem she pictures the spiritual city as opening "westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony." Here we have a concept of the sea which is free to all of God's ideas, because they reflect perfection and are consequently incapable of abusing or perverting the freedom of the sea. But humanly considered, what is known as the freedom of the sea must be earned and won before it can be safely enjoyed.

If some of the denizens of the deep be taken symbolically to represent certain qualities of thought, then it may be stated unequivocally that the freedom of the sea cannot be safely entrusted to the jellyfish floating helplessly upon the tide of human belief, negative and neutral, tossed hither and yon by fear or fancy. Nor is this freedom safe in

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the keeping of the ruthless shark driving unseen through the dark depths at his prey. Rather can we turn with greater confidence to the type represented by the kindly whale, suckling its young and sheltering a Jonah hard pressed by his enemies, till after three days he could rise again and prove his conquest over "the last enemy that shall be destroyed." This great mammal, expressing qualities both strong and humane, was mentioned by the Master to certain of the scribes and of the Pharisees who asked for a sign, when he declared, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

If then the question is asked to what nation or nations can the freedom of the sea be safely entrusted, the answer must be that it cannot possibly fall to the heritage of the weak, or of the fearful, or of those who hate. It belongs to the quality of thought which established the rule "Women and children first," which broke the power of the pirates in the Mediterranean, and which stopped the slave traffic in the Red Sea. The freedom of the sea is safe only with those who through much tribulation have grown to a diviner sense both of freedom itself and of the "Peaceful Sea of Harmony."

WILLIAM D. MCCRACKAN.

Giving and Receiving

THROUGHOUT the Scriptures much is said about the divine bestowals, so much indeed that we might naturally look all about us to see humanity in possession of every good thing. Since, however, the very opposite seems to be the case, and since we as professing Christians cannot deny that God gives all good, the question becomes one of receptivity on our part. Here it must be admitted that only through spiritual sense can we perceive or appropriate the good so freely offered us, for what promise could be plainer than this: "No good thing will he [God] withhold from them that walk uprightly"? In Christian Science it is impossible to doubt that God is ready to "bestow all good, since He is unchanging wisdom and Love," as Mrs. Eddy tells us on page 2 of Science and Health. In view of this assurance it rests with us to discover wherein we fail to receive the good we desire and need.

At this hour no thoughtful man or woman would deny that the world's greatest need is peace, whether this be taken individually or collectively. Here it is well to remember that when the clouds were heaviest and darkest, when his remorseless enemies were pressing hard upon him, led on by a traitor in his own ranks, Christ Jesus undoubtedly gained his highest realization of peace. It was then that he could offer to his followers—to all the world in fact, if they would only accept it—the richest, rarest bequest which could come from Love's idea and manifestation. He said, "My peace I give unto you." Let us here pause a moment and lay the emphasis upon the "my" and "you" in order to see that no other kind of peace than the Master's peace is of any avail. This is made clear in the words which immediately follow: "Not as the world giveth, give I unto you;" and then came this added assurance, "Let not your heart be troubled, neither let it be afraid."

It is quite possible that most of us have greatly desired "my peace," that is, our own limited mortal concept of peace, whether the questions involved related to our personal affairs, to church problems, or to the great world issues which can only be rightly dealt with by the Christ-love and Christ-wisdom. For this reason we need to probe deeply our own thought, in order to learn whether we really desire what our Master offered when he said, "My peace I give unto you." If we desire this above all else we shall have it, and each day will bring it in fuller measure, but it will not be what our Leader characterizes as "a false, convenient peace" (Miscellany, p. 211); it will mean the sure triumph of good over evil, of the spiritual over the material, wrought out in the human consciousness of each one who claims to be a follower of Christ.

In the epistle of James we read that "wars and fightings" come from the lusts of the flesh, which surely implies that if we would realize and reflect peace we must rise above all such, and thus gain the clearness of vision which sees the Christ-peace and knows how to work, watch, and pray for its universal manifestation. We must remember that our Master's salutation to his followers was ofttimes, "Peace be unto you." It was his greeting, more than once, after the resurrection, and if we are "risen with Christ" it should be the spirit of our silent mental greeting under all conditions and circumstances.

Longfellow tells of the passing of mortal strife in these beautiful lines:—

> Down the dark future, through long generations,
> The echoing sounds grow fainter and then cease;
> And like a bell, with solemn, sweet vibrations,
> I hear once more the voice of Christ say, Peace.

These words were written before the clear light of Christian Science had dispelled much of the world's mental darkness, but now the day of Spirit draws on apace, and we begin to hear the voice of the angel saying "that there should be time no longer,"—time no longer an element in the world's redemption, but Truth and Love giving peace "from him which is, and which was, and which is to come."

ANNIE M. KNOTT.

Among the Churches

Current Notes

BELLINGHAM, WASH.—After more than ten years without a real church home, First Church of Christ, Scientist, is now holding services in an attractive building at the corner of Maple and Forest Streets. The congregation moved into its new home the first of October from the Aftermath Club House, which had served as a place of worship for several years. The plans call for a building much larger than the present unit, which is so constructed that the second unit can be built on, making a completely appointed church. It will cost approximately twenty-five thousand dollars. The unit just completed cost about seventy-five hundred dollars, and will seat three hundred and fifty persons.

The Sunday American-Reveille.

VINELAND, N. J.—Services of dedication for the new edifice of First Church of Christ, Scientist, were held yesterday afternoon [Dec. 3] at the building recently completed on Wood Street, almost opposite the new Vocational High School. A lot was purchased in the early spring of 1915, and the following June saw ground broken for the structure, the corner-stone being laid on July 17. The work progressed so satisfactorily that the building was completed and ready for occupancy, with the auditorium and reading-room furnished, Nov. 21 the same year. The approximate cost was fifty-one hundred dollars.—*Vineland Republican.*

MARTINEZ, CAL.—The Christian Science chapel on Mellus Street, which was opened on July 30, was formally dedicated on Thanksgiving day.—*Martinez Gazette.*

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ROCKY FORD, COL.—Members of the Christian Science Society will hold special services Sunday morning [Dec. 17] in their new building recently completed at the corner of Maple Avenue and Eleventh Street, opposite Library Park. The completion of this church edifice marks an epoch in the history of the Christian Science organization in the Arkansas Valley of Colorado. The structure is the first completed church of this denomination in the valley, although organizations in La Junta, Pueblo, and Trinidad have buildings under construction. The Rocky Ford organization has steadily increased in membership since interest was first aroused in Christian Science about sixteen years ago through the healing of several persons living in this community. In 1910 members of the local society decided to erect a church in this city, and accordingly the site of the present structure was purchased at a cost of one thousand dollars. Soon after this the question of a building was taken up, and on Dec. 6, 1915, a resolution was adopted appointing a building committee and authorizing them to erect a church. The entire cost of the property is approximately nine thousand dollars. The auditorium has a seating capacity of two hundred persons.—*Rocky Ford Tribune.*

WARRENSBURG, MO.—On Thanksgiving day the members of First Church of Christ, Scientist, met for the first time under their own vine and fig tree. This little congregation a short time ago purchased the northwest corner of Culton and Miller Streets from the Home Telephone Company, with the intention of erecting a handsome church thereon as soon as possible. Until the new structure is built they will utilize the old stone residence as a place of worship and a reading-room.—*Daily Star-Journal.*

NEEDHAM, MASS.—Papers were passed Friday, Dec. 15, by which First Church of Christ, Scientist, takes title for a church site to a parcel of land on Great Plain Avenue, adjoining the residence of Clifford M. Locke, and opposite Greene's Field. The church plans to build an edifice within a year to cost approximately eight thousand dollars.

The Needham Chronicle.



Admission to Membership in The Mother Church

The next admission of candidates will be June 1, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 9, 1917.

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

Those who have made application for membership prior to Nov. 3, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.

The Lectures

BLOOMFIELD, NEB. (Society).—Ezra W. Palmer, lecturer; introduced by Paul A. Tulleys, who said in part:—

The healing work of Christian Science is important, but its scope is much broader than the mere treatment of physical ailments. In fact, it is a system of thought and living presented to the world nineteen centuries ago by the great master Physician, Jesus the Christ, and applicable today, through the operation of immutable divine law, to all problems of human experience. Christian Science brings to us the sunlight of truth, the truth regarding God as ever present and unchangeable good, and the truth regarding man, the real man, as God's image or expression. It gives us freedom in large measure from bondage to fear and belief in the necessity of disease and other inharmonious conditions. Its practical appeal has gone out to all parts of the world, and today thousands of adherents are testifying to its healing efficacy.

ST. JOHN, N. B., CANADA (First Church).—Edward A. Merritt, lecturer; introduced by Ralph H. Watts, who said in part:—

Christian Science as presented to the world by Mrs. Eddy insists that there can be no divisional line separating the preaching of the gospel from the healing of the sick; that the one must always accompany the other, as Jesus instructed. To assume that the time for divine healing is past and that the words of the Nazarene were intended only for those who heard the oral message nineteen hundred years ago is to go contrary to the Bible and to place upon the words of the Saviour an interpretation which does not exist. Paul tells us that "now is the day of salvation,"—now, not tomorrow or next week,—indicating the ever-presence of divine Love to deliver from sickness and cleanse from sin. Christian Science maintains that the words and works of the Master are not merely details of historical interest, but a living program to which we are to conform our lives, and as a natural consequence of which the works that he did will surely follow.

KANSAS CITY, MO. (Third Church).—John Randall Dunn, lecturer; introduced by Clarence Layton, who said in part:—

For hundreds of years varying suggestions and theories have been advanced for the relief of human problems, both mental and physical, and yet satisfactory results have not been attained. In an attempt to explain the failure of sincere efforts in such directions, it has been said that the dim and uncertain tomorrow contains the "pearl of great price." Tomorrow never comes, and people are beginning to realize this. It is therefore quite evident that the rules of salvation shall be applicable to the problems of today, and unless they are susceptible of such application the failures of humanity will continue to present themselves.

Jesus of Nazareth, the greatest teacher the world has ever known, said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." We also have Paul's words, "Now is the accepted time; behold, now is the day of salvation." If we combine these statements we have the following: The knowing of the truth now will bring freedom and salvation. Christian Science teaches us of this truth, the truth about God and man's relationship to Him.

WALTHAM, MASS. (auspices of The Mother Church).—William R. Rathvon, lecturer; introduced by Hiram E. Tuttle, who said in part:—

Truth and a scientific understanding of Principle is the basis on which all things are brought to light, controlled, and developed. Irrespective of the helpful discoveries in the various walks of life, mankind is still subjected to the bondage of sin, sickness, and sorrow, and is still groping about in darkness for relief. There are many who honestly think that it makes no difference what religious beliefs they entertain, provided they are sincere in them. This thought is pernicious and destructive, for it is clear that if a thing is not true in fact, no amount of sincerity on the part of the believer can

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make it so. The constant cry of mankind is for health, happiness, and progress. Christian Science supplies this need. All that is required of us is sufficient humility to learn and a receptive spirit. No worldly wisdom or scholastic learning is required to find this Christ-healing,—merely a readiness to accept the truth as clearly stated by Mrs. Eddy. She has elevated religious understanding from a theoretical to a practical basis. She has proven beyond question that a clear understanding of Christianity meets every human need. There is no mystery involved, and when one does his or her work faithfully, healing and regeneration must follow.

Free Press-Tribune.

PRESCOTT, ARIZ. (Society).—Prof. Hermann S. Hering, lecturer; introduced by Judge Frank O. Smith, who said in part:—

Dominated by the wonderful spirit of faith and hope, Christianity has advanced through nineteen centuries. The term covers a wide variety of creeds, but all recognize the force of light and truth and bow to the same God. The organization known as the Christian Science church is practically fifty years old. In this short space of time it has grown until it numbers its members by the hundreds of thousands. Its churches and societies are found throughout the civilized world. Remarkable as its growth has been and is, the critical historian of the future may well record that its great influence has been outside its own organization, in arousing thinking men and women in every denomination to a renewed interest in the vital forces of the Christian religion, in the power of light over darkness, of good over evil, and in the almighty force of love and truth as taught by Christ Jesus.—*Prescott Courier.*

BROOKLYN, N. Y. (First Church).—John W. Doorly, lecturer; introduced by Warren C. Klein, who said in part:—

The "signs of the times" indicate that Christian Science is fulfilling its destiny. Men, women, and children everywhere are declaring that through the teachings of Christian Science they are learning the true nature of God and what constitutes man as His image and likeness. People in every land are giving verbal and written testimony that their lives have been made holier, happier, and healthier through the ministrations of this Science and its correct educational influence. If one were to characterize the difference between their former views and their present Christianly scientific views, one might say that in other years they believed in God and His Christ, and now they understand God and His Christ. This understanding is spiritual, permanent, benevolent, the result of study and experience. It is not the result of supposition or blind faith.

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

ARIZONA—Phoenix: Bicknell Young, Elks Theater, 3 p.m., Feb. 18.

CALIFORNIA—Fresno: John Randall Dunn, Fresno Auditorium, Kern and L Streets, 8:15 p.m., Feb. 23.
Grass Valley: John Randall Dunn, Auditorium Theater, 8 p.m., Feb. 19.
Los Angeles (Third Church): Bicknell Young, Church Edifice, 734 South Hope Street, 8 p.m., Feb. 19 and 20.
Pasadena: Bicknell Young, Church Edifice, Oakland Avenue, near Colorado Street, 8 p.m., Feb. 23.
Placerville: John Randall Dunn, Elite Theater, 3 p.m., Feb. 18.
Sacramento (First Church): John Randall Dunn, Tuesday Club House, Twenty-eighth and L Streets, 8 p.m., Feb. 20.
San Diego (Second Church): Bicknell Young, First Church Edifice, Second and Laurel Streets, 3 p.m., Feb. 21, and 8 p.m., Feb. 22.
Stanford University: John Randall Dunn, Little Theater, 8 p.m., Feb. 22 (open to present and former members of the University).

CANADA—Woodstock, Ontario: Dr. Walton Hubbard, City Hall, 8 p.m., Feb. 23.

COLORADO—Denver (Fourth Church): Virgil O. Strickler, Denver City Auditorium, 8 p.m., Feb. 19 and 20.
Fort Collins: Virgil O. Strickler, Empress Theater, 3 p.m., Feb. 18.

ENGLAND—London (First Church): William R. Rathvon, Queen's Hall, Langham Place, W., 8 p.m., March 3.
London (Third Church): William R. Rathvon, Church Edifice, Curzon Street, Piccadilly, W., 8 p.m., March 1.
London (Seventh Church): William R. Rathvon, Hammersmith Baths, 8 p.m., March 2.

FLORIDA—Jacksonville: George Shaw Cook, Duval Theater, 8 p.m., Feb. 19.
Ocala: George Shaw Cook, Temple Theater, 3 p.m., Feb. 18.

FRANCE—Paris (First Church): John Sidney Braithwaite, Washington Palace, 14 rue Magellan, 3 p.m., Feb. 25.

HAWAII—Honolulu: Clarence W. Chadwick, Opera House, Feb. 11.

ILLINOIS—Chicago (Fourth Church): Dr. Walton Hubbard, Church Edifice, Harvard Avenue and West Marquette Road, 3:30 p.m., Feb. 18, and 8 p.m., Feb. 19.
Chicago (Fifth Church): Paul Stark Seeley, Church Edifice, 4840 Dorchester Avenue, 3:30 p.m., Feb. 18, and 8 p.m., Feb. 19.
St. Charles: Charles I. Ohrenstein, Library Hall, 8:15 p.m., Feb. 19.
Wilmette: Bliss Knapp, Church Edifice, Central Avenue and Tenth Street, 8 p.m., Feb. 19.

INDIANA—Gary: John W. Doorly, Gary Theater, 8 p.m., Feb. 16.

IOWA—Oskaloosa: Bliss Knapp, 406 High Avenue, E., 8 p.m., Feb. 20.

IRELAND—Dublin: William R. Rathvon, Abbey Theater, 8 p.m., March 6.

MARYLAND—Baltimore (First and Second Churches): William R. Rathvon, The Garden Theater, Lexington Street, near Liberty, 3:30 p.m., Feb. 11.

MICHIGAN—Muskegon: Clarence C. Eaton, Woman's Club Building, 8 p.m., Feb. 15.
Pontiac: Dr. Walton Hubbard, Armory, 8:15 p.m., Feb. 22.

MINNESOTA—Willmar: Virgil O. Strickler, Willmar Opera House, 3:15 p.m., Feb. 15.

MISSOURI—Kansas City (First Church): Clarence C. Eaton, Church Edifice, Ninth Street and Forest Avenue, 8 p.m., Feb. 12, and Globe Theater, Thirteenth and Walnut Streets, 12:15 (noonday), Feb. 13.
St. Louis (First Church): Paul Stark Seeley, Church Edifice, Kingshighway and Westminster Place, 8 p.m., Feb. 20.
Springfield: Bliss Knapp, Church Edifice, 330 East Center Street, 8 p.m., Feb. 23.

NEW JERSEY—Newark (First Church): Clarence C. Eaton, Broad Street Theater, 3:30 p.m., Feb. 18.

NEW MEXICO—Albuquerque: Paul Stark Seeley, High School Auditorium, 8 p.m., Feb. 22.

NEW YORK—New York (First Church): Charles I. Ohrenstein, Church Edifice, Central Park West and Ninety-sixth Street, 3 p.m., Feb. 22, and 8 p.m., Feb. 23.

PENNSYLVANIA—Lock Haven: William R. Rathvon, High School Auditorium (note change), 8:15 p.m., Feb. 12.
Williamsport: Clarence C. Eaton, Court House, 8 p.m., Feb. 19.

TEXAS—Dallas: Virgil O. Strickler, Church Edifice, Browder and Cadiz Streets, 3 p.m., and 8 p.m., Feb. 22.
Terrell (auspices Dallas): Virgil O. Strickler, Lyric Theater, 8 p.m., Feb. 23.

VERMONT—Burlington: William W. Porter, Majestic Theater, 8 p.m., Feb. 18.

WISCONSIN—Milwaukee (Fourth Church): Dr. Walton Hubbard, Auditorium, 8:15 p.m., Feb. 20.
Tomah: Charles I. Ohrenstein, Church Edifice, Oak and Milwaukee Streets, 8 p.m., Feb. 18.

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Testimonies of Healing

While it has not been long since my wife and I began the study of Christian Science, the time has been full of great joy and many glorious experiences. According to our belief there was a sad need of something better than any mortal could do to relieve us of our many ailments. I had been under the care of doctors for three or four years. Each diagnosed the trouble as some form of rheumatism, but was able to give only temporary relief. For almost seven years I had been wearing a support on account of a rupture. I also had stomach trouble, and one whole winter everything I ate seemed to distress me, so that the thought would come that anything that meant relief would be acceptable. I prayed God to bless the means employed for my recovery, for I always knew that if ever healing came it would be through the love of our heavenly Father; but I then believed that He required us to use material remedies and would bless them to our good. Now,—all glory be to His holy name and all reverence to our dear Leader, Mrs. Eddy,—the guiding light of Christian Science has shown me plainly that God does not expect us to come to Him in this way, but rather to accept Him as the only power in heaven and earth.

My wife had chronic stomach disorder for years, and on several occasions nothing but opiates seemed to quiet her. Doctors put her on a diet, the result being that she was reduced in strength and could scarcely get around. At last one physician was afraid her illness was due to gall-stones, and that nothing could relieve her except an operation. Space will not allow of my giving further details as to the many discordant conditions besides those mentioned which have been banished through the better knowledge of divine Truth. Suffice it to say that Christian Science found us in a sad condition, and today we are enjoying good health and are happy. I have discarded the support, having no further need of it, as I was healed of the rupture while studying Science and Health.

Not only are we thankful beyond degree for the healing which has been ours to enjoy, and the positive knowledge of God's response to our feeble efforts to know Him better, but for the glorious spiritual uplift which has been brought into our experience. We are only a short distance on the highway of our God, but we find that just so far as we understand His allness and demonstrate what has already been revealed to us, the way is made clear, and each day brings great blessings.—W. S. Ferguson, Gates, Texas.

It is with a heart full of gratitude for the benefits received through Christian Science that I submit this testimony. On Sept. 9, 1911, one of my ankles was injured. As it was thought to be only an ordinary sprain, the usual material remedies were applied, and after two days of rest I began to teach, though walking on crutches. I continued my work four weeks, then was given three weeks' vacation; but being unable to walk without crutches at the end of that time, I taught until a teacher could be found to take my place.

Upon the advice of two doctors I was then removed to a hospital for an X-ray examination. The case was pronounced tuberculosis of the ankle and toe joints. I was very much discouraged, and the fear of losing the foot was constantly before me. After the foot was placed in a plaster cast, I was sent home. A serum was used hypodermically by the home physician to heal the bone, but it had exactly the opposite effect, for in a few weeks the ankle became much worse. I was accordingly removed to the hospital for another X-ray photograph, which disclosed a worse condition than had existed before.

The treatment was continued two months longer, when the other ankle became so badly affected that I was again taken to the hospital and the X-ray used on both ankles. Before I reached there, however, the pain had spread over my entire body. This was followed by hemorrhages, numbness, and other alarming symptoms, so the doctors decided they could do no more for me. After five weeks I returned home worse than before, and none can picture my despair and discouragement, for I soon lost the power of speech and suffered intensely night and day.

When there seemed to be not a ray of light in my future outlook, a letter was received from a lady in a distant city, saying that I could be cured by Christian Science. I knew nothing of this teaching, but had heard it ridiculed many times and so had little faith in it. I thought the lady could not have known how sick I was, but nevertheless I followed her advice and communicated with a practitioner. Relief came very slowly, in fact I often became impatient; but knowing that nothing else could help me, I persevered in Christian Science treatment. I am indeed thankful that I did so, for after more than a year in bed and over two years spent in a wheel chair, I was again able to walk and talk. During that time many proofs of the healing power of Christian Science were received by other members of the family.

As I look back I can see how Truth has led me every step of the way in proportion as I have trusted. Before I was able to walk, the way was opened for me to earn enough for my needs by doing fancy work. In the summer of 1915 I received a teacher's certificate and am now teaching. Not only has my healing been permanent, but I am daily receiving new benefits from Christian Science. To those whose healing seems slow I would say, "Be not discouraged, for it will surely come if we faint not." My earnest hope is that I may daily learn more of this beautiful truth and be enabled to help others.—Orie V. Thompson, Morley, Mich.

I am unspeakably grateful for Christian Science. While playing on the back porch our son, eight years of age, fell through the railing of the third floor into the yard below, a distance of thirty-five or forty feet. I immediately declared that God, divine Mind, is All, and that God's idea could not be hurt. The neighbors wanted to send for a doctor immediately, but I told them I would get help for the child. When the boy heard them talking about getting a doctor, he said he was all right, and immediately got up and walked around to prove to them that a doctor was not needed.

In about half an hour, as soon as the neighbors had gone, I called up a Christian Science practitioner and asked for treatment, then read aloud from Science and Health, and in a little while the boy fell asleep. When he awoke two hours later he was bright, cheerful, and happy. He went to bed at nine o'clock that evening and slept until six o'clock the next morning, when he was able to walk as usual. There was not the slightest discoloration or a bruise on his body, with the exception of a few scratches on his face, which disappeared within two or three days.

During the forenoon one of the neighbors called to inquire about the boy, and was even more surprised than she was the day before to see him so free and happy. She said that nothing but the power of God had saved his life, and that she wished they had had that kind of help for their boy, who just a few days before had fallen about six feet and had passed on within a few hours. Our experience shows the

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difference between Christian Science healing and the material method, and the great cause for gratitude which Christian Scientists have for the glorious revelation of the allness of Spirit and the nothingness of matter. On Monday the boy went back to school, having missed just one half day on account of this experience. There were no bad after effects, and he is a perfectly healthy child.

We have had Christian Science in our home for about ten years, during which time we have relied entirely upon spiritual help to solve every problem. I am indeed thankful to God for His omnipotent care, and am also grateful to Mrs. Eddy, who labored so faithfully and unselfishly to bring to light again Truth's healing power.

MARGARET W. DUNK, Chicago, Ill.

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I often felt the need of a better understanding of the Bible and longed for sufficient faith to believe and trust in God's promises, but seeing so little practical use made of the teachings of Christ Jesus, I gradually ceased to read the Bible. When I began to read "Science and Health with Key to the Scriptures," it was a great joy to find that it does indeed unlock the Scriptures and make reasonable and practical all the teachings of the Master. My beliefs in regard to God were vague and unsatisfying, but gradually, through attendance at church services and constant study of the text-book, I began to know God. After reading but a few pages of Science and Health I could read easily without glasses, although they had been worn for over five years. The understanding gained through studying the Bible and Mrs. Eddy's writings has given me strength to meet each day's demands and has kept me well.

I am deeply thankful for the discernment which led Mrs. Eddy to give to the world a daily newspaper, thus abundantly supplying Christian Scientists with authorized literature, so that the desire for unprofitable and even dangerous reading is destroyed. In subscribing for all the literature I find myself protected from many temptations to squander time. During these eight years there have been many opportunities to prove that man is never separated, even for an instant, from divine Love, and that when we are obedient to our highest understanding our prayers are answered, and our needs, both spiritual and physical, are supplied.

My daily prayer is for greater consecration and increased activity, so that I may be worthy to be called a Christian Scientist.—ALICE L. MERRILL, Los Angeles, Cal.

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Nine years ago I began the study of Christian Science, when many disappointing experiences had led me to see the utter frailty of all material things. I had been a church member, but in times of great need found I had nothing to depend upon. God seemed so far off—some one to be prayed to, but for what? This question was answered in my study of Science and Health, for it soon became clear to me that God is not "afar off," but that He is Love and is ever present.

After studying this book for two weeks I was able to heal myself of a sick headache almost instantaneously, thus proving that Christian Science really works. It has done much for me and for my family, but the overcoming of qualities and tendencies which are not good has meant far more to me than the physical healing. Christian Science has taught me that whatever is not good is not real, and does not belong to God's children, made in His image and likeness. The realization of this truth has healed me to a great extent of extreme sensitiveness, bashfulness, insincerity, lack of confidence, jealousy, and envy.

More and more I am learning the meaning of power. I used to think it consisted of so much human will, so much ability to dominate and govern others. As these faculties seemed lacking in me I felt greatly handicapped, but Christian Science has cleared away this mistaken sense. Mrs. Eddy says in Science and Health (p. 514), "Tenderness accompanies all the might imparted by Spirit."

I am indeed grateful for the good that has come to me through the study and practice of Christian Science.

SALLIE B. TANNAHILL, New York, N. Y.

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Quite recently, when error presented itself to me in the very disagreeable form of a seeming tightness across the chest, Mrs. Eddy's words as recorded in Science and Health (p. 392) came to me: "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously." I found I had not been heeding this injunction, but had admitted thoughts of disease, and the physical inharmony was the result of this neglect. I then took my stand as "porter" and was soon relieved of the discordant manifestation.

I was but twelve years old when my parents became interested in Christian Science. For six years I had worn glasses, but through the understanding and application of the teachings of Christian Science that annoyance was soon overcome, and I have had no trouble with my eyes since. I have also been healed of rheumatism. We have had many other cases of healing in our home,—stomach trouble, blood-poisoning, ulcerated teeth, and numerous other manifestations of error have readily yielded to the power of Truth.

I am very thankful for what God has done and is doing for me and mine.—GEORGA L. SLUPE, Columbus, Ohio.

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I wish to express my gratitude for the many blessings that have come to us through the teachings of Christian Science. My two children have been completely healed of kidney trouble in an aggravated form. My husband has been healed of the liquor habit; also of chronic bowel disorder of twenty-five years' standing, after having doctored with several physicians, among them one of the most noted in Chicago. Many minor ailments have been quickly overcome.

I would also like to tell of help received while having dental work done. I was in the chair for about three hours, having one tooth extracted and the nerve taken out of another, but there was scarcely any pain. This to me seemed beautiful, as on previous occasions I had suffered very much. The dentist himself thought it was wonderful, and made the remark that he had noticed in his practice that Christian Scientists got through with a great deal less suffering than other people.

For five years Christian Science has been our only physician, but it would take too much space to tell of all the benefits we have received. Suffice it to say that we have proven God available in every emergency. We can never be grateful enough to Mrs. Eddy for making known to us God's "wonderful works to the children of men."

MRS. JOHN POWERS, Postville, Iowa.

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Nearly four years ago Christian Science found me in such a condition that life seemed hardly worth living. Since earliest childhood I had suffered from chronic disorder of the bowels. I could scarcely remember a day without headache, and was never able to walk like others of my age; indeed, I was always considered delicate. After my marriage rheumatism was added to my ills, also sleeplessness, and a greater

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part of each day was spent in resting on a sofa. Everything was tried for me,—medicine, baths, massage; but these brought only temporary relief.

At last my one desire was that if I was to go on living, God would bring me out of all this misery; and He heard my prayer. A faithful friend told me of how she had been brought to Christian Science, and after a month's study of Science and Health I felt that divine Truth had begun its mighty work in me,—that all the error was being driven out. My friend continued to help me, and after two years I could say, "All is well." I am now quite healthy.

I know that God is the only power, that no evil can harm those who look to Him for protection; and the peace and joy that this consciousness has given me far surpasses the physical healing. The conviction that Truth does make us free has helped me to think rightly with regard to my children, who have been healthy and strong during these years, whereas before they like myself almost lived on medicine. My gratitude is great for all the help that Christian Science has given, and it goes out also to Mrs. Eddy, who has shown us the Christ, Truth, and taught us to read the Bible rightly. My desire is to become more and more filled with Truth and Love, so that I in my turn may be able to help others find him who is "the way, the truth, and the life."

Mrs. Gunhild Hullstrom, Djursholm, near Stockholm, Sweden.

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In September, 1914, while working on a barn, I was injured by a heavy timber, which hit me on the head and rendered me unconscious for some time. I suffered from nervous shock until February, 1915, when what is called depressed melancholy developed, together with loss of mind. I had no appetite, could get no sleep without taking the most powerful opiates, and had to be watched by some one continually.

Several different physicians were tried, also another kind of treatment, and finally my wife resolved to try Christian Science, as some of her relatives had been helped by it in various ways. A practitioner was asked to take the case, and in three days I was calling people by their names and began to realize where I was. In two weeks I attended the Wednesday evening meeting with the practitioner, and in three weeks was so improved physically and normal mentally, that I dismissed the practitioner, and have since studied Science and Health for myself.

I am very grateful for this healing and want to spread the good news.—Charles L. Giles, Marcellus, N. Y.

✧

In February, 1915, while crossing the Atlantic from Liverpool to New York, I was seized with a sudden attack of heart failure. I sent the stewardess to call the friend with whom I was traveling, and when she came I could only whisper, "Treat me; I think I am slipping away." She did so, and also read to me, but as I seemed to grow worse she finally asked me if I would like to have her send a wireless message to a Christian Science practitioner. I was very glad to have her do so, and she went to make arrangements with the operator. She was told that we were too far from land to reach Scotland by wire, but that later in the evening we would be in touch with a vessel which would forward the message.

Although seemingly very low, I got through the night, but only to have another sinking spell in the morning. Near noon, however, I began to improve, and by nightfall not only did I feel well, but all fear had vanished. A few weeks later I learned that, allowing for the difference in time, I must have begun to improve about half an hour after the wireless message reached the practitioner. In all my thankfulness for the healing truth which had raised me up, I was particularly impressed by the wonderful elimination of time and space. Although a thousand miles out at sea and over three days' journey from the nearest land, when my own faith was too feeble to help me I was enabled to reach one whose understanding of the glorious truths of Christian Science caused the seeming illness to dissolve into nothingness. The healing has been permanent, and I am in excellent health.

Julia Brown, London, England.

✧

In the summer of 1914 my little boy, then three years old, was healed of fever in one night through Christian Science treatment. I was away from all Science help when he became suddenly ill, and was therefore very fearful. The neighbors who came in insisted that I call a physician, and I at last consented. When the doctor came he diagnosed the case as fever, and stated that medicine should be given at once. After I was told what the child's temperature was, fear seemed to grasp me so that I trembled almost as much as he did. The physician said he would come again in the morning.

I knew something must be done. Before this, croup in its worst stage had been overcome through Christian Science, also earache and numerous other ills, and I felt it would be wrong to give medicine. My husband was away, but I telephoned for him and he came home two hours later. On seeing the conditions he said he would not risk having a doctor, but would call my mother over the long distance telephone and ask her to come on the first train. When she arrived at ten o'clock that night, the child was the same as he had been all day, the fever rising if I ceased bathing him; but I can never forget the relief experienced when my mother came in. My fear was gone. She sat up with the child all night alone, and he slept soundly, although she did not bathe him as I had been doing, but just held to the truth of God's perfect child. At daylight he rose perfectly normal, ate a hearty breakfast, and went about playing as though nothing had happened. Later, when the physician called, my little boy went with me to the door, and I was so thankful to be able to present the child himself in answer to the inquiry. The physician was astonished, and made a remark to the effect that he never had seen such a quick healing.

Christian Science has been in our home since I was ten years old, but I never took it up as a study till about four years ago. Words cannot express my thankfulness to God for the spiritual uplift and the good, the peace, and the love it has brought to my consciousness. As a girl I never cared to read the Bible, as I could not understand it, but the spiritual interpretation of "Science and Health with Key to the Scriptures" has made it so plain that it has become a great pleasure to read the Lesson-Sermons. My love and gratitude to Mrs. Eddy for bringing this new-old religion to the world is very great, and for all the blessings we have received we shall never cease to be thankful to God.

Grace Platt Berry, Homestead, Fla.

✧

Christian Science has indeed been to me the "pearl of great price," because it has taught me to know God. I attended many different churches in search of the straight and narrow path which leads to the "secret place of the most High," but after many weary years there came a time when in my hour of greatest need—unhappiness, discouragement, discontent, and other trials—I prayed fervently for light, some support outside of myself. Our heavenly Father heard my cry and lovingly guided me to Christian Science.

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Since then many blessings have been received. An advanced case of pyorrhea of the teeth, which was considered hereditary, was overcome in one week by the reading of Science and Health, and the diseased condition has never in any way manifested itself again. I have been healed of a malignant growth of some years' standing, also of chronic catarrh of the head and throat that had been with me from childhood. For these healings I am indeed grateful, but more so for the spiritual exaltation which words are inadequate to describe. I am in perfect health and depend on Christian Science for every need.

All that I am, all that I have, all that I hope to be, I owe to this teaching. For me its blessings have been as multitudinous as the sands of the sea. It has meant a change from misery to happiness, from sorrow to joy, from doubt to understanding,—a journey out of darkness into light.

FLORENCE A. HOYT, Seattle, Wash. .

✧

In February, 1911, I was healed through Christian Science, after having been in bed for five weeks, unable to retain either food or drink. Four doctors had attended me at different times, but none of them gave me any relief. I suffered from what was called strangulation of the bowels, and the last doctor said I would have to stay in bed for another month, or even longer, but refused to give me medicine, as he said it could do me no good. He left on Saturday, and on Monday a Christian Science practitioner was called. She came again on Tuesday, and on Wednesday morning I went out to the dining room and ate and drank all I wanted.

The doctor heard I was up and well, and asked permission to call. When he saw me he was very much surprised, but said I was doing all right. During my illness I became very thin, but now my weight is even more than it was before I was taken sick. I am seventy-four years old, but feel young and well all the time, and have never been troubled in any way since my healing.

I had been a church member since the age of fourteen, and after my healing in Christian Science went to the minister of the local church and told him of my experience. He said that Science and Health had cured lots of people. I am studying and trying to gain a demonstrable understanding of the truth as taught by our Leader, Mrs. Eddy.

SUSAN PHILLIPS, Kalispell, Mont.

✧ ✧ ✧

[Written for the *Sentinel*]

Truth's Gloria

KATE MILLS FARGO

THE powers of darkness hold no further sway,
For Truth has brought to light the eternal day,
And o'er the wreckage of false human will
Love builds new mansions fair by waters still.

Forgetting all those things that are behind,
Life ever new and beautiful we find;
Still more abundant as we forward press,
Life, Truth, and Love forever wait to bless.

Remembering not the shadowy paths of old,
We walk the streets celestial bright with gold,
As safely guided by the Father's hand
We pass the portals of the promised land.

And list! the chorus that glad voices sing,
As through both earth and heaven loud echoes ring:
Gone is the cross, gone dark Gethsemane,
All glory to the Christ forever be!

From Our Exchanges

[Western Christian Advocate]

The birth of Christ in a man's life is preceded by a period of soul distress, brought about by the overshadowing and ministry of the Holy Spirit. The spirit of man descends to the depths, the darkness of hell settles about him, and in the travail of despair the new life that is "hid with Christ in God" is born in him. Then follows an ineffable joy, which enlists the angels in lifting up a glad song with the refrain of the soul redeemed. It is again the angels of Bethlehem. It is again peace on earth and good will to men. It is all joy in the night. It is gladness throughout the day. It is a birth begotten of the Holy Ghost. It is a miracle. We do not seek to explain it; we live it. We do not pray to understand it; we enjoy it. We prove our spiritual birth by living a robust, active life that does not need to be explained. We vindicate our spiritual birth by a temper pure as the air, by a steadfastness royal as the stars, and by a love as noble as fervent fire. Every man "born of the Spirit" has his Christmas on that day when Christ is born in him, "the hope of glory." That is Christ's birthday to him.

[Prin. D. L. Ritchie in *The Christian World*]

What truth there is in history declares that war seldom makes the world better. It always makes it poorer; it usually makes it worse. In itself war is the brew of hell, and not "the medicine of God." Those who speak otherwise usually have purposes of their own to serve, or they live in a fool's paradise. The world can be made better only by the liberation of moral and spiritual forces. These may sometimes accompany war, but it has also and always its own pack of hell-hounds which it soon lets slip from the leash. Reactionaries always find in it their great opportunity. Everywhere they are ravening now, and it is clear, if deadly blows are not to be struck at dearly won liberties and the gaping wounds left unstanched, that the church must at once set free the spiritual forces which alone can deal death to tyranny and preserve liberty unhurt. Meanwhile, liberty is God's white dove among the hooded crows of war.

[The Watchman-Examiner]

Those see most clearly who are nearest to the temple and the throne. . . . None trust so perfectly the ultimate victory of the King of kings. They know that God causeth the wrath of men to praise Him. They see already the dawning of the day of spiritual triumph. They believe that the kingdoms of this world shall belong to God and to His Son, Jesus Christ. They are filled with joy in their firm faith that the nations shall "cast their crowns before him, lost in wonder, love, and praise."

The wise, the humble, and the saintly; the thinkers, the workers, and the watchers, are surely not misled, nor are they cherishing a childish dream. Christmastides of holy joy and radiant hope will glorify the coming years.

[The Christian Intelligencer]

Settled as the custom is, we may well pause to question how much thanksgiving is a habit of our people. The evidence is not convincing that we are inclined to keep any of our holidays true to the purpose for which they are established. It is doubtful that we can be fairly judged a people given to the true observance of our holidays. The significance of even this day so emphatically set aside to mark the spiritual meaning of our national blessings is often lost sight of in our feasting and social enjoyment. The habit of thanks-

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giving is not strong upon us. Gratitude is scarcely a fixed attitude of mind with us. And what cause there is for the exercise of this fine grace in the things we have been spared and those we have enjoyed!

[*The Congregationalist and Christian World*]

All wholesome progress toward perfection rises from discontent. But there are noble and ignoble dissatisfactions, as far apart in their nature as light from darkness. The hopeful and progressive discontent concerns itself with our own failures and our hopes of overcoming. The deadening and hindering discontent busies itself with the failures of others toward ourself—failures of recognition, gift, or deference. The helpful discontent finds its standard for self outside of self. The harmful discontent finds the measure of the whole world in the desire of our own heart.

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

Of all pages in the Bible whose leaves are for the healing of the nations, none is more fascinating to me, none more revealing, than the story of the walk to Emmaus. It is an epitome of Christian history and experience. There we have the three things that make our life worth while: "the divine companion, the sufficient interpretation, and the mighty answer of the heart." Nowhere else do we see more plainly the sundering difference between the Bible and all other books that speak to man about things eternal. Rich, warm, ineffably beautiful, the Bible is the book of the Presence.

This is clear whatever else be dim: since Jesus lived, our human life has been a walk to Emmaus, often lonely and sad but haunted by a high and tender Presence. Since that day one has walked with us whom we knew not, prophecies have had new and deeper meanings, and the eventide has been full of serenity and light. Since then the heart of man has burned within him along the old hard, human way, touched with strange stirrings of beauty and of love.

[*The Christian*]

Any man who thinks that God ceases to care, is in danger of realizing that he himself ceases to count. Everything depends upon our unalterable certainty that He takes pleasure in His people and is never insensible of their state. Only when we instinctively cry, "My Lord and my God," in reply to the challenge of life, are we safe. This assurance lies at the heart of all believing prayer. Unless we are convinced that God really cares, we do not really pray, for we do not really believe in prayer.

[*American Lutheran Survey*]

The church can hardly begin its great work of spiritual regeneration without extending its interest and activity clear through the whole realm of human interests. Recognizing that such an extension of interest and activity is not only logical, but that it is right and necessary, the question is not whether the church should make such an extension or not, but the question is how the church can so extend its interest and activity as to keep the spiritual supreme, and yet be effective in its service all the way through to the civic interests of men.

[*The Christian Register*]

Truly, toleration is a queer business. Why should two persons who find each other socially eligible and personally agreeable refuse to tolerate each other as fellow Christians because of a difference of opinion as to the nature of the Godhead, a subject about which both are profoundly ignorant?

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy, $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

A new catalogue of selected Bibles has been printed by the Publishing Society and mailed to Christian Science organizations listed in the *Journal*. Reading-rooms not receiving copies will please notify the Society.

Owing to the increased cost of labor and materials the Oxford Press of England has twice found it necessary to advance the prices of Bibles to the Publishing Society during the past year. The Publishing Society now finds it necessary to make a corresponding change in its prices to the field.

The cost of manufacturing Bible Cases and *Quarterly* Covers has also increased, and the changes in prices for these articles are listed in the new Catalogue No. 23.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

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Published January, April, July, and October

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

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Der Herold der Christian Science

Published Monthly

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 25

Boston, February 17, 1917

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Items of Interest

The Spanish Government has enacted a law, published on Dec. 8, 1916, providing for the creation of national parks. All exceptionally picturesque regions, forests, or lands that the state may select for this purpose are to be considered part of the park system, and access to them will be facilitated by suitable means of communication. The natural beauty of the parks, their fauna and flora, as well as geological or water features of interest, will be protected from destruction, deterioration, or defacement. The idea of providing for national parks in Spain originated with the reigning king, who noticed the rapid disappearance of certain national fauna. A commission has also been established to interest tourists by protecting the artistic, monumental, and picturesque features of Spain, and by bringing such features to the notice of the public. As a result a museum of tourism now exists, and an official catalogue of the attractions which Spain has to offer has been prepared.

Over a million and a half people use the national forests as playgrounds each year, according to a statement made before the recent meeting of the American Forestry Association at Washington, D. C., by the chief of the United States Forest Service. The nineteenth century land system, he said, was one wholly of land distribution, which was successful as applied to agricultural lands but unsuccessful as applied to non-agricultural lands chiefly valuable for growing timber. The keynote of the present-day policy is to secure such a disposition, use, and development of the public lands as will render a maximum service to the public. "The country has recognized," he said, "that public lands of chief value for forest purposes and essential to protect water resources should remain under public control. The struggle is now on as to who shall own and control the public water power sites, the coal, oil, phosphate, and potassium deposits, and the common grazing lands that are not suited to development by individuals under any of the homestead laws."

"Australia is the most isolated of all inhabited continents and is remote from the center of all of the world's activities," says the *National Geographic Magazine*. "Northward the sailing distance to Japan is approximately 3000 nautical miles; to India, 2500 miles. South America is 7000 miles to the east, and Africa an equal distance west. From London to the capital of Australia ships by the Suez route traverse approximately 11,000 miles of water, and by the Panama Canal 12,734 miles. From California ports the routes via Samoa, or Fiji, or Tahiti, cover a quarter of the circumference of the earth. Australia's only large civilized neighbor within a radius of 1000 miles is Java.

"One of the first surprises awaiting the tourist from the northern hemisphere is to find that Australia and New Zealand may not be grouped as two islands of like appearance, differing mainly in size, near neighbors which may be treated as a unit. New Zealand is nearly twice as far from Australia as Bermuda is from New York, and is not only east, but also south. Four days' travel across a chilly sea is required for the traverse from Wellington to Sydney, and after exchanging the chill midsummer climate of the New Zealand lake region for the heat of Adelaide, one readily accepts the evidence of the map that the southern coast of the Australian mainland has the latitude of central New Jersey, while the southernmost of the three islands which comprise the dominion of New Zealand occupies the position of southern Newfoundland."

Steel merchant vessels building or under contract to be built in private American shipyards on Jan. 1, according to builders' returns, numbered 403, of 1,495,601 gross tons, the largest tonnage in the history of American ship-building. Wooden merchant vessels of 500 gross tons or over, building or under contract to be built, numbered 161, of 207,623 gross tons. The Bureau of Navigation, Department of Commerce, from various unofficial sources entitled to credence, estimates that the merchant shipping built in the world during the calendar year 1916 numbered 2505 vessels, of 1,899,943 gross tons, while during the same period 1149 vessels, of 2,082,683 gross tons, were lost through war causes.

The "blue sky" laws of three states, Ohio, South Dakota, and Michigan,—designed to curb the sale of fraudulent securities, were upheld as constitutional by the Supreme Court of the United States. The court held that the authority exercised is not in excess of the states' "police powers," and that the laws are not a burden upon interstate commerce in the sale of stocks and bonds. "Blue sky" laws, enacted first in Kansas in 1911 with the purpose of protecting credulous investors against sales of worthless stocks and bonds, have been copied in some measure in more than half the states of the Union.

A bill is before the House of Representatives to authorize the secretary of war to issue fifty-year permits to power companies to divert water from Niagara Falls. This subject has already been up in the House twice this session, when the bill authorizing temporary diversion of 20,000 cubic feet of water a second, the full amount allowed to the United States under the treaty with Great Britain until July 1, was considered and passed. The bill now before the House attacks the problem of whether, and on what terms, to allow water to be diverted for a fifty-year term. Concessions to the conservationists were made in compensations to the United States for valuable resources turned over to private enterprise, control of the rates which shall be charged the people thereunder, and a "recapture" clause to enable the Government to regain control.

Approximately five hundred and seventy kindergartens were opened last year in public schools of the United States that never before had had them, according to the annual report of the National Kindergarten Association for 1916. This increase means one extra year of education for about twenty-five thousand more children, and as the boys and girls in this country average only a little over five years in school, this additional training is of very practical value to every one for whom it is provided.

Preliminary work costing $175,000 has been completed in the Pend Oreille River, at a point about 125 miles north of Spokane, Wash., preparatory to a hydro-electrical development that will include the highest dam in the world. This dam will be 375 feet high above the bed of the river, and will have an extreme length of about 250 feet at the crest. It will be twenty-five feet taller than the Arrow Rock dam, which is now the highest in the world. The only site available is in a cañon where the river runs 100 feet deep at low water and over 150 feet in time of flood.

The work of the committee to organize the sample fair held at Bordeaux, France, last fall was started only three months before the date set for its opening. The fair was a success, and the organizers express the belief that it will take on greater importance in 1917, when more time will be available for preparations. It was held from Sept. 5 to 20 in the heart of the city, on a large public square overlooking the Garonne River and the quays of the port.

The Society Islands of the Pacific Ocean comprise some two hundred islands and islets belonging to France. The total population is estimated at 33,000, and includes some three thousand Chinese and about four thousand of other nationalities. The inhabitants are unevenly distributed throughout the various groups, leaving many of the islands uninhabited. The chief products are coconuts and vanilla beans.

Figures of the recent census taken in the Argentine Republic place the native population at 5,527,285 and the foreign at 2,357,952. The Italians are first in numbers of foreigners, the Spaniards second, and the Russians third. Altogether there are fifty-six other nations represented in the foreign population.

All the railways in Chosen, Korea, are state owned and are controlled by the Railway Bureau of the Government General of Chosen. The total length of Chosen railways now open to traffic is 1006 miles, of which 366 miles have been constructed since the annexation by Japan. The railways are of standard gage.

Steps are being taken by the administration toward the establishment of a temporary form of government for the Danish West Indies, and also toward providing the purchase funds, amounting to $25,000,000. Payment of the purchase price must be made not later than April 17.

Over twenty-five hundred persons were in attendance at the fourteenth annual convention of the American Road Builders Association, the eighth National Good Roads Show, and the seventh American Good Roads Congress, held in Boston Feb. 5 to 9.

It is estimated that there are 150,000 persons and firms in Japan awaiting the installation of telephones on their premises, the Government being unable to keep abreast of the demand for appliances.

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Christian Science Sentinel

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

Vol. XIX | February 17, 1917 | No. 25

[*The London Chronicle*]

Greeting from England

AMERICA! dear brother land!
While yet the shotted guns are mute,
Accept a brotherly salute,
A hearty grip of England's hand.

Tomorrow, when the sulphurous glow
Of war shall dim the stars above,
Be sure the star of England's love
Is over you, come weal or woe.

Go forth in hope! Go forth in might!
To all your nobler self be true,
That coming times may see in you
The vanguard of the hosts of light.

Though wrathful justice load and train
Your guns, be ev'ry breach they make
A gateway pierced for mercy's sake
That peace may enter in and reign.

Then, should the hosts of darkness band
Against you, lowering thund'rously,
Flash the word, Brother, o'er the sea
And England at your side shall stand

Exulting! For though dark the night
And sinister with scud and rack,
The hour that brings us back to back
But harbingers the larger light.

[*Boston Herald*, Sunday, May 15, 1898]

The United States to Great Britain

HAIL, brother! fling thy banner
To the billows and the breeze;
We proffer thee warm welcome
With our hand, though not our knees.

Lord of the main and manor!
Thy palm, in ancient day,
Didst rock the country's cradle
That wakes thy laureate's lay.

The hoar fight is forgotten;
Our eagle, like the dove,
Returns to bless a bridal
Betokened from above.

List, brother! angels whisper
To Judah's sceptered race,—
"Thou of the self-same spirit,
Allied by nations' grace,

"Wouldst cheer the hosts of heaven;
For Anglo-Israel, lo!
Is marching under orders;
His hand averts the blow."

Brave Britain, blest America!
Unite your battle-plan;
Victorious, all who live it,—
The love for God and man.

MARY BAKER EDDY.

NOTE.—In the year 1898, following the formal declaration of war between the United States and Spain, *The London Chronicle* published a poem entitled "Greeting from England." This poem came to Mrs. Eddy's attention and was made the occasion by her for a prophetic utterance in reply to the sentiments therein expressed. Her reply, entitled "The United States to Great Britain," was published in *The Christian Science Journal* of June, 1898, and with the poem to which it was the reply it appeared in other publications. We are glad to republish both of these poems in order that Christian Scientists may have opportunity to ponder the metaphysical significance of Mrs. Eddy's words.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

The Seed and the Soil

REV. WILLIAM P. MCKENZIE

AN earnest and successful practitioner put a question like this: How is it that in some cases there will be great improvement, and the patient will be a wonder to friends and acquaintances, and then sometimes he will apparently forget what has been gained, allow his enthusiasm to cease, or perhaps turn aside into worldly involvements, until it seems to the practitioner as if his work must begin all over again? Now the answer apparently involves some knowledge of husbandry, and consideration of the parable of the sower will make this clear.

The old theological teaching made the parable of the wheat and the tares refer to persons. A certain group of persons, those inside the fold of the creed believed in, were the wheat to be garnered; and the unbelievers not knowing the creed, or the disbelievers rejecting it, were the tares which were to be delivered to the fire. And yet the parable referred to one field, and to good seed lovingly sown in that field in sunny days; and then to a deed of darkness, when in the night the slinking enemy came and with subtle diabolism cast into the soil the evil seed. Clearly the illustration refers to human consciousness when unguarded, showing how that which is to man always "enemy" will inoculate thought with arguments adverse to the rule of the kingdom of heaven. On page 72 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says, "Mortal belief (the

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material sense of life) and immortal Truth (the spiritual sense) are the tares and the wheat, which are not united by progress, but separated."

With similar misunderstanding the beautiful parable of the sower has been interpreted as if it referred to persons, and many a sermon has been preached in which an attempt has been made to divide mankind into classes, three of which classes were slated for destruction, and only one was assured of eternal blessedness. Even the disciples to whom the parable was spoken failed to understand it; hence the Master's remark, "Know ye not this parable? and how then will ye know all parables?"

The faithful practitioner working kindly with mankind through a long course of years comes to know what Christ Jesus intended to convey to his disciples when he said, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." And seemingly this is what he learns regarding human experiences: Generally the first mention of Christian Science is only half heard. It is precisely like the kernels of the grain that fall on the path beaten by the fall of many feet, the path that in the East was the dividing line between farms or fields in lieu of fences. Hardly has the sower with swinging stride passed onward when there is the whir of wings, and the "sparrows" come to glean. So is the first word gone from the mind, as if the fowls of the air had devoured it.

Then comes a time when the word is heard once again, and the hearer says, This is something new; let me take it up! So with the enthusiasm of the neophyte he becomes a patron of the new thing, and blossoms into a show of activity and argument. The parable describes the process: "Immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away." This is the case where as yet the seeker has no root in himself, "but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended."

Yet again the word may come, and the intention be strong to hear and to heed it. The blessing of healing may be experienced, and complacently accepted as one of the comforts of life. A place is made for Christian Science in the plan of life, as in a garden overgrown with weeds one might make a place for another plant. Of the seed the parable says, "Some fell among thorns; and the thorns sprang up with it, and choked it." This is the experience of any one of us when we take up Christian Science as a remedial convenience and try to make this new aid associate with former beliefs which are as the thorns and thistles of the earth. As Jesus so graphically said, "The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."

But at last to all mankind will come the final choice of the good part. Weary of excuses and subterfuge, disappointed in worldly wisdoms and philosophies, disillusioned regarding the high flown promises of the kingdoms of this world which have no fulfilment, men at last long for religion itself, for the real word of Truth. When it is then received, it is into the good ground, the innermost of faith and right desire. Think of the faith of the Discoverer and Founder of Christian Science when she could calmly say, "It is undoubtedly true that Christian Science is destined to become the one and the only religion and therapeutics on this planet" (Miscellany, p. 266); thus recognizing that the good seed should not fail of finding the good soil in human consciousness. Our parable says, "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

In his great work of declaring the word of Truth the practitioner finds comfort first from understanding the value and power of the Word. There is encouragement from that fifty-fifth chapter of Isaiah all through, especially where the cycle of the rain is referred to, watering the earth, making bud and blossom appear, bringing back "seed to the sower, and bread to the eater;" then declaring, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

It is true enough, maybe, that many a worker thinks of hundreds of times when the word of Truth was spoken as he thought unavailingly, but there is comfort to be gained from the explanation given by Jesus. He said, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." Since the work of the practitioner is the daily proving of the futility and falsity of the claim of evil, he well knows that it is only a question of time, or work, or experience, but that inevitably the hearing ear and the understanding heart will appear. It is not any settled original sin, not a preordained destiny, that prevents men from hearing, but only a temporary influence of animal magnetism, which has no real intelligence or power and which is certain to disappear like the mist before the rising sun. Furthermore, all good work which is being done is proving ineffective the claim that evil has any power, and by multiplied cases of healing is establishing in human conditions the assurance that good is the only power.

The worker need not be discouraged over the apparent falling back of one who at first with joy received the word, for this hearer may be at the stage when any new thing is taken up as a fad, or a new fashion is followed regardless of its fitness. He grasps the truth by intellectual perception, agrees with it as once he may have agreed with a creed, but as yet he has no rooted sense of it. When trouble comes his enthusiasm dies out, his joy seems to wither. One has to wait on, with faith and patience, expecting to see salvation worked out. Perhaps later this same enthusiast returns and becomes an applicant for healing, perceiving now more possibilities of good in Christian Science than formerly. By the experience of healing a new vision of peace and harmony will be opened out. And yet it may be observed that some old views remain, and that the comfort of healing is taken with a selfish sense, as if it could be added to beliefs and desires of an opposite nature. If a man learned to like the Bible, and on his journeys should place it in his handbag along with a whisky flask, a box of cigars, and a package of drugs, thinking to find blessing from them all, he would be like those who think to retain the benefit of Christian Science while they through self-ignorance abide in old habits of self-righteousness, governing themselves by self-will instead of Principle, or who make continual place for the "cares and riches and pleasures of this life, and bring no fruit to perfection."

Have we not all heard and not heeded? Have we not perhaps experimented with Science as if it were a cult? Have we not tried to get its benefit, trying to patch an old garment with the new cloth? But at last, with deep satisfaction, have we not found the word of Truth to be veritable salvation, delivering us from the influences of the evil one, clearing our minds of condescending pride, saving us from the deceitfulness of materiality? Then it will be so with all mankind. The good seed will fall on good soil "and bring forth fruit, some thirtyfold, some sixty, and some an hundred."

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The Mission of Joy

HELEN WARD BANKS

Long years ago the Spartans were led to a great victory by a schoolmaster whose only weapon was his lute, which put into men's hearts the inspiration of song; and history records many other instances which go to prove that oftentimes it is joy which inspires the world to its heroic deeds. Still farther back we find the Scriptural precedent for this use of music as an inspiration in battle, for we read of a king of Judah who, terrified before the overwhelming armies of Ammon and Moab, obeyed the word of the Lord, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's," by placing in the forefront of his army singers that chanted, "Praise the Lord; for his mercy endureth for ever," until Ammon and Moab fled before them.

Through the ages mankind have been seeking much joy and finding little. Conventional religion has not given it. When the religion which Jesus had preached was made ritualistic by those who came after him, it lost its vitality so far as human need was concerned. When the simple fact of God as Father and all men as brothers gave way to ceremonials, to what purported to be glorious buildings and beautiful services, then hierarchical priests, intolerance, and long faces gradually took the place of simple, spontaneous joy. Even while believing in a God in heaven, mortal man was seemingly at the mercy of worldly circumstances for his happiness. Mournfulness became a virtue, until even Jesus was portrayed as "a man of sorrows," instead of one anointed with "the oil of gladness" above his fellows.

It is Mrs. Eddy who has brought back to the world its heritage of joy, teaching us that instead of original sin it is original goodness which man in God's likeness must inherit; instead of a trembling, uncertain claim to a far off heaven, we have present joy bestowed by "the Father of lights, with whom is no variableness, neither shadow of turning;" a gift which is therefore perfect and permanent, which never depends on circumstances or environment, but is in every situation man's priceless possession. Christian Science has placed in the van of the army that is fighting for Truth the singers who in clear tones "praise the beauty of holiness."

Thus following the singers with fearless hearts we may march to victory. The confident trumpet tones will be as disconcerting to the foe as they are inspiring to the army of Truth, for whatever form error takes, it always hates cheerfulness. When our mouths droop with discouragement and our hearts with apathy, the devil, evil, creeps close and lingers. When our lips smile and our glad hearts sing God's praises, the devil flees. If we could always remember this! Too often we make our own battlefield in the valley and go down and fight in it till we sink with discouragement and weariness, when all we need to do is to go up on the hilltop and sing praises to our God, to Truth and Love.

There was a testimony given in a Wednesday evening meeting by one who had suffered from severe headaches. She began a day with a headache that seemed unendurable, but by herself she went up to a hilltop where she could see a broad expanse of wood and meadow and sea. As she sat overlooking it and doing her mental work, she thought, "What have I done that God should show me such fulness of beauty?" Her heart was filled with gratitude and joy, and she sat for an hour praising God for His goodness. When finally she rose to go home every vestige of the bad feeling was gone. No one can hold a sense of pain in a mind crowded with joy. She had found the truth of the psalmist's words, as spiritually interpreted on page 578 of Science and Health, namely, that it is Love that "prepareth a table before me," even "in the presence of mine enemies." This sustenance was real and the enemies were unreal.

Unswerving Principle, Love,—"the Father of lights,"—gives us unchanging and unending joy as a permanent possession. Let us hold it with grateful, clinging hands. We cannot let it go either for our own sake or for the sake of all around us. For centuries men have tried with scant success to save the world by barren theology and by material methods, while it can only be saved by the "peace of God, which passeth all understanding." Christian Science has proved anew Jesus' words to his disciples, "Your joy no man taketh from you;" and it is for us to see to it that no man does. When our joy goes we may be sure that the tempter is near. We are letting apathy or self-pity or discouragement or cowardice get close enough to whisper that joy is perhaps not a genuine gift from "the Father of lights." But he who knows even a little of Christian Science knows that joy is man's heritage, and that no person, place, time, or thing can take it from him. God is good. God rules the world, and there is no other power, even for an infinitesimal fraction of time. Then what can hinder our joy?

Isaiah tells us that the Christ comes to give a place in Zion to those who mourn,—"to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Is it, perhaps, that this spirit of praise is the "wedding garment" mentioned in the parable in the twenty-second chapter of Matthew, without which no one was allowed to come to the wedding? It was provided for all the guests, but one refused to put it on. Can we, any of us, really enter the kingdom of heaven without this "garment of praise"?

"Gashmu saith it"

GUSTAVUS S. PAINE

One of the many attempts to hinder Nehemiah in his great work of rebuilding the walls of Jerusalem was an open letter to him in which was written, "It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king." In other words, general belief backed by accepted authority was trying to mesmerize the servant of God into doubting the rightness of his endeavors and believing a lie. All this energy, rumor argued, could not be honestly intended, nor could it really serve to prove that the hand of God was good upon the one so striving, but must be merely a reprehensible attack upon vested interests. After ridicule, scorn, indignation, wrath, conspiracy, and preparation for a secret onslaught had all failed to check the righteous and alert activity of Nehemiah, this, one of the subtlest weapons of the adversary, was directed against him; but instantly, instead of wondering if perhaps there might not be some truth in the accusation, some reason for self-reproach and for cessation of his trust in God, he saw the argument for what it was and continued fearlessly in his dependence on divine power.

Today, as in the time of Nehemiah, when one begins to turn wholly to God to work out what may seem a big problem, is it not frequently brought to one's attention that "they say," and Gashmu says it too, "that this really is an incurable disease;" or again that "Christian Science may be all right for some troubles, but certainly not in cases of this particular sort"? "And Gashmu saith it,"—but who is this modern Gashmu that we should meekly and unquestioningly accept him as authority? Just because Gashmu says it, must it

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necessarily be so? Even though medical investigation and experiment have never been able to find a cure for some disease which seems so real, may there not still be some law, some truth, which medical research from its very nature can neither discover nor comprehend? Christian Science emphatically declares that there is a law which is eternally operative, though the "wisdom of this world" knows it not.

When the Gashmu of today questions the sincerity and effectiveness of Christian Science practice, one needs to turn the more unreservedly to Principle in order to prove, like Nehemiah, that the work is indeed "wrought of our God," in conformity with His healing law, which nullifies all merely human hypotheses. In Science and Health (p. 341) we read, "The facts are so absolute and numerous in support of Christian Science, that misrepresentation and denunciation cannot overthrow it." Steadfastness in consenting to only the one demonstrable authority, no matter what rumor, material dogma, or empirical considerations may suggest, is a sure defense against discouragement or mesmerism of any sort.

Echegaray, the Spanish dramatist, has based one of his plays on the thought of gossip, which begins with falsity and ends by bringing about the conditions rumored. Christian Science, however, shows us how to protect ourselves against such mental suggestion. The fact that a dozen people see a mirage does not make the mirage any more real. Our protection lies in our acceptance of what God knows rather than of what human opinion says, and in our vigorous activity in accordance with divine intelligence. As we turn our thought to the present allness of divine intelligence and its manifestation, we find the suggestion of the necessity for any opposite subsiding into its original nothingness.

Let us therefore by all means refuse our consent or aid to rumor, even when backed by a Gashmu, remembering of course that the gossip which would attach disease to some one and doubt the effectualness of reliance upon God's healing power, is as erroneous as any other calumny. Mrs. Eddy sums up the whole matter for us on page 6 of "Christian Science *versus* Pantheism": "Finally, brethren, let us continue to denounce evil as the illusive claim that God is not supreme, and continue to fight it until it disappears,—but not as one that beateth the mist, but lifteth his head above it and putteth his foot upon a lie."

Our Father

INEZ KOCH

To the student of Christian Science fundamental truths contained in the Bible seem to unfold in limitless ways, thus proving the infinitude of the one Mind. It is the nature of truth to unfold itself, because it is infinite. The Lord's Prayer, simple and short as it is, has been unfolding to human consciousness for centuries, and is doing so now in an ever more enlightening way. Mrs. Eddy, with her clear spiritual understanding of the Scriptures, interprets the opening words of this prayer, "Our Father which art in heaven," as meaning "Our Father-Mother God, all-harmonious" (Science and Health, p. 16). The completeness of man's parentage is here indicated.

When told by his disciples that his mother and brothers were waiting to see him, Jesus replied, "Who is my mother? and who are my brethren?" To this he added, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." He similarly instructed his disciples to call no man father upon the earth. This should surely lift the load from many a weary heart, anxious or troubled for one near and dear, burdened with a sense of responsibility which is wholly false,—for can we not leave God's children to His omnipotent care?

It may be that there is in some cases a sense of resentment harbored at relationships which seem to have brought little sweetness into our lives. The realization that no tie holds man but the tie to the one "Father-Mother God, all-harmonious," will serve to destroy resentment and replace it with the loving compassion which sees man as the idea of the one Father, and refuses to see him as sinful or sick. Children can hardly be taught too soon to look up to their true parent, "our Father-Mother God," for in loving obedience to His law there will be found loving obedience to every right demand made upon them.

Pride of family, pride of children, pride of kinship, will be seen as an illusion, which becomes the more unreal as mankind is found to be one big family, governed by the one Mind, infinite good. Full freedom from all merely human ties is gained only as the reality of the spiritual creation unfolds and the consequent unreality of a material universe becomes apparent. This may take time, but the Scientist works on joyfully, knowing that, as our Leader says (Science and Health, p. 469), "with one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science."



"Work out your own salvation"

MARION E. TWICHELL

RECENTLY the writer was told by a lady who had been under Christian Science treatment for some time, of the different practitioners who had treated her and the lines along which they had worked. Then she said, "Why am I not healed; can you tell me?" At once the answer came: "It looks as though you had been using Christian Science treatment exactly as you would use medical treatment. When a pain or an ache comes to you, at once you turn to a practitioner for help, instead of to God, divine Truth and Love." Was it mortal mind, ever ready to justify itself, which prompted the reply, "But I thought that was what practitioners were for!" The writer then reminded her of Mrs. Eddy's counsel: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought" (Science and Health, p. 495). Clearly this is the first thing to do in any case, and if it be done faithfully and persistently, the work of the practitioner, if this be needed, will be effective in a way not realized by the one who fails to turn to God in the first place.

This incident brought to the writer a clearer sense of the responsibility vested in the Christian Science practitioner. Many, perhaps the majority, of the people who appeal to Christian Science practitioners for treatment, are those who have been educated from childhood to call upon a doctor whenever they were in physical need. It rests with the practitioner, then, first of all to awaken such seekers to realize that the great Physician, who heals all manner of disease, is ever present and ever ready to respond to their call. It also rests with the practitioner to give his patients "divine and wholesome understanding, with which to combat their erroneous sense" (Science and Health, p. 396). Freely and lovingly he should give his patients the simplest truths of Christian Science, to be used in hours of trial, and he should inspire and encourage them to use these truths.

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No wise teacher would expect a third grade child to solve a ninth grade problem, but she has a right to expect a third grade child to solve all third grade problems. If in the progress of the work a problem comes up which seems a little more intricate, the wise teacher does not solve it for the child, but lovingly leads him into a clearer understanding of the principle involved, and almost before the pupil knows it he has solved his own problem. As it is with the child at school, so it is with the young student of divine Science. Each time he goes to a practitioner for help he should come away not only with the seeming difficulty cleared up, but better still, with enough more understanding of Principle to give him courage to take up the cross daily from a higher standpoint.

All must realize at some period, either here or hereafter, that if the command "Work out your own salvation" is meant for one, it is meant for every one. Practitioners can lead patients to the very door of the kingdom, but the last remaining step must be taken alone with God. As an excuse for failing early to apply this Science, which is as simple as it is wonderful, mortal mind pleads lack of growth. Does it require years of growth to mature fitness to approach the God who is Love,—Love so tender that not even a sparrow falls unheeded to the ground? This Love assures us by saying, as did the Master, "Him that cometh to me I will in no wise cast out;" the same Love that blessed even the publican when he cried, "God be merciful to me a sinner."

Shall we longer listen to mortal mind's plea of "so little understanding" as a reason for mental inactivity, when our Leader has assured us that even "a grain of Christian Science does wonders for mortals, so omnipotent is Truth" (Science and Health, p. 449)? The beginner in the study of Christian Science who can declare that evil is not power, since God is the only power, and who clings to this truth, will find in it the solution to his problems. Christian Science will cease to be to him merely a remedial agent, upon which he calls in times of need. It will be instead the promised "Comforter;" and the voice which says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," will become for him a living reality,—his help, his support, his strength,—giving to him daily a clearer understanding of Him who is our life, our all.

[Written for the *Sentinel*]

Apocalypse

RUTH INGRAHAM

We long have dwelt in twilight dim,
Like children half afraid;
In lights and shadows of a dream
Together we have played,
Or, holding each the other's hand,
Forward a little strayed.

Mount up, mount up! See how the cloud
Is melting into light!
Oh, hasten, comrade, up the path,
And from this splendid height
See the glad tidings reach a world
Redeemed from its long night!

The time-world is a shadow grown,
The light of Truth floods in:
Oh, watch with me this growing dawn
And see God's day begin,—
The glory of eternal "now,"
The end of death and sin!

Selected Articles

[Charles W. J. Tennant in *Richmond and Twickenham* (England) *Times*]

A clergyman is reported to have warned his hearers, in an address, against the attack that rationalism in the form of Christian Science was making on Christianity. If by rationalism he means the doctrine or system of those who deduce their religious opinions from reason or the understanding, as distinct from or opposed to revelation, then the term does not apply to Christian Science. Writing of her discovery of Christian Science, Mrs. Eddy says: "I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration" (Science and Health, p. 109). And she continues (p. 110): "In following these leadings of scientific revelation, the Bible was my only text-book. The Scriptures were illumined; reason and revelation were reconciled, and afterward the truth of Christian Science was demonstrated."

Christianity bore certain fruits in the first centuries of the Christian era. The same fruits are required of it today. At present these fruits are being brought forth by the practice of Christian Science throughout the civilized world.

[S. T. Downs in *Plymouth* (Ind.) *Republican*]

I am told that in the sermon reported in your paper recently, this statement was made: "Christian Science claims to be based solely on the Bible, and to be in harmony with the gospel of Jesus. A very superficial investigation will convince most people that it is the opposite of the truth." "A very superficial investigation" of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, cannot possibly fit one to expound its teachings or to criticize them justly.

Christian Science accepts the whole of the Scriptures from Genesis to Revelation, no matter if our reverend critic did attempt to prove the contrary, and there are many thousands of representative substantial people who are giving testimony that the Christian Science text-book unlocks the spiritual treasures of the Scriptures. As any one who goes beneath the mere surface of things will learn, Christian Science accepts and uses the Old Testament, but is founded directly on the teachings and works of Christ Jesus.

Mrs. Eddy did not lay stress on one Bible teaching at the expense of another, and it is just as imperative that the followers of the Master obey his command, "Heal the sick," as it is to obey his other command, "Preach the gospel." The New Testament records that Paul and the other apostles healed the sick through prayer and spiritual understanding, and that they preached the gospel. Secular history shows that the early Christians did the same until the close of the third century; but from that time until 1866, when Mrs. Eddy discovered Christian Science, Christianity was chiefly engaged in preaching. In restoring the works of primitive Christianity by healing every kind of sin and all manner of diseases,—of which indisputable evidence may be had for the asking,—Christian Science furnishes proof of its Scriptural authority.

Every Bible student knows that while the healing of the sick was not the primary object of the Master's earthly mission, it was nevertheless a very important and inalienable part of it. Jesus healed multitudes of the sick and the sinning, and he sent forth his disciples to do the same. There is

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nothing in the record of his instructions to his followers then, or to his followers now, with reference to hygiene, germs, or the methods of medical science and other material means of treating sickness. He did say a great deal about love for God and man, however, and showed that through obedience to the commandments we would be able to do the works that he did. Mrs. Eddy may have dishonored many human theories about matter in her statement of spiritual law and its operation, but she declared and proved the allness of God, as did the great Master. This, we must insist, is scientific, and it is Christian.

One who makes a careful study of Christian Science and its practice learns that the healing of sickness is only an incidental, although a very necessary part of its ministry, just as it was with Jesus. The healing of sickness follows the healing of sin, and it can be just as truly stated that the healing of sin accompanies the healing of sickness. In order to determine the efficacy of Christian Science, and whether or not the teachings of Mrs. Eddy are true, one must go farther than "a very superficial investigation" will take him; he must test them impartially, honestly, and diligently.

[Thorwald Siegfried in *The Tacoma* (Wash.) *News*]

The *News* recently gave notice of a series of sermons to be delivered in one of the local churches, and in it linked the names Christian Science, Theosophy, Spiritualism, New Thought, and Unity in a way likely to leave the impression that these movements have much in common, which is not the case.

Christian Science claims uniqueness for itself in the same way and for the same reasons that Christ Jesus claimed it for his teachings. When speaking of the Christ as "the door of the sheep," Jesus said, "All that ever came before me are thieves and robbers: but the sheep did not hear them." He honored the teachings of the ancient prophets and repeatedly quoted from them, so the statement just given must mean that some vital element was lacking in their work. That vital element is found not only in his statement, "It is the spirit that quickeneth," but also in the immediate context, "the flesh profiteth nothing."

Mrs. Eddy discovered the scientific basis of Christian teaching and works; but this does not mean that she claims to have understood more of Christianity than Jesus himself, for she writes: "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause" (Science and Health, p. 313). Neither does it mean that Christian Scientists have any monopoly on truth. On the contrary, truth is everywhere expressed, of which only that thought can be conscious which in greater or less degree is willing and able to plunge "beneath the material surface." Of the ancient prophets Mrs. Eddy says that they "caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love;" but she says of modern systems of human philosophy that they are "mainly predicated of matter, and afford faint gleams of God, or Truth" (pp. 333, 144).

Honestly crediting speculative creeds with "faint gleams" of infinite Truth, Mrs. Eddy accurately traces their limitations and weakness to their compromise with matter. It is readily seen that any system in order to be a complete statement of truth must include a comprehensive denial of all error. Thus the science of mathematics excludes any possibility of the product of twice two being anything but four, and that of astronomy denies any solar relationship to the earth except that of satellite. Similarly, Christian Science teaches that "there is no life, truth, intelligence, nor substance in matter," in the same breath with the statement that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

The adherents of Theosophy, Spiritualism, New Thought, and Unity are entitled to their preferences, therefore it is not at all in the spirit of criticism that the vital difference between Christian Science and these teachings is pointed out. Unlike any other teaching, Christian Science follows in the footsteps of primitive Christianity and proves the unreality of material phenomena by overcoming sickness, poverty, and discord of all kinds by wholly spiritual means, and without recourse to will-power, hypnotism, or other so-called forces of that carnal mind which depends on a material brain for its ability to think. Even though some of the other systems of thought named may make statements which sound similar to those of Christian Science, it is not to the form but to the spirit of their teaching that Christian Science is to be compared. Thus one who believes in the allness of God must necessarily admit the non-existence of matter, because Spirit and matter are opposites, and if matter exists then God is not infinite; if one avows his belief in both the allness of God and the reality of matter, it simply means that he does not in truth believe his profession as to God's infinity.

The Christian Science church organization is as unique as its teaching. It is a voluntary association of people having the cohesiveness that accompanies united endeavor toward a well defined goal. It is neither dominated by a hierarchy nor supported on the fears of its adherents. These factors have nullified the beneficent purposes of many religious movements of past centuries, but they are left out of the Manual of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., by which the Christian Science church organization is guided. Having but the one object, that of proving the real man's unity with God, this church is both the simplest and the most effective means for spiritual growth available. Therefore, now and in the future, those who are striving to exemplify the teachings of Christian Science will be found working in and with the church, and not wasting their efforts in the wide but barren fields of human speculation.

For these reasons seekers after a knowledge of Christian Science take the most direct course when they conform to the provisions of the Manual of The Mother Church in their reading, thus excluding counterfeit literature which adopts the letter but rejects the spirit. Experience reveals the divergent tendencies of Christian Science and other movements. Spiritual healing is an essential prerequisite for and concomitant of authorized teaching of Christian Science.

From the facts given it should be clear that Christian Science is distinct from any movement except Christianity, of which it is the continuance.



[L. W. Goben in *Town Topics*, Edmonton, Alberta, Canada]

In a recent issue there appeared an article entitled "Evangelism Every Christian's Business," copied from one of the church magazines. The writer of the article, in referring to the rapid growth of the Christian Science church, takes occasion to class it with Russellism, and goes on to say: "The secret of its success is to be attributed largely to the fact that every one of its members is a propagandist. False faiths will flourish by the zeal of those who hold them, while proved truths lie dormant in the minds of the orthodox who feel themselves under no compulsion to spread them."

Many opponents of Christian Science are constantly striving to confuse the public mind by trying to associate Christian Science with other movements, while as a matter of

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fact Christian Science has nothing in common with any of these. We offer no criticism of other religious beliefs, but we ask for ourselves the same right that we unreservedly grant to others,—the right to worship God in our own way,—and are perfectly willing for the public to judge Christian Science on its own merits. We are propagandists in the sense that we are always ready to explain the reasons for our faith to any who are seeking for the truth; our propagational methods are dignified and unobtrusive. Our church is not urgent with respect to members, nor do we seek to force our opinions or beliefs on our neighbors.

As to the implication that Christian Science is a "false faith," and that certain sects have a monopoly on "proved truths," Christ Jesus himself left an infallible rule for proving the truth or falsity of any doctrine or belief when he said, "By their fruits ye shall know them." Christian Science owes its wonderful growth to the fact that its adherents are today proving their faith by their works, and bringing health and happiness to thousands who have sought in vain for relief through material means.

The following statement appears on page 476 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." Christian Science is a practical, demonstrable religion, founded on the same Principle which Jesus employed in healing sickness and casting out sin. Through the understanding of this divine Principle every statement in Science and Health has been proven true countless times; every truth in the Bible, from cover to cover, has become an available help and comfort to mankind under all conditions.

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[H. S. Hughes, Jr., in *Rhinelander* (Wis.) *News*]

Nowhere in Mrs. Eddy's teachings can be found the statement or deduction that "Jesus Christ did not live a real life, that he was just an illusion." On the contrary, it was the reality and practicality of his perfect life that inspired Mrs. Eddy in her research which culminated in the discovery of how he did his "mighty works" and restored to this age primitive Christianity. Every page of Science and Health expounds and elucidates this revelation.

The Christian Science ranks are made up of those who have been healed of disease, misery, sin, and unrest after other modes of healing have failed, and who have searched in vain elsewhere for a practical understanding of God, "who healeth all thy diseases." For this Christian Scientists feel and express heartfelt gratitude to Mrs. Eddy; but any one with even a superficial knowledge of Christian Science knows that they "worship" the God of Moses and of the prophets, the God whom Christ Jesus came to reveal and whom he declared to be Spirit, the God whom Mrs. Eddy with spiritual insistence declares to be All-in-all.

It is a well known and highly commendable fact that Christian Science has made more Bible students than any other movement of modern times, and had our critic based his research of the subject of Christian Science on its text-book, in connection with the Bible, his second discussion, if presented at all, would have hinged constructively on his first. Christian Science is right thinking, based on God as infinite, ever present Mind, applied to every human activity; it is constructive, because it recognizes good as ever present and the only reality. It quickens the moral sensibilities, enlarges and increases the intellectual capacities, makes for health, joy, and peace, for better homes, better citizenship. Through a comprehension of Love divine, it makes man tender and compassionate with his brother man.

It is not the beneficiaries of Christian Science who object to the charges for class instruction, treatments, or the literature. They are obedient to the Master's injunction that the "laborer is worthy of his hire," and feel that the monetary consideration is as nothing compared with the inestimable good received; therefore friendly commiseration is misplaced. Christian Science in its teaching and practice is doing more to alleviate want and woe than any other form of charity. Why? Because it is correcting the causes that produce want and woe, as well as tenderly caring for every legitimate human need that presents itself for assistance.

Mrs. Eddy's accumulation of a comfortable fortune was both legitimate and commendable, and this fortune is being disbursed for the purpose set forth by her in her will, namely, "of more effectually promoting and extending the religion of Christian Science as taught by me." This is being done in part by supplying public libraries the world over with the authorized Christian Science literature, as well as providing free loan libraries of the same in the Christian Science reading-rooms, and aiding the Christian Science lecture work. "History repeats itself," for the critic of yesterday is he who today is taking advantage of this beneficent provision, and is intelligently informing himself at first hand of that upon which he would speak.

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[James D. Sherwood in *Dallas* (Texas) *Dispatch*]

In the opening sermon of a revival meeting a bishop is reported to have said, "Christian Scientists do not pray; they merely practise autosuggestion and self-hypnotism." When reading this statement I wondered where he got his information, since there is nothing printed in any authorized Christian Science literature or said by Christian Scientists themselves that would justify any such conclusion. The fact is, Christian Scientists pray continually, and their prayers are answered. In Christian Science practice it is through prayer that the sick are healed and sinners reformed; but the use of hypnotism or a resort to mental suggestion is the very opposite of Christian Science practice.

The Christian Scientist avails himself of the divine Mind in his ministry, and through prayer he demonstrates that God is a very present help in times of trouble. The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, begins with the chapter on Prayer, and the first few lines read as follows: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." In the Preface of the same work, on page xi, Mrs. Eddy writes: "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime, 'To preach deliverance to the captives [of sense], and recovering of sight to the blind, to set at liberty them that are bruised.' "

There is an entire chapter in Science and Health that is devoted to showing the baneful effects of hypnotism upon the victim and upon the perpetrator, and there is absolutely no point of agreement between Christian Science practice and the use of mesmerism.

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Editorial

"Rightful King of the world"

THERE can be no doubt that at the end of two and a half years the world is heartily tired of war's hatreds, barbarities, and sufferings, and that there is today a genuine desire for peace. Whether it is to be peace within a short time, or peace only after months or years more of fighting, is something which even the wisest cannot say at this moment, but there is little question about the kind of peace desired.

From every side comes a demand that the present war shall be followed by such arrangements between the nations as will ensure the impossibility of war in the future. Each side professes to believe that this result can be obtained only by the complete defeat or exhaustion of the other side, and each also professes to believe that it has the physical power which will enable it to defeat the other. That there should be some within the belligerent and the neutral nations who deny both of these propositions is not surprising. Neither is it surprising that those who believe the present war must end in a decisive victory, and those who think this impossible, should now look forward to the time when not only the present war shall terminate, but also the peace of the world shall be rendered secure forever.

What human means are necessary to be established in the working out of these problems is still uncertain, so uncertain in fact that those who really are looking for results are beginning to turn away from human will with its alleged power, and are looking to God, who is divine power. If a precedent for this course of action is needed, we have but to turn to that challenge to obedience to divine law promulgated centuries ago: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." A striking example of this turning of thought to the one and only power is before us in the words of the well known writer, H. G. Wells, who in his recent article in the *Saturday Evening Post*, dealing with the possibility of a peace which shall lead to the end of all war, writes as follows:—

> All the great religions assert the same truth—that there is but one God for all men, and that He alone is King of the world.
>
> Yet, forthwith they set about hiding and smothering Him and forgetting their own mission in sectarian and national wrappings. But God is indeed the rightful King of the world; He is the God of the Englishman and the Frenchman, the Turk and the German, the Hindu and the American; He calls them all to serve Him and one another. They have but to look up, and they will see Him. And until they do look up and see Him this world is no better than a rat pit—a place slippery and disgusting and wearisome with the tormented stuff of furious and aimless lives.
>
> And if you lack the living imagination to accept God thus—as a fact—then I ask you to accept Him as the only possible formula for the reconciliation and salvation of mankind.

Here indeed is a great saying, and it sets forth a great truth, for until peace is established on the basis of the fatherhood of God and the brotherhood of man, there can be no real and lasting peace. To the world in general these views may seem chimerical, but this should not be so, and especially to the Christian Scientist, who has accepted the fundamental postulate of that teaching which declares for the omnipotence of good, namely, that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

How long it will be before such a peace is possible—what time will be necessary for the beliefs of mortal mind to be destroyed, its beliefs of greed, hatred, and inhumanity—no man can say, but it is not beyond belief that real peace is both possible and inevitable when humanity shall have accepted God not only as a fact, but as the only great fact of the universe. This is set forth by Mrs. Eddy on page 340 of Science and Health in no unmistakable terms, and we again call our readers' attention to this most important statement, which, though it has been before the world for many years, has never been more than partially understood and is but now, as it were, being apprehended in its wonderful predication of the only lasting peace,—that peace which will follow the acknowledgment by mankind of God as the supreme ruler of the universe, the King of kings.

ARCHIBALD MCLELLAN.

Faith and Understanding

OWING to the obscuring influences of material belief the word faith has to a large extent lost its original meaning,—that which is given to it in the Scriptures, especially in our Master's teachings. Those outside of Christian Science have, sad to say, associated it in large measure with mere credulity; and those who were wont to believe that they had faith in divine power—locked away in the casket where they kept their sacred things—very often found, when they attempted to make use of it in some distressing experience, that the thing they called faith could do little or nothing for them. In other words, they had not at all what the apostle calls "the faith of our Lord Jesus Christ," but a valueless counterfeit which they themselves were ready to throw away when it was put to the test.

For the reasons here given, students of Christian Science have been rather wary in saying much about faith, and have preferred to speak of the understanding of God and His law which is given so much prominence in Christian Science. It is, however, well worth knowing that the word faith and its derivatives are used hundreds of times in the Scriptures, and that the spiritual idea which they represent is given great prominence in the teachings of Christ Jesus. In addition to this it is very interesting to know that they occur in Science and Health nearly two hundred times, and in Mrs. Eddy's other writings between three and four hundred times, as we discover through the use of the Concordances. It is therefore of the utmost importance that we should not only seek constantly the understanding of which so much is said in the Bible, and which our Master brought in its fulness to some of his disciples on that never to be forgotten walk to Emmaus, but we should realize that in the truest sense faith and understanding are inseparable. We shall begin to appreciate more deeply the teachings of Christ Jesus respecting faith, if we follow our Leader's counsel as given on page 430 of Science and Health, where she says, "Faith should enlarge its borders and strengthen its base by resting upon Spirit instead of matter."

The trouble with so many has been that what they called faith was dependent almost entirely upon material evidence, and the great Teacher sorrowfully rebuked his students for this in saying to them, "Where is your faith?" In the case of the storm on the Sea of Galilee, when Peter was encouraged to go to his Lord who was walking upon the water, he was able to take the first few steps successfully; but when he looked away from the Christ-idea as represented by his Master and took the material evidence of wind and waves, he at once began to sink. Christ Jesus was not, however, in the least influenced by this evidence, nor by the fact that an experienced swimmer was going down into the depths, for we are told that he calmly took Peter's hand and that they went into the boat together.

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It is beautiful to trace the close relation between the Scripture statements regarding faith and our Leader's teachings along this line, and then to trace the working out of the truth therein gained in our own daily experiences. As we reach out toward spiritual things with the vital faith which is life giving, we at the same moment detach our faith from materiality and all its sorrow-bestowing beliefs. The world is waking up and is beginning to admit that all things are possible; but this is not enough for the Christian Scientist, who must know that it is only "with God" that all things are possible. His faith will then relate itself inseparably to that which Christ Jesus demanded of all his followers when he said that if they had faith even in the measure of a grain of mustard seed, they would be able to remove mountains.

We have sometimes thought that St. Paul did not put a large estimate upon faith in that wonderful thirteenth chapter of I Corinthians; but if we read again we shall see that he says, "Now abideth faith, hope, charity," and while he adds that charity is the greatest of these, nevertheless we see that faith abides and must abide, and, as Mrs. Eddy tells us, be enlarged as we advance in spiritual understanding.

ANNIE M. KNOTT.

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The Two Witnesses

THE explanatory note to be found in *The Christian Science Quarterly* contains the phrase, "The Bible and the Christian Science text-book are our only preachers." On the cover of this same *Quarterly* an artist has drawn, in the conventional lines of a pattern, two olive branches or trees, associated with lamps of oil. Are the Bible and Science and Health the two olive trees or branches of Zechariah's vision, "which through the two golden pipes empty the golden oil out of themselves . . . the two anointed ones, that stand by the Lord of the whole earth"? Are they the revelator's "two olive trees, and the two candlesticks standing before the God of the earth," described in the eleventh chapter of the Apocalypse? If this interpretation be accepted by Christian Scientists, then it becomes apparent to them that Christian unity and continuity is dependent upon an unbroken connection being maintained between these two preachers.

When the Puritan Pilgrims reached the shores of the American continent, they brought with them the first of these witnesses or preachers; and the second arose from their very midst, through the revelation of Truth which came to a daughter of their own people,—to Mary Baker Eddy. The Bible which they brought with them had first been completely translated into the English of his day by one Wyclif in the year 1380, about one hundred and fifty years before Luther's translation made its appearance. It is spiritually significant that this same Wyclif used the very words, science and health, which as the title of Mrs. Eddy's epoch-making book were destined to circle the earth in the fulfilment of prophecy, and so to stand for the second great witness or preacher in the complete scheme of Christian salvation.

It is obvious, then, that any estrangement between the state founded by the Puritan Pilgrims and the land of their origin, would have religious as well as political significance. Equally clear must it be to the working Christian Scientist that any attempt to interfere with the orderly expansion around the globe of the English language, in which the revelation of Christian Science was set down for humanity's acceptance, must emanate from the desire to break the continuity of Christian endeavor which reaches from Wyclif to Mrs. Eddy, and so to sever the link between the Bible and Science and Health, the two preachers, the witnesses of God's choosing. "What . . . God hath joined together, let not man put asunder."

But the call of spiritual understanding does not leave the subject at this point. It demands still deeper metaphysical interpretation before full justice can be done to this momentous theme. Since the Bible may be described as standing for Christ Jesus, the Old Testament foretelling his appearance and the New Testament setting forth his words and works, it is permissible to speak of the two witnesses as Christ Jesus and Christian Science. Moreover, since the revelation of Christian Science came by a woman, it follows necessarily that while the first witness expressed manhood, the second witness must be associated with womanhood.

This is evidently the meaning of the revelator's vision of "a woman clothed with the sun." The spiritual idea, or the Christ, Truth, which appeared to human apprehension first as man, in the second and last instance is represented by woman. In this connection it is impressive to read the by-law (Art. II, Sect. 1) of the Manual of The Mother Church, written by Mrs. Eddy: "The Readers for The Mother Church shall be a man and a woman, one to read the Bible, and one to read Science and Health with Key to the Scriptures." A study of the illustration entitled "Christian Unity" in Mrs. Eddy's "Christ and Christmas" further elucidates the subject of the two witnesses.

In explaining to questioners what she meant by her successor, Mrs. Eddy was led to place before the world a most profound statement about the two witnesses, which is to be found on pages 346 and 347 of "The First Church of Christ, Scientist, and Miscellany." "Science and Health," she writes, "makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses."

WILLIAM D. MCCRACKAN.

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Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Charles I. Ohrenstein, C.S.B., a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul Streets, Back Bay, Monday evening, Feb. 26, 1917, at 8 o'clock. The public is cordially invited.

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Among the Churches

Current Notes

MANITOWOC, WIS.—In the new Christian Science church edifice in which the first services will be held tomorrow [Dec. 31], the choicest residence section of our city has received a notable addition to its beauty, and our Christian Science friends are, and may be, justly proud of their achievement. In April of this year, after having disposed of its lots on Eighth Street, First Church of Christ, Scientist, purchased the H. C. Richards residence at the northeast corner of Park and Seventh Streets, the consideration being seven thousand dollars. The building, 32 by 40 feet, of two and a half stories, seemed one readily convertible to church purposes, and the lot, with a depth of 120 feet on Seventh Street and 72 on Park, left nothing to be desired in the way of location. About five thousand dollars has been spent in remodeling and improvements. The auditorium will seat a congregation of one hundred and eighty.—*Manitowoc Herald.*

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Sing Sing, N. Y.—Virgil O. Strickler delivered a lecture on Christian Science under the auspices of Second Church of Christ, Scientist, of New York, N. Y., to the inmates of Sing Sing Prison on Tuesday evening, Dec. 26. This is the third lecture that has been given there. Heretofore it was found necessary to use the time allotted for the Sunday service in order to obtain the chapel, but the committee were able this time to secure it for an evening during the week. They were glad and grateful upon reaching the chapel to find from twelve hundred to fourteen hundred of the inmates assembled,—practically all who were free to come. The attention which was given and the interest with which the lecture was received were inspiring.

Rockville, Ind.—The assistance of the Trustees under the Will of Mary Baker Eddy was accepted by the local Christian Science Society in the building and furnishing of a church edifice. In June the local church was completed, and its share of the funds was then paid, amounting to something over nine hundred dollars. Last Friday, Dec. 29, a draft for $1519 was received from the above named trustees, which entirely frees the church from indebtedness. The fact that so small a society was able to avail itself of this assistance and that the first service of the new year finds the church free from all indebtedness, will cause that service to be an occasion of special gratitude.—*Parke County Times.*

Elkhart, Ind.—The corner-stone of the new edifice of First Church of Christ, Scientist, was laid on Sept. 26, last. The structure is to cost about thirty-five thousand dollars and will have a seating capacity of about five hundred and fifty. When it is necessary this capacity will be increased by the addition of a balcony. The building will probably be ready for occupancy about June 1.

Rochester, N. Y.—The edifice of First Church of Christ, Scientist, Prince Street and East Avenue, was formally opened yesterday [Dec. 10]. The new home has a seating capacity of about twelve hundred, or double that of the old building in Alexander Street, and cost approximately one hundred and fifty thousand dollars.

Democrat and Chronicle.

Owensboro, Ky.—The members of First Church of Christ, Scientist, will hold their initial service in their new home Sunday [Dec. 24]. The residence of W. F. Reinhardt, 602 Daviess Street, which was purchased by the organization several months ago, has been remodeled inside and will provide a commodious place of worship until some time in the future, when a handsome church will be built on the lot.

Owensboro Inquirer.

Admission to Membership in The Mother Church

The next admission of candidates will be June 1, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 9, 1917.

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

Those who have made application for membership prior to Nov. 3, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

John V. Dittemore, *Clerk*,
236 Huntington Avenue, Back Bay, Boston, Mass.

The Lectures

Allston, Mass. (auspices of The Mother Church).—William R. Rathvon, lecturer; introduced by Leon M. Abbott, who said in part:—

There is today among thinking men and women a general and growing recognition that the world's feverish and never ceasing pursuit of health and happiness has been in ways that are devious, vain, and profitless. It is becoming more and more apparent that the craving and intense striving for material wealth and gain and worldly power has only resulted in shattered hopes or fleeting joys. The terrible tragedy of war, reckoning its successes on the one side or the other by the number of human beings who are killed or the destruction accomplished, is bringing home to us all a quickened sense of how utterly futile and worse than worthless are such means for securing abiding peace or righteous determination of the differences between men and nations.

The constantly shifting sands of medical theories and practice have weakened the hope or destroyed the confidence of unnumbered thousands struggling for release from the bondage of sickness. The poor sinner tries in vain to break his shackles in a world where evil seems an eternal reality and good to have no transcendent power. Encompassing doubts and fears attest a lack of faith and trust in God even on the part of those who profess to be His servants and followers.

These are some of the confronting conditions of the hour. To those of little faith, to the tired searchers after health and happiness, to those with whom carnal weapons have not availed, to all who would know the truth that makes men free, Christian Science bears a message of vital and practical import. It tells us not of a man-made God, but of a God-made man, perfect in health and holiness and knowing no other sovereignty than that of Love.

Webster Groves, Mo. (Society).—Virgil O. Strickler, lecturer; introduced by John Porter Henry, who said in part:—

When Jesus went about Galilee and Judæa he showed the people that his religion would cast out devils and heal all manner of diseases. Wherever he went his chief ministry was healing the sick, showing the value of his teachings in solving the problems of life; and it is plain from the gospels that he fully expected his followers to do likewise. This is evidenced, for example, by his rebuke to his disciples, his students, when a certain man brought a sick son to him for healing and advised him that the disciples had failed to effect a cure. Jesus called them a "faithless and perverse generation" for not having done the work, and told them that their failure was caused by their unbelief, their lack of faith.

It is this same religion of Jesus that the churches of today are laboring earnestly and sincerely to perpetuate; but if the Master characterized his students as a "faithless and perverse generation" for not applying their religion to the healing of a so-called incurable disease, what would he say today of a generation which had entirely ruled out of his religion the healing of the sick? Christian Science claims that the Christianity of Jesus is necessarily as sound and unimpaired, and as available today for every human need, as it was when he went about all Galilee.

Manchester, N. H. (First Church).—William W. Porter, lecturer; introduced by Edmund Bremen Gearhart, Ph.D., pastor First Unitarian Church, who said in part:—

Go with me for a moment into the remote past. There is great excitement in Jerusalem. A lame man, known to all the

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city because he had been begging at one of the most frequented entrances to the temple, had suddenly been healed by Peter and John, disciples of the Jesus whom the hierarchy had recently crucified. The marvel is in every one's mouth. Hastily the Sanhedrin, the highest court in Judæa, is called together, and Peter and John are summoned to make their defense concerning "the good deed done to the impotent man." Such is the boldness and sincerity of these two that the council can say nothing against them, especially as they see the man who was healed standing there, so after a brief executive session they discharge the disciples with the warning "not to speak at all nor teach in the name of Jesus." But they, declaring that they cannot but speak the things which they have seen and heard, go forth to proclaim their message as earnestly as ever. Again they are summoned before the tribunal; again they must defend themselves. But this time their life is at stake, since the council was minded to slay them, until one, Gamaliel by name, offered the memorable advice, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Such I believe is the attitude of the progressive modern world, of whatever creed, toward Christian Science. Certainly it is as true today as in the days of Jesus, that men do not "gather grapes of thorns, or figs of thistles," and that "by their fruits ye shall know them."

BROOKLYN, N. Y. (First Church).—John W. Doorly, lecturer; introduced by Campbell MacCulloch, who said in part:—

No problem confronting humanity has bulked so large in the minds of men as that of the escape from evil. All are vitally concerned with the discovery of some way to offset the attacks of poverty, sin, and disease. Christianity as it exists today is based upon the conviction that God can rescue the unfortunate; yet Christian people assert that the greatest rarity of their orthodox religions is answered prayer, and confess that the man who rests his hopes upon God's actual answer to prayer is looked upon as a fanatic. God is in heaven, say these religionists, but man is here upon the earth, and there seems no certain method of establishing the connection between them.

At the lowest ebb of the spiritual life, when gross materialism was threatening to swamp humanity, at the shortest span of human existence, came Mrs. Eddy with the discovery that the spiritual laws employed by Jesus are available today and can be directed toward the salvation of men from the ills that have beset them. For fifty years Christian Science has been proving its words by its works.

Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

ALABAMA—Birmingham (Second Church): George Shaw Cook, Lyric Theater, 3:30 p.m., Feb. 25.

ARKANSAS—Fayetteville: Bliss Knapp, Ozark Theater, 3 p.m., Feb. 25.

CALIFORNIA—Bishop: John Randall Dunn, Bishop Opera House, 8 p.m., Feb. 27.
Hermosa Beach: John Randall Dunn, Bank Building, Pier and Hermosa Avenue, 8 p.m., March 1.
Lompoc: John Randall Dunn, Lompoc Opera House, 8:15 p.m., March 2.
Los Angeles (Second Church): Paul Stark Seeley, Church Edifice, 948 West Adams Street, 8 p.m., March 1.
Los Angeles (Third Church): Paul Stark Seeley, Church Edifice, 734 South Hope Street, 8 p.m., March 2 and 3.
Oakland (First Church): Clarence W. Chadwick, Auditorium Theater, 8 p.m., March 1.
Pomona: Paul Stark Seeley, Belvedere Theater, 8 p.m., Feb. 27.
Redlands: John Randall Dunn, Contemporary Club House, 3 p.m., Feb. 25.
San Francisco (community lectures, seven churches): Bicknell Young, Second Church, 1975 Mission Street, 3 p.m., Feb. 25; Seventh Church, 540 Powell Street, 8 p.m., Feb. 26; Fourth Church, 450 Arguello Boulevard, 8 p.m., Feb. 27; Third Church, 1250 Haight Street, 8 p.m., March 1; Sixth Church, 2137 Sutter Street, 8 p.m., March 2; First Church, Franklin and California Streets, 8 p.m., March 3; Fifth Church, 430 Mason Street, 3 p.m., March 4.
Santa Cruz: Clarence W. Chadwick, Congregational Church, Lincoln and Center Streets, 8 p.m., Feb. 27.

ENGLAND—Derby: William R. Rathvon, Temperance Hall, Curzon Street, 8 p.m., March 13.
Leytonstone, Essex: John Sidney Braithwaite, Leyton Public Baths, Cathall Road, 8 p.m., March 5.
London (Third Church): William R. Rathvon, Church Edifice, Curzon Street, Piccadilly, W., 8 p.m., March 1.
London (Fourth Church and Finsbury Park Society): William R. Rathvon, Holloway Empire, Holloway Road, 3:30 p.m., March 4.
London (Seventh Church): Lecture, March 2, canceled.
Wakefield: William R. Rathvon, Play House, Westgate, 3:30 p.m., March 11.

FLORIDA—Daytona: Virgil O. Strickler, Church Edifice, Palmetto and Live Oak Avenues, 8 p.m., Feb. 26.
Pensacola: Virgil O. Strickler, Universalist Church, 3 p.m., Feb. 25.
St. Cloud: Virgil O. Strickler, Church Edifice, Eleventh and Minnesota Avenue, 7:30 p.m., Feb. 27.

ILLINOIS—Chicago (Thirteenth Church): Clarence C. Eaton, 8 p.m., Feb. 27.
Decatur: Clarence C. Eaton, Lincoln Square Theater, 8:15 p.m., March 2.
Urbana (Society University of Illinois): William W. Porter, University Auditorium, 8 p.m., Feb. 27.

IOWA—Ames: Dr. Walton Hubbard, High School Auditorium, 8 p.m., March 2.
Cedar Rapids: Dr. Walton Hubbard, Church Edifice, 1242 Second Avenue, 8 p.m., March 1.

IRELAND—Dublin: William R. Rathvon, Aberdeen Hall, Gresham Hotel (note change), 8 p.m., March 6.

KENTUCKY—Louisville (Second Church): Dr. Walton Hubbard, Macauley's Theater, 3 p.m., Feb. 25.

MASSACHUSETTS—Boston (The Mother Church): Charles I. Ohrenstein, Church Edifice, Falmouth, Norway, and St. Paul Streets, 8 p.m., Feb. 26.
Lexington: William W. Porter, Lexington Theater, Massachusetts Avenue, Lexington Center, 3:30 p.m., Feb. 25.
Newton: Charles I. Ohrenstein, Lincoln Hall, Newton Highlands, 8 p.m., Feb. 27.
Quincy: Charles I. Ohrenstein, Music Hall, 3:30 p.m., Feb. 25.
Worcester (First Church): Charles I. Ohrenstein, Mechanics Hall, 8 p.m., March 2.

NEW YORK—Rochester: Bliss Knapp, Temple Theater, 3:30 p.m., Feb. 18.

OKLAHOMA—Stillwater: Bliss Knapp, Opera House, 8 p.m., March 1.

PENNSYLVANIA—Chester: Clarence C. Eaton, I. O. O. F. Hall, 3:30 p.m., Feb. 25.
Pittsburgh (Second Church): Dr. Walton Hubbard, Carnegie Library Hall, 8:15 p.m., Feb. 26 and 27.

SCOTLAND—Edinburgh: William R. Rathvon, Synod Hall, 3 p.m., March 10.
Glasgow: William R. Rathvon, Queen's Rooms, Clifton Street, 8 p.m., March 8.

TEXAS—Beaumont: Bliss Knapp, Church Edifice, Main Street and Calder Avenue, 8:15 p.m., Feb. 27.

UTAH—Salt Lake City (First Church): Paul Stark Seeley, Auditorium, 3 p.m., Feb. 25.

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Testimonies of Healing

Christian Science has done so much for me and for members of my family that I wish to acknowledge it and to express my gratitude. For about seven years I was a sufferer from rheumatism, and the last year my heart was so affected that the doctor gave no hope of recovery. I was practically confined to the bed and almost helpless.

When I heard for the first time of "Science and Health with Key to the Scriptures" by Mrs. Eddy and that people were often healed by reading the book, I could not rest until my father brought me a copy, and as soon as I began to read I knew Christian Science was the truth. While reading I was attacked by the most intense pain, but I had learned that God did not send this, and that if I turned to Him, He would take care of me. For two days the suffering was intense, but through it all I clung to the truth just learned. After a very bad night, I lost consciousness while declaring that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). When I again became conscious, two hours later, there was not a single pain, but instead the conviction that I was healed. I dressed and walked out to breakfast, and from that day to this have never had an attack of rheumatism.

I was fearful of the heart trouble, but was healed of it in two weeks through Christian Science treatment, and for six years have been free from it. My husband was healed in one treatment of neuralgia affecting the bladder, from which two of our physicians said there was no relief. All they would do for him was to administer an opiate when the pain became too severe. Many other ailments have been overcome, and I have never ceased to be grateful for Christian Science.

Each day I am learning more about God and how to rely on Him. Through the study of Science and Health the Bible has become a new book to me.

BLANCHE HERST, Marshalltown, Iowa.

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In August, 1861, I enlisted in the Federal army for the civil war, and served about four years, many times suffering from lung and stomach troubles brought on by the exposure in all kinds of weather to which a cavalryman must submit if he would do his full duty. A physical weakness followed, and surgeons gave medicines to ward off malaria and other ailments, but at the close of the war they told me that whisky and quinine were the only medicines they could recommend to prolong my days on earth. Thus a habit was formed that apparently nothing could shake off, and attacks of illness came so often as almost to discourage me.

After enduring this condition for about forty years Christian Science was brought to my notice, and in 1903 a paragraph in "Science and Health with Key to the Scriptures" by Mrs. Eddy caught my attention. I read the book until late that night, and then slept as I had not done for months. Up to that time rheumatism had followed other weaknesses until I was almost a cripple, but in a few days my knee and shoulder joints were as supple as in youth. Before Science and Health was read through, all my physical weaknesses had been forgotten and I became happy in the thought that I was no longer the slave of tobacco or strong drink.

Since coming into Science I have had many proofs of God's love and ever-presence, for hardly a day has passed that has not brought a blessing in some form. On one occasion I stepped on a nail and it went nearly through my foot. It was hard to pull the nail out, but by the next morning I could scarcely find the place where it had pierced the flesh and there was no soreness or swelling. Though the nail was rusty I had no fear of the result.

I will not attempt to tell of all the blessings, spiritual as well as physical, that are being added to my comfort and happiness; I only hope that my testimony may catch the eye of some plodding person who is looking for peace, health, and happiness, for "divine Love always has met and always will meet every human need," as we read on page 494 of Science and Health. I am convinced that it is only a matter of a few years when the present critics of Christian Science will take up the cross and follow Christ Jesus in the narrow way.—MARSHALL P. THATCHER, Oxnard, Cal.

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On page 350 of Science and Health Mrs. Eddy says, "Truth casts out error and heals the sick," and I am extremely grateful for having had this fact demonstrated to me in the healing of our three year old daughter. One morning when being dressed she began to cry and to complain of pain, so I telephoned to a Christian Science practitioner, who gave her absent treatment. By half past ten the child was playing around and continually asking to go out. So we went out, but as it was intensely cold we remained only about an hour. After lunch she slept for a while, and then awoke refreshed and had a good afternoon, but she passed a rather restless night, complaining of pain in the ear.

In the morning she could not raise her head from the bed without crying with pain, and for a few moments I felt fearful, but immediately telephoned the practitioner and asked for help. I then declared the truth audibly to my daughter, who listened attentively. In a short time she had conquered her fear of sitting up, the color began to come back to her cheeks, and the heaviness departed from her eyes. By half past nine she was almost herself again and wanted to get out of bed. She was allowed to do so and played around as usual, showing no ill effects. When the practitioner arrived she was overjoyed to find the child so much improved, and gave her another treatment. That was the end of the ailment; the child was completely healed.

I send this testimony with the hope that some one who reads it may feel more confidence in the efficacy of Christian Science in the healing of children. When I think of the glory and wonder of these speedy healings, of which we have had other than this one proof, and compare them with the length of time which similar conditions have required for relief under medical treatment, words fail to express my love and thankfulness. May my daily life and steadfast reliance on Truth prove my sincerity and love to God.

ETHEL M. SEIXAS, Far Rockaway, N. Y.

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We have been interested in Christian Science for about ten years, and during that time our household, consisting of four members, has had many opportunities of proving the practicability of God's laws in healing "all manner of disease." My sister had suffered for years with chronic bowel disorder, and not until after a physician had exhausted his efforts and recommended an operation, and after a minister had prayed that only if it were God's will could we look for relief, were we finally interested in Christian Science sufficiently to ask for help in that direction. The operation was not performed, but instead we were shown how to accept the power of God, and my sister was healed.

This healing, the first in our home brought about through Christian Science treatment, was wonderful to us, but it seemed that each one must have individual experience and proof. I was suffering from hives and had been "grievously

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tormented" with them for about three years. Physicians did their utmost for me, but I steadily grew worse and was compelled to give up my position. As a last resort and with little faith I turned to Christian Science, and was healed in two treatments.

Later we were again witnesses of the power of divine Love in the healing of my mother. She was seized with hemorrhage, and it seemed that dissolution was inevitable; but the understanding and application of God's law again made null and void man-made or material laws, and she has enjoyed as never before health, happiness, and in a measure that peace "which passeth all understanding." We are all deeply thankful for this healing—more than words can express.

Blood-poison, biliousness, and many other ailments have been overcome through the understanding of God and of our relation to Him. While we are grateful for these physical healings, it is for the spiritual uplift we especially rejoice, and our desire is to know more of this wonderful truth. Since the way has been pointed out to us and our proofs have been so numerous, surely we should not waver, but with rejoicing take up the cross and press onward, following the trail that was so completely, courageously, and lovingly blazed for us by our revered Leader, Mrs. Eddy.

ELIZABETH TIFFANY, East Cleveland, Ohio.

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I did not come into Christian Science for physical healing, but because I believed that if we call ourselves Christians we are bound to heal the sick and the sinning. While reading Mrs. Eddy's book "Science and Health with Key to the Scriptures" for the first time, I saw that its logic is flawless, and that if true the putting into practice of its teachings would heal every discordant condition on earth. In the quiet communion with God which followed this revelation I knew that here at last was a practical religion.

One day when I was reading Mrs. Eddy's poem "Christ and Christmas," something of what the immeasurable purity of the Christ really means was realized,—purity in which not a single element of human belief is expressed. I can never express my gratitude for the light which flowed into consciousness. I had caught a glimpse of what the real man is, made in God's own image and likeness, and with this came such a spiritual illumination as cannot be put into words. Later I came to see, in the light of divine Love, that all the high ideals which to me were the only things that made life worth living, up to which I had tried to live and for which I would have given my life rather than be untrue to them, were to a great extent a cloak for self-righteousness and self-love, and I was humbled to the very dust. Yet Jesus said, "Be ye therefore perfect," and he meant all he said. A sense of utter helplessness overpowered me as I realized that of myself I could do nothing, but with that came also the consciousness of a divine tenderness penetrating the human sense, and the absolute certainty that by the power of the Christ the whole human nature could be overcome.

I had practically given up reading the Bible, because I could not understand it. It seemed full of contradictions, but Science and Health has thrown such a light on it that now it is illumined with wonderful meaning. Through Mrs. Eddy's writings we gain an understanding of the divine Principle which enables us to heal ourselves and others of sin and sickness. On one occasion my throat had been very painful all day, and when I awoke next morning the condition seemed even worse. I was entirely healed in less than ten minutes, however, by the understanding that in divine Mind there are no false mental images. Another time a severe and very painful attack of poisoning, lasting three days and nights, suddenly left me when I realized the omnipotence of good. Every discordant condition disappeared instantly. An injured ankle was also quickly healed.

My gratitude is so great for the peace, the spontaneous joy, and the freedom from anxious care and worry which Christian Science has brought me, that I do not know how to express it,—first of all to God, then to Jesus of Nazareth for the consecration which enabled him to demonstrate the Christ in overcoming all the ills of the flesh, thus being the Wayshower to all mankind, and then to Mrs. Eddy, for whose spirituality and selfless life one feels the deepest reverence and love, which always increases as one realizes more and more what it means.

BLANCHE ETHEL HUTCHINSON, Clifton, Bristol, England.

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About eight years ago, while searching for a Sunday school home for my little daughter, I was led to read Science and Health. There had been a great deal of discord in my life for a number of years, with so-called grief and sorrow, but where once the waves of error seemed to overwhelm me, there is now great peace and happiness. At that time the Scriptural passage, "Before they call, I will answer; and while they are yet speaking, I will hear," was proven true. Through Christian Science I have been healed to a great extent of fear, self-pity, resentment, and discouragement; in fact the truth has never failed to meet our need when faithfully applied. There are some problems yet to be solved, but I know that as I strive for and attain a clearer understanding all will be well.

I want to express my thankfulness to God for all that Christian Science has been to me and mine, also my gratitude to our revered Leader and to all who have helped me in any way on my journey to Truth. I am very grateful for our literature, and my desire is so to live that I may glorify our Father which is in heaven.

ANNIE M. BROWNE, Philadelphia, Pa.

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Christian Science was first presented to me eleven years ago. I had worn glasses for more than twelve years, but one morning while on the way to my office the bows broke, and before noon a violent headache set in as a result of using my eyes without glasses. It was then that I was persuaded to try Christian Science, and at noon a practitioner gave me treatment. To my surprise the headache vanished and my sight was greatly improved, so that I have never needed glasses since and have had no further trouble with my eyes.

By persistently studying our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in connection with the Bible, and having the occasional help of a practitioner, I have been loosed from the bondage of profanity, stomach and bowel trouble, the liquor and tobacco habits, and undesirable traits of character; also have been greatly benefited in other ways, physically, mentally, morally, and financially. The physical manifestations of harmony are greatly valued, but they are as nothing when compared to the spiritual uplift and peace of mind that have come to me as a result of obedience to the teachings of our revered Leader. Words are inadequate to express my gratitude for the blessings received, and I am trying to make my daily life a testimonial to the efficacy of Christian Science to meet every need.—CHARLES W. SHELDON, Sheridan, Wyo.

I am glad to certify to the truth of the testimony by my son. Several oculists said it was only a question of time before he would be blind, as material means could help him only temporarily. It was through his healing that I was led to take up the study of Christian Science.

MARY F. SHELDON, Lincoln, Neb.

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In October, 1910, in my extremity I turned to Christian Science for help and was healed. I was benefited at once, but one ailment was not overcome instantaneously, and for this I am now grateful because I was thereby led by divine wisdom to work harder in my study of the Bible and of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The understanding which I gained was worth all the effort it cost.

When I first asked for help, I was very weak. It was said that I had heart trouble, also an abnormal growth, and that this might necessitate an operation. I was suffering from a chronic stiff neck, for which I had been receiving treatments nearly every week for six years from the best osteopathic physicians in Chicago. They diagnosed the ailment as a misplacement of the bone on which the head rested, and said I was threatened with a crooked neck. I was seldom free from neuralgia and was always afraid of drafts. From childhood I had suffered from liver and bowel trouble, believed to be hereditary, severe headaches, and a throat affection for which surgeons had twice wished to operate. Of all these, as well as other ills, including pyorrhœa (loosening of sound teeth), burns, and a dislocated wrist and side, I have been absolutely healed in Christian Science. For this I am deeply thankful to God and grateful to our beloved Leader, Mrs. Eddy. I am grateful also for the Christian Science literature.

Alice A. Freund, Chicago, Ill.

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With deepest gratitude and love this testimony is given in the hope that some one thirsting for the truth may be benefited. For about a year I had been in very poor health, and in January, 1915, my condition became so alarming a physician was called in. After a thorough examination he pronounced my case hopeless, but conscientiously did all he could to make me comfortable. He said I might get out of bed again, but would be practically an invalid for the rest of my life, which would probably not be long.

When my daughter was convinced that the doctor could do nothing more for me, she consented to my having Christian Science treatment. On the night the practitioner was called, about nine o'clock, I was to mortal sense worse, but in less than an hour I went to sleep. For the first time during my illness I slept peacefully the whole night, not even awaking to take nourishment. Previous to this an opiate had been necessary to induce sleep. The next afternoon when the practitioner came I was sitting in a chair, and the third evening I ate dinner with my family. From then on my condition continued to improve. I was able to put up all my fruit the following summer without help, and am now doing my own housework. Except for a slight asthmatic cough I feel better than for years. I know that I am resting on the all sustaining truth of being, and that complete healing will be manifested.

Words cannot express my thankfulness to God, and my gratitude to our dear Leader, Mrs. Eddy, for showing me the way. My daily prayer is that I may grow to know more and more of this glorious truth which makes men free.

Kathryn A. Sweasey, Talmage, Cal.

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Christian Science has brought me health, a true viewpoint of life, and a love for the Scriptures. In January, 1904, I became sick while at work, and was assisted to my home. A physician quickly diagnosed the trouble as appendicitis, and stated that I should go at once to a hospital for an operation, but as I refused to do so, he said all he could do would be to lessen the pain. At this crisis I asked for help from a Christian Science practitioner, and in two weeks went to work entirely healed. For many years I had used tobacco, both chewing and smoking it, but am glad to say that freedom from this habit came at once. For five years I wore glasses, but six months after my healing they were laid aside and have never been worn since.

For all the physical healings I am indeed grateful, but more so for my mental and spiritual progress. My home is now a Christian Science one. Our ability to live healthy, happy, and pure lives is most certainly in proportion to our knowledge of the true God, who is omniscient, omnipresent, and omnipotent.—C. L. B. Anderson, Dayton, Ohio.

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I have often had a desire to make public what Christian Science has done for me. From childhood I never knew what it was to go through a winter without a hard cold or cough. My people did everything they could think of for me, and doctors passed their opinions upon me, some calling it lung trouble, others catarrh, but only temporary relief was given me. At last one physician said the less medicine they gave me the better off I would be. Then I was taken to a near-by city to see a so-called "mental healer" and seemed to get help, so for a time I studied along those lines.

Four years ago my husband passed on with what the doctors called diphtheria, and while yet in quarantine I became ill myself. On the advice of a friend I then asked for help from a Christian Science practitioner and stopped taking what the doctor had left for me. I began to improve, though for eight months I lost flesh. I found that I must study Christian Science and strive to get well, so I did. As a result, I have been better and healthier ever since. Many ailments have been overcome with the help of practitioners.

Words fail to express what Christian Science has done for me in various ways, for my children, and for my home. The physical healing is but a small part; the spiritual unfolding and uplift is the "pearl of great price." I hope Science may be accepted by more of my people, that it may do for them what it has done for me.

Inez Davis Preston, Battle Creek, Mich.

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Sixteen years ago a sister was healed through Christian Science of what to human sense was an incurable disease. I could not understand how treating mentally could heal a physical disorder, and could not accept the teaching of Christian Science; but God's ways are higher than our ways. Occasionally I would read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the beauty of its language attracted my attention. Thus two years passed by, during which time I attended the Christian Science services frequently.

For several years previous to the healing of my sister I had attacks of inflammation of the kidneys and would be confined to the bed for several days. I had not suffered from any disorder for upward of a year, so had come to the conclusion that this sickness would never trouble me again; but in the fall of 1902 it suddenly returned in what seemed a more acute form, as the suffering was more intense. Finally a doctor was called, and the ailment was diagnosed as acute inflammation of the kidneys and bladder. For three weeks I was under his care, but at last told him I was not improving as I should. He said there was nothing more he could do for me, as the medicines prescribed did not have the results he had expected. Then came weeks of despondency. Finally bloating set in, but I kept this from my husband, so as not to alarm him; my eyesight also began to fail, and I could not walk upright any more.

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One day, when I seemed to feel worse than usual, the question came to me, "Can God heal the sick?" but I turned from the truth, firmly believing I would have to die. So the struggle went on in my consciousness between Truth and error. Again the thought came to me that Truth heals all manner of sickness, and I spoke aloud, saying: "Yes, I will turn to Christian Science. God can and does heal, and God is All-in-all." In that instant all pain disappeared and I stood erect, something that had not been possible for weeks on account of the suffering it caused. Then came the desire to understand something of the Principle which had healed me, so a conscientious study of the text-book followed, and for weeks I read nothing else. This disorder has never again manifested itself.

Rheumatism, sprained ankle, severe burns, ptomaine poisoning, headaches, grief,—all these were quickly and some instantaneously overcome through Christian Science. I am filled with gratitude for being able to understand the Bible through the light of Christian Science as taught by our beloved Leader, Mrs. Eddy, and am also deeply grateful for our literature, which has taught me how to give to others "a cup of cold water in Christ's name" (Science and Health, p. 570).—Emily Smith, Mankato, Minn.

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Divine Love led me into Christian Science for the healing of an injury to the spine caused by a fall. I had tried material means without experiencing relief, and when the doctor recommended an operation I rebelled. I now realize that my extremity was God's opportunity, for at this time Christian Science was brought to my attention, and I was healed through the power of Truth.

I am grateful for the understanding of the unity of God and man that has come to me, and am also thankful to God for making the power of Truth and Love manifest in Mrs. Eddy, the Discoverer and Founder of Christian Science.

Henrietta B. Rothwell, Brooklyn, N. Y.

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[Written for the *Sentinel*]

The Refining

HENRIETTA A. FIELD

I am just a bit of shining gold,
Born of the mountains, rugged and old,
That gird the western sea.
Yet to those whose feet through the flames have trod
As they traveled the path from self to God,
A message do I bear.

In my rock-bound home, untouched by fears,
I waited with joy the coming years
When men my wealth would own.
But little I guessed what must lie between
That bed of ease and the goal of my dream,—
For in self did I trust.

Through purgings many, and ofttimes sore,
By pains that I never knew before,
The dross was cast aside,—
Till at length, through the fire and God's good grace,
There was graven deeply upon my face
These words: "In God we trust."

* * * * * * * *

We grieve no more o'er suffering past,—
The truth that has filled our lives at last
By far outweighs it all.
Enriched by the loss, made meet for His will,
We may share with others the balm for all ill,—
In God alone to trust.

From Our Exchanges

[Bishop Ryle, Dean of Westminster, in *The Guardian*]

The hope of the Christian church depends upon the hope of a great number of Christian individuals. I believe a new hope is entering into their souls; and the hopeful will sweep along with them the hesitating. As has been truly said of the state of things before the war, "The modern world had, frankly and increasingly, left God out." The world which leaves God out of the reckoning quickly finds itself devoid of hope. Our solid ground of hope lies in this,—that we are beginning to seek God again; and they that seek shall find. The materialistic philosophy of life has received a fatal blow. The only working alternative is that spiritual philosophy of life which in the faith of Jesus Christ makes its supreme claim upon men's conscience, and in the experience of the ages of the Christian church has received a continually recurring justification.

[*The Living Church*]

The psalmist sings to us, "The Lord is my shepherd." That was first-hand knowledge, resting on personal experience and not on authority. We want to be able to have the same experience—personally to realize that God is our shepherd. In silence we may have the testimony of the Spirit—the Spirit itself immediately (and not merely through tradition or external cult) bearing witness with our spirit that we are the children of God. In silence our soul may seek the Soul of the universe until it grips and is gripped by the Holy Spirit of God. Go into the silence—shut the world of ordinary life out—and listen. Make the adventure, the experiment of the closet. Submit yourself to the discipline of aloneness with the great Alone. Celebrate the sacrament of silence and you will find a thrill of the divine more intense than any thrill of intense strenuous external activity. The inner light will stream through the east window of divine surprise and the inner life will be energized in conscious contact with the dynamo of the great Holy Spirit of God.

[*The Methodist Recorder*]

The best, so Christ assures us, will arrive. They will climb to control, they will glide to the seats of the mighty. There will be a great transfer of power, for "the meek"—inconceivable as it may seem—"shall inherit the earth." So, until a quiet voice with one sentence transforms the situation, "learn of me; for I am meek." The world has evidently blundered; it must remint the word, and stamp it again with transcendent values. For the meek are the Christlike, bearing a new dynamic. "The meek will he guide in judgment: and the meek will he teach his way." They therefore brim with divine ideas and passion, and show facility in divine methods. They are characterized by a gracious strength, blended of truth and pity. They live and serve and strike without fear, for they never cease to look on God, the consuming fire. Such men cannot be hid, nor held back. Their rôle is to beautify and beatify life.

[*The Christian Intelligencer*]

The war is but a symptom of the unspiritual attitude and ideals of the modern world, which are inevitably bound in the very nature of things to bring great miseries upon us. We shall all have to come around to the Bible view of Christ and to accept God's estimate of His Son. We shall have to enthrone him in individual life and in our national counsels if we are to have deliverance from the curse of war. Events are moving on toward the subjection of all things to Christ.

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Those who refuse a seat in his triumphant chariot will be crushed under the wheels of his sovereignty. We cannot escape Christ. If we reject him, we court inevitable disaster. If we crown him king, we shall share the joys of his kingdom.

[Rev. G. W. Briggs in *The Record*]

"The kingdom of heaven is at hand." What does the Baptist mean? Obviously he does not mean that the world is coming to an end; it is the King who is coming to the world. But what is this kingdom that it demands repentance? The kingdom of God, we read, is "righteousness, and peace, and joy in the Holy Ghost." That is St. Paul's picture; and it is our Saviour's picture also. The poor in spirit—"theirs is the kingdom of heaven." The little children—"of such is the kingdom of heaven." The scribe who saw that the love of God was more than all burnt offerings—to him the Saviour said, "Thou art not far from the kingdom of God." "Thy kingdom come. Thy will be done"—the Saviour bracketed them together; the kingdom of heaven is where God's will is perfectly obeyed.

[The Rev. the Hon. James Adderley in *The Church Family Newspaper*]

A religious community in the very nature of things imagines that it knows the truth and has nothing more to learn. Is not the church the pillar and ground of the truth? What have we to learn? That is what the Pharisees felt in the presence of Christ. What right had this young man from Galilee to dictate to the doctors of the law? Yet it was God their judge speaking to them. In order to confess as a church we must be prepared to hear the voice of God in very unlikely quarters. In our Lord's great parable of the judgment the nations are surprised to hear that they have failed and deserved condemnation. "When saw we thee an hungred, and fed thee?"

[Rev. James Muir in *The Christian*]

So long as God remains nebulous to any man—a traditionally holy name that does not stand for much; a person who, though necessarily figuring prominently in religious worship, is not felt to be a power and an actuality in every-day life—He cannot be said with any truth to be a known God. And the consequences of such comparative atheism—for that is the right name for it—will manifest themselves, are manifesting themselves, in many directions. A known God is a force that compels to reverence and righteousness, to love and brotherliness, to worship and effort and self-sacrifice.

[John Reid Shannon, D.D., in *Zion's Herald*]

Salvation means coming into the likeness of God; a man is saved in the degree that he is like God; God being love, he that loveth is saved, for he that loveth is like God; and he that loveth the most is likest God and is saved the most. Take the practice and the force of love out of Christianity, and we take the water out of the ocean, the warmth out of the sun. According to Christ's teaching, as our love really manifests itself toward God it will in a corresponding degree manifest itself toward man. We show our love for God only as we show our love for man; we serve God only through service to man.

[*The Methodist Times*]

We are coming to see that the spiritual unity of a common faith and experience of the gospel contains within itself the promise of a catholicity which is not merely spiritual and intangible, but brings all who share it into such intimate fellowship that they must needs give effect to it by means of a visible organization.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy, $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

A new catalogue of selected Bibles has been printed by the Publishing Society and mailed to Christian Science organizations listed in the *Journal*. Reading-rooms not receiving copies will please notify the Society.

Owing to the increased cost of labor and materials the Oxford Press of England has twice found it necessary to advance the prices of Bibles to the Publishing Society during the past year. The Publishing Society now finds it necessary to make a corresponding change in its prices to the field.

The cost of manufacturing Bible Cases and *Quarterly* Covers has also increased, and the changes in prices for these articles are listed in the new Catalogue No. 23.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. For all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $5; six months $2.50; three months $1.25; one month 50 cents. In all other countries additional postage at the rate of $3 yearly is required. By carrier through a local newsdealer, one week 12 cents; one month 50 cents. In the Boston Postal District, by mail, one year $7.25. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $1; six months 50 cents; three months 25 cents. For other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Bound Volumes in cloth, $2.75 each; half calf or half morocco $3.50 each. Write for list of volumes in stock.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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

CHRISTIAN SCIENCE HEALING VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

"THE SONS OF GOD." By COL. WILLIAM E. FELL.

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

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

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

CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

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

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

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. Also printed in modern Greek, Italian, Norwegian, and Russian.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: THE EXPLANATION OF THE IDEAL MAN. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: ITS DISCOVERY AND DEVELOPMENT. By WILLIAM D. MCCRACKAN, M.A. Also printed in German and Norwegian.

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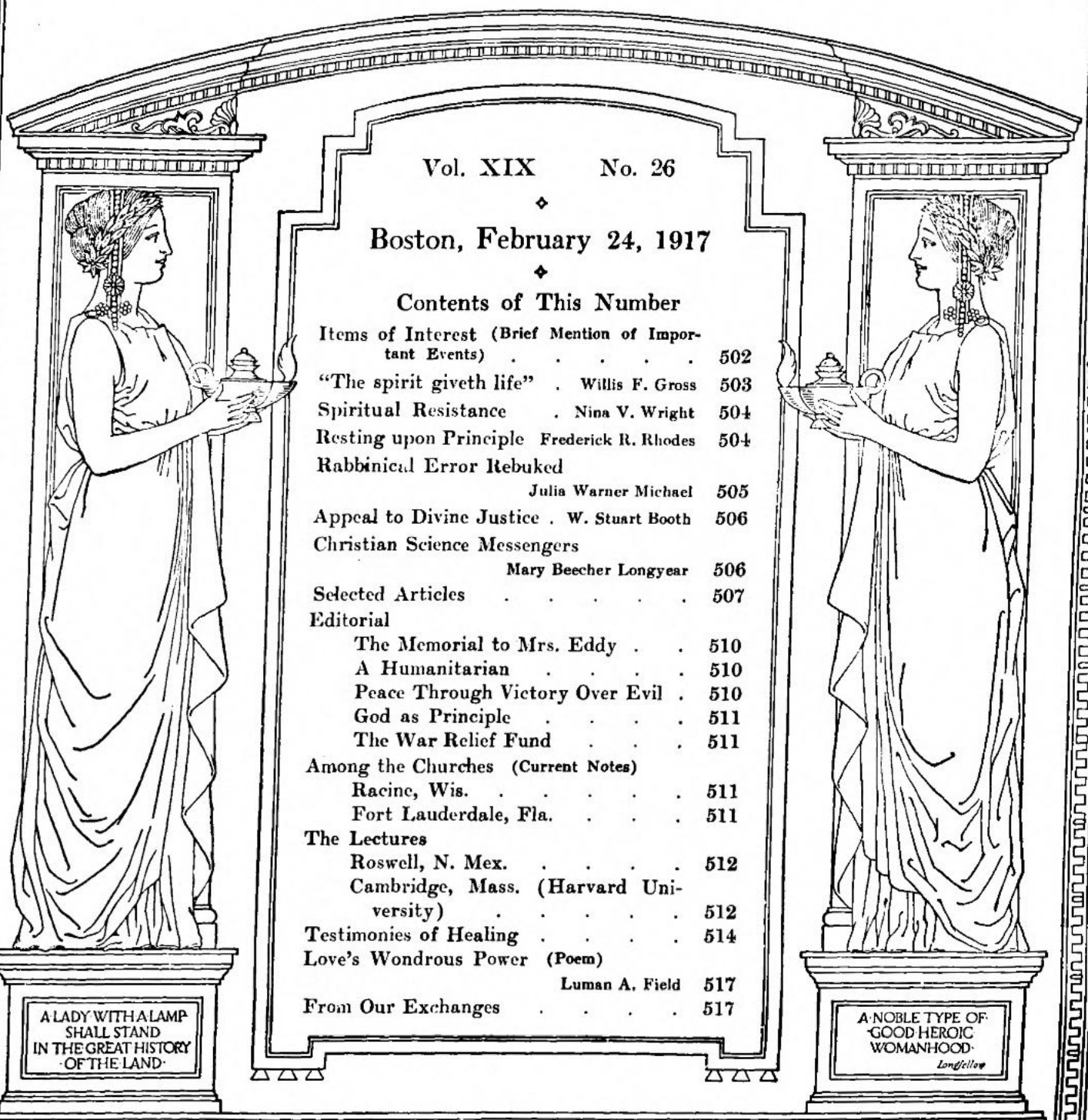

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Boston, February 24, 1917

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Items of Interest

The United States fish hatchery at Havre de Grace, Md., has been closed. The report of the commissioner in reference to the situation said in part: "In annual reports, in special reports to members of the legislature, in communications to the governor, in press notices to the fishermen and the general public, and in personal statements and appeals, we have shown the necessity for a radical change of policy on the part of the state of Maryland in order that the further depletion of once valuable fisheries might be arrested and the abundance of important food fishes might be restored and maintained. Nothing has been done to improve the situation. The state continues to permit practices known to be inimical to the best interests of the fisheries and directly antagonistic to the efforts of the Bureau of Fisheries in behalf of the people of the state. The future expenditure of effort and money under the circumstances not only is inadvisable and unjustified, but is clearly forbidden by stipulations which Congress has wisely placed on our annual appropriations for the propagation of food fishes."

According to the plan announced by Secretary Houston, an increase of 25 per cent in the grazing fees on all national forests will be made for the season of 1917. Subsequent increases will be based on a study of the local conditions on the individual forests. "The timber, grazing, water power, and other resources of the national forests which are used for commercial purposes should be charged for at a rate which represents their fair value," said Secretary Houston. "If a charge only sufficient to cover the cost of administration were made, all of the profit from the commercial use of the national forests would go to a comparatively few individuals instead of to all the people to whom they belong and who are entitled to share their benefits. The charge for grazing should be based upon the real value of the forage on the national forest ranges, as determined by a careful survey of all the facts and not by competitive bids, as required in timber sales."

The Argentine administration has presented to Congress for consideration at a special session a colonization or land settlement law which embraces some of the most progressive features of the colonization plans followed in New Zealand and Australia. Under the proposed law the Argentine Government would offer colonists special facilities for acquiring land (up to 494 acres) and restricted cash advances to permit the building of houses and the purchase of animals and implements. The funds advanced would be secured by the property, and the property would be exempt from attachment by other creditors. Applicants for land would be required to work the land and to reside on it for at least five years, making payments from their annual profits in accordance with an equitable plan. This project calls for the expenditure of about thirty million dollars.

Massachusetts has been partly surveyed by agricultural experts, and an inventory has been made of her inaccessible soil wealth. The 700,000 acres of cultivated soil, good, bad, and indifferent, yield approximately thirty million dollars. The survey has disclosed the existence of at least three hundred thousand acres of wet land that is virtually non-productive today, and worth no more than five dollars an acre, which might be reclaimed by drainage and made to yield more than the entire area at present being tilled. This land is worth little or nothing to the owners in its present condition, and to the commonwealth or to the communities in which it is located it yields little or nothing in the shape of taxes.

A report of the American Industrial Commission to France says in part: "Even before the war many of the ports of France had prepared plans for harbor development and harbor extension. These plans have been carried forward in spite of the war, and in fact have in many instances been materially enlarged in scope on account of the tremendous overseas traffic resulting from the war, so that by the time peace is declared, modern, up-to-date ports will be found at Bordeaux, Marseilles, Havre, Rouen, and great port extensions near the city of Paris itself."

When Bulgaria was separated from Turkey, the dense forests that formerly covered the country had nearly disappeared. In 1878, soon after the establishment of the principality of Bulgaria, one of the reforms instituted by the new Government was the issuance of conservation regulations and the appointment of overseers and keepers charged with the duty of protecting the forests. In the year 1908 the forest area of Bulgaria comprised 7,086,232 acres, about 30 per cent of the total area of the country, and was valued at $125,000,000.

The joint commission of the United States and Panama in session in Panama City, is considering the question whether the United States Government shall pay for lands expropriated in the Canal Zone at prices prevailing in 1903, when the treaty by which the Zone was acquired was signed, or at those current now and in the future. The difference is a matter of millions. There are some suburban lands now selling at from one to two thousand dollars an acre which changed hands at a fiftieth of that price fourteen years ago.

Assurance is given that everything will be ready for the opening of the sample fair at Lyons, France, on March 1. The fair will continue through the first two weeks of March. This year a special endeavor has been made by the promoters to have the fair mark an epoch in the business life of France. The French Government has decreed that the Lyons fair shall be the only one held under the auspices and patronage of the national Government.

Congress, overriding a veto by President Wilson, has enacted into law the immigration bill with its long fought literacy test provision. The Senate voted, 62 to 19, to pass the measure. The House of Representatives had previously overturned the veto by a vote of 287 to 106. The Senate's action ends the contest of twenty years' standing, in which three Presidents have repudiated similar bills passed by Congress.

Boston will have its first outdoor flower exhibition since 1873 on the grounds of the Wentworth Institute on Huntington Avenue next June, under the auspices of the Massachusetts Horticultural Society. Growers from practically every part of the state will exhibit orchids, roses, rhododendrons, rock plants, aquatic growths, and azaleas. The exhibition will be open for two weeks.

Steam navigation on the Upper Yangtze, China,—that is, above Ichang,—is attracting attention and proving very profitable to the operating companies. For last year the Szechuan Steam Navigation Company, the oldest firm now operating steamers on this section of the river, paid a dividend of 40 per cent to shareholders, and this on an operating year of seven months.

The proposed Castleton cut-off on the Hudson River, which is to be constructed by the New York Central Railroad at a cost of $5,000,000, promises a reduction of two to five days on freight shipments between New York, New England, and the West, together with relief of freight congestion at various points and provision for growth of commerce for many years.

Exports from Japan to the United States during 1915 of Renaissance work or Battenbergs, including drawn work, scarfs, table covers, and cheap laces and embroidery, amounted to $1,412,976. Thousands of Japanese girls are making these goods in their homes in the country districts during their spare time.

The gross value of farm production in the United States in 1916 established a new high record, according to estimates made by the United States Department of Agriculture. The total of crops and animal products was $13,419,000,000. Four crops have each exceeded a billion dollars in value at the farm in 1916,—corn, cotton, hay, and wheat.

Water power legislation, intended to permit leasing of water power sites on public domains, will probably receive no further consideration during this session of Congress, since the Senate voted 55 to 11 to replace the Myers water power bill with the agricultural appropriation bill.

The New England states will receive $417,796 from the Federal appropriation of $10,000,000 for the fiscal year ending June 30, 1918, to aid in constructing Federal post roads throughout the country.

The total cost of the improvements being made in the harbor facilities of Amsterdam, The Netherlands, is estimated at $1,608,000.

American exports for 1916 reached the unprecedented total of $5,481,000,000. Imports aggregated $2,392,000,000.

The United States postal savings banks have on deposit more than one hundred and fifteen million dollars.

The Alaska salmon pack of 1916 reached a total of 4,916,690 cases, of an estimated value of $23,803,399.

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Christian Science Sentinel

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

Vol. XIX February 24, 1917 No. 26

"The spirit giveth life"

WILLIS F. GROSS

IN his present state of moral and spiritual development the Christian Scientist has need of both the spirit and the letter of this Science. In Paul's second epistle to the Corinthians we read, "The letter killeth, but the spirit giveth life." We are not to understand from this that the letter has no rightful place in Christian teaching and experience, but one must not be deceived by the belief that he has done all which is necessary when he has acquired the letter. The letter understood and rightly used is a means to an end, but it is not the end. "The spirit giveth life," and it is for the spirit that one must strive if he would accomplish any lasting good for himself and others.

The young student of Christian Science is frequently inclined to one of two extremes: either he is impatient of his progress or else he believes he has already attained that which he has in reality but faintly perceived, and that afar off. In either case he must be awakened to a realization of just how much has been accomplished and to a clear sense of what remains to be done. Without a just appreciation of what he has gained and some definite idea as to what is required of him, his progress must of necessity be slow and uncertain.

In reply to the question as to what the student must do in order to progress as rapidly as possible, the Discoverer and Founder of Christian Science writes, "Study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495). There can be no question as to the meaning of her words, but the student may not always realize the great importance of giving equal consideration to both these requirements. Elsewhere in the same work Mrs. Eddy writes: "The letter of Science plentifully reaches humanity today, but its spirit comes only in small degrees. The vital part, the heart and soul of Christian Science, is Love" (p. 113).

If the student attaches too much importance to the letter he may yield to the temptation to be content with what he has accomplished in this direction. Right here is where a fatal mistake is made. It is not possible fully to comprehend the teachings of Christian Science intellectually; spiritual teachings can only be understood spiritually. If one expects to gain the understanding of Christian Science in the same way that he would master a text-book on mathematics, he will be disappointed, for this is not possible. There have been critics who rejected the Bible because it did not agree with the prevailing theories of human intelligence. For the same reason the teachings of Christian Science have been rejected by those who would accept nothing that did not conform to their materialistic beliefs.

The concept of Christian Science which is purely intellectual is lacking in vitality, and may be far from correct; hence the danger of attaching too much importance to the theories and opinions which spring from human belief. At best these can serve only as stepping-stones to something higher. It is well always to give earnest heed to the wise counsel of John, "Beloved, believe not every spirit, but try the spirits whether they are of God." One does not do this if he is so satisfied with the letter that he fails to gain the spirit which quickeneth.

The letter, when correctly stated, must of necessity be in accord with the spirit of Christianity, but it is only as one is possessed of the spirit that he is able to present the letter in such a manner as will convey to the seeker for truth something definite and practical. If the spirit is wanting, the letter of Christian Science may be as faith that is dead, because it is without works. It came to pass that when men attached more importance to the letter than to the spirit of Christianity, the healing of sickness through an enlightened faith in God was no longer regarded as an essential part of man's salvation from evil. When this backward step was taken it seemed easy and natural to conclude that the healing of sickness was not only unnecessary but impossible. This paved the way for the subtle and pernicious belief that one must find a material remedy for sickness or submit to the inevitable.

Christian Science has restored Christian healing, and men are learning that they need no other remedy for sickness than that which is acknowledged to be the only effectual remedy for sin, namely, the power of divine Love. If this scientific method of healing sickness and sin is to remain to bless humanity in the future as in the past, those who gain the letter must understand that nothing can take the place of the spirit and the demonstration which accompanies it.

No intellectual process of the human mind discovered the demonstrable truths of Christian Science, and it is not possible for the learning of the schools to interpret these teachings correctly. Some may have thought to make the way easier or more popular by adopting those methods of interpretation which appeal to the human mind, but the belief in Christian Science which is gained in this way is not equal to the demonstration of its truth in healing the sick. When all is going well the intellectual grasp of the letter may seem to suffice, but when the testing time comes it is found that the letter without the spirit is but as a house built on the sand; and the one who may have thought he had accomplished much, learns from bitter experience that all his labor was in vain.

If one would succeed in demonstrating Christian Science he must be as wise as the serpent. The effort of error to hinder his progress by openly opposing spiritual teachings is so easily detected that disastrous results are averted; but the more subtle method of substituting mere intellectual beliefs and interpretation for the spirit is not so readily recognized, and it may not be detected before serious harm is done, especially to the beginner in Christian Science.

Every student of Christian Science should be a healer. It is not necessary that he be an advertised practitioner, but he should apply the teachings of Christian Science in working out the problems of daily life, thereby healing many ills that would otherwise cause discord and suffering. If he is obedient to the requirements of the letter he cannot fail to

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imbibe the spirit. The one who is a doer as well as a hearer of the word will gain in understanding daily, and "the spirit that quickeneth" will give him the victory over evil which it is impossible to gain in any other way. He will be able to demonstrate the reality of good, and this will make life what it should be,—the reflection of the Life that is God.

Spiritual Resistance

NINA V. WRIGHT

MANY times I have been most grateful for the help derived from the privilege of teaching in the Christian Science Sunday school. In one instance a demonstration related by one of my little pupils was particularly helpful to me, and with the thought that perhaps it may be of service to others I will repeat her demonstration in my own words.

During her sleep, the child said, she had been troubled more or less with unhappy dreams, in which she had been under the delusion that a wicked appearing man, carrying a gun, had stealthily opened the door and entered her room. In the dream her first thought as he approached was one of terror; then, still asleep, she remembered the truth and said, "No; God loves me, and the ugly man has no power to harm me." Immediately on declaring her safety in God's protection she became fearless and calm. In spite of her realization of the truth, however, the man seemed to approach until he came to the foot of her bed, when he glowered at her with an expression of hatred in his eyes. She again declared God's allness, and dreamed that she arose from her bed, asserting again and again her safety in God's love; but in spite of her continued declarations the man still seemed determined to proceed with his wicked intent.

One would think, as a natural course of events, that the seeming error could go no farther, but would be obliterated right there, under the face of the positive, consistent declarations of the child. But no; error sometimes seems most persistent. The man aimed the gun at her, with slow and careful deliberation. Then he pulled the trigger, and a loud explosion followed. But, lo! instead of striking her the shot had struck the wall beside her. Seeing that his attempt had failed, the visionary villain immediately threw down his weapon, turned, and ran away through the open door as if he were the frightened one. Whereupon the little girl awakened to find herself snugly tucked in bed, quiet and unafraid, and with a prayer of thanks in her heart that even in her sleep God was ever present in a time of seeming need. This recalls our Leader's counsel on page 442 of Science and Health: "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake."

The child's experience was a valued lesson to her teacher. She began to recall the many times in what Mrs. Eddy calls "the waking dream of mortal existence" (Science and Health, p. 250), that she had declared the truth in the face of seeming danger; but when in what mortal mind suggested was a reasonable length of time the error did not relent, she had become temporarily frightened and discouraged, instead of persistently and trustingly working on to the end, as the little girl had done. If only we were as faithful in our waking experiences as this child was in her sleep, how much sooner would the error which at times seems to confront us,—yet never any more real than the "ugly man" of the child's dream,—be baffled, throw down its weapons, and retreat. If only we too would refuse to look on helplessly and fearfully, but instead take our stand and look the situation squarely in the face, then would we not, when the smoke of the seeming explosion has cleared away, find ourselves unharmed?

In the epistle of James is the counsel, "Resist the devil, and he will flee from you." To resist at times of seeming trials demands much, but it likewise means much in the outcome. It demands absolute confidence in the power of Truth to deliver from evil of every sort, coupled with courage and persistence in its declaration; but it also means final victory, and the "running away" of error after it recognizes that its efforts to terrify and destroy are vain. What if evil does seem to raise its imaginary weapons to destroy? During such times let us be faithful in mentally seeing its powerlessness, and sooner or later, if we are but patient and persevering, the dream-thing must flee. It may seem to raise its arm against us; it may aim its blow, but it cannot harm us while we are realizing our protection in God's presence as the only presence and the only power, and that we are the children of the Life which is eternal and intact.



Resting upon Principle

FREDERICK R. RHODES

To the earnest student of Christian Science a deep significance attaches to the words "rests upon," in the second clause of Mrs. Eddy's primary definition of church on page 583 of Science and Health, and their importance can hardly be overestimated. When first commencing the study of the Bible in conjunction with the Christian Science text-book, "Science and Health with Key to the Scriptures," we are brought face to face with what is perhaps the greatest difficulty we have to encounter,—that of learning the deeper meaning of words which for years we have limited to our own personal interpretation or to their generally accepted meaning. In view of the fact that with many words the original meanings have in course of time been gradually changed, the primary sense is in grave danger of being either misrepresented or altogether lost. Again, only through spiritual intuition can we discern the underlying thought contained in the Word, because there is no language with which such thoughts can be rightly clothed.

Mrs. Eddy also tells us that "God rests in action" (Science and Health, p. 519). Here is a deep metaphysical statement, which has to be given through what at first glance seems a contradiction of terms, but which on prayerful and careful consideration reveals quite a new and uplifting definition of the verb to rest. The student who believes that he can successfully study the Bible and the Christian Science text-book without reaching out for a deeper sense than is conveyed by the superficial study of the letter of these works, is doomed from the outset to disappointment. It is only through spiritual discernment that the letter becomes pregnant with meaning and rises from the undemonstrable realm of material belief to the ever available and demonstrable understanding of Christian Science. Love for God, together with the earnest desire to bring an exact knowledge of His healing presence to suffering and sinning humanity, alone can inspire us with the ability to stand up successfully before the many and varied oppositions of the adversary.

Through this process of reasoning we begin to discern faintly the absolute necessity of watching carefully that our every thought "rests upon" the Principle which alone can give it real dynamic power and enable it successfully to meet and master every adverse human experience. It will be clearly seen that we can become acquainted with the real sense of restfulness only as we gain a higher recognition of spiritual activity and are able to recognize as well as obey the divine injunction, "Be still, and know that I am God."

The demonstration of unity in our church organization is entirely dependent upon the individual recognition of the

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importance of resting upon divine Principle, for only in this way are we able to keep out the question of personal considerations and bring out the foundational truth that the church is "the structure of Truth and Love" (Science and Health, p. 583). It is therefore the duty of all loyal Christian Scientists to watch their thoughts and see that whatever is put forward as an advisable mode of procedure rests not on mere personal opinion, but on Principle.

To illustrate: The science of numbers is responsible for the appearance of various units in human experience, and each unit therefore may be said to proceed from that science; but suppose we take the figure six and endeavor to use it as an expression of twice four. It would cease to rest upon the science of numbers, although proceeding from it, and would at that point become numerically unscientific or untrue. Again, if the figure was used in order to defraud a fellow man by means of forging, it would cease from the moral standpoint to rest upon the principle from which it emanated, and in consequence would produce a sense of inharmony.

The law of harmony, as understood in the teachings of Christian Science, demands unswerving allegiance to the spiritual meaning of both the Bible and the writings of Mrs. Eddy, and it is the bounden duty of every one who has become associated with the Church of Christ, Scientist, not only to pray daily for the coming of God's kingdom on earth (see Manual, Sect. 4, Art. VIII), but also to see to it that every thought and action is closely watched, so that at all times and under every circumstance they may be found to rest upon divine Principle, which alone can emancipate the world from all its troubles and establish the reign of Truth and Love in the hearts of mankind here and now.

Rabbinical Error Rebuked

JULIA WARNER MICHAEL

On page 30 of Science and Health Mrs. Eddy writes that "Christ Jesus came to rebuke rabbinical error." This statement opens a profoundly interesting view of Jesus' mission, for the Jewish rabbis were priests, lawyers, and doctors whose jurisdiction through ritualistic worship covered every phase of Jewish life. Because the people unquestioningly obeyed their instructions as the word of God, any error in these teachings had a far reaching effect, and unfortunately bore the semblance of truth. The mistake of these masters was the promulgation of the false doctrine of materialistic theology. They preached a God and man compounded of spirit and matter, good and evil, and the necessity of laws whereby to govern an evil state of existence. From this followed their petitions, sacrifices, atonements, pardons, and all the complicated systems of entrance into sin, disease, and death, and emergence therefrom either here or hereafter.

The very zeal of priests and people for centuries to obey these laws had brought no surcease from evil, but had established the belief in it more firmly in human consciousness, thus removing mortals farther and farther from the true understanding of God as Love and of man as His image and likeness. Hence arose the necessity for the deliverance of men from such self-made bondage, and this evidently could be accomplished only through the denial of these teachings as God's word. This was the work, with the attendant proof of physical healing, that Jesus the Christ undertook.

When only twelve years old Jesus began to question the rabbis' doctrines, and distinctly affirmed that in so doing he was about his Father's business. From this time on the gospels give accounts of his open denunciations of rabbinical error. He completely disproved, in the healing of leprosy, the ceremonial laws outlined in the fourteenth chapter of Leviticus, by instantly healing ten cases of it. He discountenanced the rabbis' way of dealing with sin, by healing and saving the adulterous woman instead of consenting to her being stoned to death, and he rebuked their false interpretation of charity by restoring sight to blind Bartimæus rather than by giving him alms. He denied the rabbis' teaching that divine wisdom and progress were evidenced through death, by recalling Lazarus from the grave. His whole ministry was a successful refutation of enthroned materialism.

In "Unity of Good" (p. 46) our Leader writes that his teaching "incensed the rabbins against Jesus, because it was an indignity to their personality; and this personality they regarded as both good and evil, as is still claimed by the worldly-wise. To them evil was even more the ego than was the good. Sin, sickness, and death were evil's concomitants. This evil ego they believed must extend throughout the universe, as being equally identical and self-conscious with God. This ego was in the earthquake, thunderbolt, and tempest. The Pharisees fought Jesus on this issue. It furnished the battleground of the past, as it does of the present."

The carnal mind, enraged at Jesus' success and the loss of its own prestige, reached the culmination of its resistance to spiritual authority by accusing him thus in its judgment hall: "We have a law, and by our law he ought to die, because he made himself the Son of God." What a frantic but futile effort of error to save its pretense of authority! Jesus' annulment of such an unjust decree by his resurrection from death forever abrogated matter's condemnation of God's man.

The scientific Christian is an intelligent follower of Jesus in proportion to his use of the Wayshower's divine insight. Today, as of yore, such vision reveals rabbinical error as masterful materialism, ruling in the temple or body, its elaborate religious, medical, and ethical systems still claiming the right to outline every step of human experience. Who in this present time has not dutifully attended its temple service (body worship) only to remain sick, poor, sinning, and dying at its gates? Who has not felt the burden of matter's ceaseless "Thou shalt not" and "Thou shalt," obedience to which has led no nearer God? And how many have submitted to its verdict of so-called incurable disease—"We have a law, and by our law he ought to die." But to these very ones the Christ comes to repeat the old-time denial of the right of evil to condemn man, and to prove again the authority of Truth by healing all manner of disease. God's everlasting reign of harmony was and is in operation on earth as it is in heaven. Truth still makes man "every whit whole" in the temple or body, in defiance of established doctrines, thus interpreting aright the law of Life.

Law, justice, and power are concomitants of good alone. Therefore it is humanity's divine prerogative to dare to disobey material authority, so called, in connection with all continuance of sin, disease, and death. Such mental daring annihilates the would-be mastery of mortality and leads to the spiritual conviction which "shuts the door on death, and opens it wide toward immortality" (Science and Health, p. 90). The Nazarene's unswerving allegiance to spiritual supremacy finally converted the great apostle Paul, and as we have reason to believe even Nicodemus and Joseph of Arimathea, all renowned rabbis of Israel.

Deep gratitude wells from the hearts of Christian Scientists today for Mrs. Eddy's discovery of Jesus' method of rebuking dominant error and revealing lawful good. It enables them to repeat, to the extent of their spiritual understanding, his dominion over matter. As the work of Christian Science healing spreads over the earth, a gentle but

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unyielding ministry of divine authority, the title of Rabbi, Master, will proportionately cease to be rendered to mortal mind, and the "Rabboni" of spiritual discernment will again acknowledge, as on the resurrection morn, the presence of God's perfect law and man.

Appeal to Divine Justice

W. STUART BOOTH

Our mental attitude toward the varied problems arising in daily experience, our thought regarding their apparent causes and probable effects, determine the results. Our happiness depends not so much upon what does or does not come in the way of trial and temptation, as upon our attitude toward these experiences; and it is for each one to decide whether they shall be stumbling-blocks or stepping-stones. Jesus was "in all points tempted like as we are, yet without sin," owing to his correct attitude toward these temptations.

Prior to the entrance of Christian Science into one's thought there is usually a firm belief in the reality and inevitableness of evil, manifest as sin and sickness, want and woe, separation and sorrow. This disheartening belief presents what seem to be strong credentials in support of its claims, which are based always upon the evidence of the so-called material senses. The universal hope of deliverance from discord and evil has been directed to material medicine on the one hand and scholastic theology on the other, receiving from the one such meager encouragement as the constantly shifting medical theories have to offer, and from the other a promise of a problematical post mortem heaven.

This surely is not in accord with God's will, if we are to take the master Christian at his word and judge his teaching by his works; for he not only healed all manner of sickness, set free those bound by the belief in sin and fear of it, and raised the dead to life, all by spiritual means alone, but said emphatically that this fruitage should be the reward of all who believed on him,—who understood his teachings. He overcame sin and sickness by recognizing their unreal origin.

The disciples had progressed far beyond the general thought of the world when they perceived disease to be a resultant of sin. The Master endeavored always to lift their thought above all material evidence into the realm of spiritual perfection, as when the man blind from birth came before the little band of Christian workers. The disciples' question, "Who did sin, this man, or his parents, that he was born blind?" elicited the apparently paradoxical reply which, because it was based upon absolute truth, healed the condition. In saying "Neither hath this man sinned, nor his parents," the great Metaphysician pointed away from the erroneous belief in material birth and living to the realm of the real, where all men have one parent, even God; and as John said, "Whosoever is born of God sinneth not."

There is of course but one sinless parentage, even the one Father-Mother Mind; and there is likewise but one sinless man, who is the reflection of Spirit, and hence is spiritual. What Jesus saw was not the man blind from birth, but, as Mrs. Eddy so clearly states on page 476 of Science and Health, "the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

The following illustration, though limited in its application as are all illustrations, especially when applied to spiritual teachings, may serve to bring the lesson home and render it practical. Suppose an honest man should be thrust into prison charged with stealing. Would he plead guilty simply because he was imprisoned? Would he beat frantically against the bars with the thought of thereby gaining his freedom? If he were wise and conversant with law he would send for an attorney, who through his knowledge of law would invoke the law of justice, to the end of freeing the prisoner and exonerating him from the untrue charge. This common sense procedure is just the method offered, explained, and demonstrated by Christian Science to those charged with having broken some so-called health law and to those who for this reason have been condemned to suffer.

On page 391 of Science and Health Mrs. Eddy advises: "When the body is supposed to say, 'I am sick,' never plead guilty. Since matter cannot talk, it must be mortal mind which speaks; therefore meet the intimation with a protest." Such a protest must however be based upon the clear understanding of the same unerring premise of the allness of God, good, which assured and wrought Jesus' marvelous victory. Having divine authority for pleading not guilty to every charge of sickness and fear, and having the inestimable privilege of constant consultation with and advice from his counsel, Christian Science, by means of the Bible and the writings of our Leader, the Christian Scientist can and must think, speak, and act as "one having authority."

Christian Science Messengers

MARY BEECHER LONGYEAR

On page 149 of "The First Church of Christ, Scientist, and Miscellany" by Mrs. Eddy, we read: "More than regal is the majesty of the meekness of the Christ-principle; and its might is the ever-flowing tides of truth that sweep the universe, create and govern it; and its radiant stores of knowledge are the mysteries of exhaustless being. Seek ye these till you make their treasures yours."

We are indeed a happy people to have flowing into our homes and thoughts every week-day through *The Christian Science Monitor* a current of good concerning the whole of mortal thought. Although originating from the pure source of divine inspiration, to mortal sense it sometimes seems an interloper, making demands on time that one wishes for amusement or to lessen burdensome cares; but let us once realize its mission and its originator's concept and command regarding it, and one loses a sense of self and gazes with St. John upon a new universe. The débris of mortal sense upon the shores of time is swept away, and countless vessels of pure thought, treasures of the ever present beauty and the joy of art, literature, and music, of sports and so on, are borne in on the peaceful waves to refresh the dulled mortal consciousness. Christian Science is not a cult to be sheltered in a cloistered sanctuary, but it fills the world and directs its activities while correcting its misconceptions.

The *Monitor* brings the only real news the world receives, for it is based on spiritual sense. The manifestations of Mind, of the one intelligence, are its true editor and staff, and in order to have the paper attain the perfection which is its rightful status and which Christian Scientists desire, we must clearly see the truth about that statement, which is, that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468). Is it not the worst of errors, then, to permit thoughts of any kind to rob us of our rightful nourishment from that heaven sent source? How many unopened packages lie on our tables weekly? How many who enjoy the sociability of the distributing committee, distribute the contents of the paper daily within their own mentalities?

We would all like to be considered well educated; and no college man has a better opportunity to become broadened in

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thought, cultured in intercourse, or enlightened in intellect than has a conscientious reader of the *Monitor*. Still another consideration—we always have something interesting to talk about, whether with young people or statesmen, with financiers or politicians, who do not relish "preachy" monologues. The great fact should impress us that we are all sent back to school again by our far seeing Leader. Our intelligence must surely exceed the intelligence of the scribes and Pharisees in order to win them to Truth.

Here some one may say, What do I care about England, Mesopotamia, poetry, or fashions? What have they to do with Christian Science? Well, "the earth is the Lord's, and the fulness thereof," and if we cannot all at once absorb and comprehend its "fulness," let us make a beginning, give half an hour at least to this daily paper, until we find a taste growing for more solid food. We should look with as much eagerness each night for the *Monitor's* arrival as we would for a letter from a loved one, and we should begin, as it were, to write letters back, sharing its activities, leaving the result with Principle.

What a tremendous broadening of our horizon of thought there would be if, instead of confining our efforts to using Science merely to better material conditions or to help us paddle our own canoe through whirlpools, we should rest on our oars occasionally, forget self, and look through the lens of Science upon the emerging spectacle of a world governed by infinite good. Let the good news be proclaimed in every household, in all lands, and be listened to and believed. Should we notice inaccuracies, let us, realizing that it is our paper, kindly call attention to a possible misstatement, and the act will surely be appreciated.

We are one great family in all the world, all of one glorious spiritual country, joined hand in hand and heart to heart to bring the knowledge of the allness of good to those who are asleep. In the thoughts of Christian Scientists the *Monitor* can never usurp the place of *The Christian Science Journal*, *Sentinel*, and *Der Herold*, for they are the undiluted channels for healing, each distinct in its order of conception and mission. The first and second born children of our Leader's loving thought for the healing of mankind do not need to be advertised; they have their homes in the hearts of all the members of The Mother Church, while *Der Herold* carries the same message to those who speak another language. The *Monitor* awakens thought to seek good, and gives a daily foretaste of it in the Christian Science article on its Home Forum page. The *Sentinel* feeds the awakened thought with practical examples of the power of Truth as revealed in Science and Health. The *Journal* goes a step beyond, and adds to that the needed information respecting the activities of the Christian Science movement and the names and addresses of all practitioners.

To the loyal Christian Scientist the *Journal* furnishes the choicest food for thought about the practical use of our text-book. The *Sentinel* reaches an ever widening circle of new members, as it is a more frequent caller and has not the responsibility of its predecessor, while the *Monitor* is the bright friend who taps the whole world on its shoulder daily, saying, "O taste and see that the Lord is good." It teaches the world to see the springing blades of scientific thought; later, when further information is sought, the *Sentinel* uncloses the ear,—the fuller nourishment,—and at last the *Journal* feeds us with the full grain in the ear, and leads to the vast storehouses of scientific thought,—Mrs. Eddy's writings, which universally used will forever destroy the Love-famine of the world. Let us remember then that we are all workers together for the monthly, weekly, and daily reflection of infinite good.

Selected Articles

[Judge Clifford P. Smith in *Lowell* (Mass.) *Courier-Citizen*]

A statement by a minister to which space was given recently, was unfair to Christian Science and offensive to Christian Scientists. Indeed I venture to say that no unbiased person approves war on other people's religion conducted in this manner. Any one can test this proposition for himself by considering whether he would like to have his religion spoken of in the same manner.

The statement to which this letter refers was as follows: "Go find me one truth from spiritualism, Christian Science, theosophy, or materialism, and I will show you that same truth better stated in the Bible." When these words are closely examined it can be seen that they have two designs. In the first place, they suggest that Christian Science is associated with, or is like, spiritualism, theosophy, and materialism. In the second place, the words in question insinuate that Christian Science is not founded on the Bible. Entirely aside from the question whether preaching and practice of any particular religion should include attacks on others, it can be safely said that comment on other religions demands a greater measure of fairness and respect for facts than was exhibited in this instance.

Whatever may be the merits of spiritualism, theosophy, and materialism, they are no more associated with or like Christian Science than they are associated with or like the religion represented by this assailant. It would not be difficult to prove that his religion has much more in common with at least one of these systems than has Christian Science. On this point, however, I only wish to say emphatically that there is no reason in fact why any one should either directly or indirectly charge that Christian Science, spiritualism, theosophy, and materialism are either alike or similar.

As for the other point, the fact is that Christian Science is based on the Bible. Any one can verify this statement by reading the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and this book can be found at almost any public library or borrowed from any Christian Scientist. Speaking of her discovery of Christian Science and the development of this subject with her, Mrs. Eddy writes on page 110 of Science and Health: "In following these leadings of scientific revelation, the Bible was my only text-book. The Scriptures were illumined; reason and revelation were reconciled, and afterward the truth of Christian Science was demonstrated."

Whether the commentary on the Bible used by Christian Scientists is better than any other, should be known by their respective fruits. Reading the Christian Science text-book has healed the sick and reformed the sinner in a great number of instances, and these fruits frequently follow the delivery of authorized lectures on Christian Science. Nevertheless these benefits have not turned people away from the Bible, for it is a well known fact that Christian Scientists buy and read the Bible more than do most Christians.

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[Thomas F. Watson in *Overland Monthly*, San Francisco, Cal.]

The *Overland Monthly* has published an article in which the writer gives his opinion of "Christian Science—Viewed in Its Own Light and that of the Bible." His assertion that "Christian Science is an anti-Christian religion, undermining faith in the Bible and in the God of the Bible," is entirely disproved by the fact that thousands have been healed of infidelity and agnosticism as well as of sickness through the ministrations of this Science, and have thereafter become earnest students of the Bible and followers of the teachings

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of Christ Jesus. This is sufficient proof to any thoughtful person that Christian Science is in harmony with the teachings of the Bible. The first tenet of Christian Science, as given on page 497 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, is as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life;" and it is a noteworthy fact that Christian Scientists are earnest students of the Bible, and that their faith in its teachings has been strengthened by the study of Christian Science.

Our critic complains that Christian Science encourages man to believe that he has "an inherited right to immortality." But this is not said of mortals. Science and Health teaches (p. 262) that "by putting 'off the old man with his deeds,' mortals 'put on immortality.'" The critic asks, "How does 'Christian Science as it is' compare with Jesus' teachings?" Christian Science heals the sick and sinful in obedience to Jesus' command, thus proving its faith by its works. The fact that Truth destroys sin and sickness proves that they are no part of God's creation, which He pronounced "very good."

It is difficult to see why our critic objects to the phrase on page 16 of Science and Health, "Thy kingdom is come," when the Master said, "The kingdom of God is within you;" also, "The kingdom of heaven is at hand." His contention that "if God did not antedate man He could not create him," is answered in that man as the image and likeness of God, or His reflection, has always been with the Father; for as it is impossible to think of the sun without its rays, so we cannot conceive of the infinite intelligence, or Mind, as existing without its representative idea, or man. What often seems to us a new creation of Truth is only a revelation of that which always existed. Jesus said, "Before Abraham was, I am."

Again, the fact that a patient healed by Christian Science increases in weight, does not disprove the teaching of Christian Science concerning God's allness, or the Bible teaching that God, Spirit, is everywhere present, any more than the fact that Jesus brought Lazarus back from the dead in a fleshly body disproves his teaching that "the flesh profiteth nothing." The gentleman says, "When the patient dies, is the allness of Spirit demonstrated?" In the same spirit one might ask, When Paul passed away from this earth did that disprove his statement that Jesus Christ "hath abolished death"?

In Genesis we read that God gave man dominion over all the earth, and the psalmist says, "Thou hast put all things under his feet." Yet we read in Hebrews, "But now we see not yet all things put under him." Nor is this a contradiction, for there are many things, even on a material plane, which our limited vision sees not yet. In answer to the question, "When will 'Christian Science as it is' be demonstrated?" we may say that one can only demonstrate Christian Science in proportion to his understanding of it. Again, our critic says, "If God knows nothing of sickness, sin, and death, what suggested to Him the need of Science and Health?" The Bible says, "Thou art of purer eyes than to behold evil, and canst not look on iniquity," yet we read in John, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The sun does not need to know of the darkness it destroys.

The gentleman tells us that he "is not endeavoring to ridicule Mrs. Eddy, for he was at one time in the same confusion." It is quite apparent to any one who understands Christian Science that the critic's ideas of this teaching are still confused. He then wrests a few incomplete sentences from their context, and tells us that "those who accept the Bible as God's Word can see from the following list of quotations that Christian Science is an anti-Christian, ransom-denying doctrine." This unfair proceeding of wresting a few lines from their context would make a mere jargon of any piece of literature. By such a process one might prove by the Bible that "there is no God." Given in its completeness the statement reads, "The fool hath said in his heart, There is no God."

Our friend may also find that Jesus said, "Judge *not*, that ye be not judged;" and that Paul said, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself." A religion that heals the sick and reforms the sinner, as Christian Science is doing, cannot be called anti-Christian.

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[Lloyd B. Coate in *Steubenville* (Ohio) *Herald*]

There is a vast difference between what critics think Christian Science to be and what it really is. When it is rightly understood it can have no other effect upon one's life than to increase his faith and reliance in the true and living God. It awakens a greater love for the Bible, and a greater desire to strive to follow in the footsteps of Christ Jesus.

Mrs. Eddy never boasted that she would not pass through "the valley of the shadow of death," but she believed in and exhorted and encouraged Christians to accept Christ's promise of eternal life. The unjust and unkind thrust at Mrs. Eddy, who advocated "more faith in living than in dying" (Science and Health, p. 368), when closely analyzed, is not so much an attack on her as it is on the Founder of Christianity, Christ Jesus, who is responsible for this life giving teaching. It was Jesus who said: "I am come that they might have life, and that they might have it more abundantly." "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

Our critic is reported as saying, "Whenever you find a woman embracing Christian Science you find a woman who never had any regard for his (Jesus') personal honor, if she does not eventually come back to him." Many of the men and women now interested in Christian Science were formerly members of evangelical churches. Instead of Christian Science leading them astray, it has led them to accept more fully Jesus' teaching. Christian Science teaches that mankind can be saved only through Christ, Truth, as taught and demonstrated by Jesus. As a matter of fact, the people who have gained an understanding of Christian Science have more faith in Christ than they had before knowing of Christian Science.

Our critic refers to the material blood of Jesus as though matter or something material is the redeeming power. Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." When Simon Peter discerned the Christ, Jesus at once informed him that spiritual discernment was not revealed by flesh or blood, but that God had revealed this understanding to him. Mrs. Eddy's views are in accord with this spiritual thought of the Master. She says that Jesus' "true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life" (Science and Health, p. 25). This explains how we are to have redemption through Jesus' blood.

When Christian Science speaks of man as being incapable of sin, it refers to man as the true spiritual idea of God, and not to mortals. If any one will read the Christian Science text-book, "Science and Health with Key to the Scriptures,"

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from an unprejudiced standpoint he will readily see the distinction Mrs. Eddy makes between man as the true image of God and a sinning mortal man. Christian Science most emphatically condemns and denounces sin. Christian Science bestows no encouragement on the sinner because it classifies sin as an illusion, for it likewise teaches that sin must be grappled with and overcome in Christ's own way,—through understanding that God is omnipotent and beside Him there is no other power. Christian Science teaches that suffering will last as long as the sin lasts, as long as mortals continue to make a reality out of that which is unreal,—having other gods before Spirit. Christian Science teaches that what God has made will abide forever, and that nothing else is eternal. If that which God has made is real, then that which He did not make can only be rightly classified as unreal, even though it may be painfully real to human sense.

Evidence of Christian Science healing can be found in almost every city. Christian Science is leading many people out of the depths of infidelity and atheism into the light of God. If we would obey Jesus' teaching, judgment should be made of Christian Science according to its fruits.

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[Robert S. Ross in *Yates County Chronicle*, Penn Yan, N. Y.]

If our critic's theory of the atonement is the correct one, the supreme sacrifice of Christ Jesus absolves us from the responsibility of working out our own salvation; he has worked out the salvation of all mankind for all time, and we have little more to do than to hold to this belief. Christian Science, however, declares that Christ Jesus was the Way-shower, that he set us an example, and that only by overcoming all evil in our lives, as he by triumphing over his stripes or experiences overcame it, can we hope to exchange the cross for a crown. On page 18 of Science and Health Mrs. Eddy writes, "He did life's work aright, not only in justice to himself but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility."

God is Spirit; therefore His creation, including man in His image and likeness, must be spiritual and perfect. The opposite of Spirit is matter; therefore a material universe, including mortal man, involves error; it cannot be spiritual and perfect. As Mrs. Eddy says in Science and Health (p. 29), "Jesus was the offspring of Mary's self-conscious communion with God," but the Christ, Jesus' real being, toward which he was ever striving and which he eventually attained by putting off the material for the spiritual, was and is divine. Jesus certainly did not reach perfection until he rose above imperfect material conditions. On page 313 of the same book Mrs. Eddy writes, "Jesus of Nazareth was the most scientific man that ever trod the globe." This is a tribute that will be appreciated by the world in the proportion that it grasps the real import of Christ Jesus' mission. Neither directly nor indirectly did Mrs. Eddy ever question the superiority of Christ Jesus over other earthly personalities.

If, as the critic admits, suffering is a "stern reality," it is from God; for only that which is eternal is real. Now we know that Jesus came to do the will of God. If sin, disease, and death are from God, it was destroying God's work for Jesus to overcome them. But Jesus was not disobedient. He did not come to destroy anything that God made, but to destroy the works of the devil. If sin, disease, and death are not from God, they are unreal; and if they are unreal they can be destroyed through the understanding of the truth of being. If God were the author of evil, to try to overcome it would be useless.

In order to arrive at the facts about any great career, one should consult those who are in sympathy with that career. Was not John better qualified than a member of the Jewish Sanhedrin to speak authoritatively of the life of Jesus? This being the case, why should not the critic look to "The Life of Mary Baker Eddy" by Sibyl Wilbur, rather than listen to the fulminations of one who has spent the greater part of his life looking for new ways to attack and discredit the gentle woman of whom the late Clara Barton, founder of the American Red Cross, wrote: "She is the one person, regardless of sex, living today, who has done the greatest good for her fellow creatures;" and to whom a former Governor of her native state referred as "New Hampshire's greatest woman."

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[Warren O. Evans in *The Providence* (R. I.) *Journal*]

It was with some little surprise and not altogether without amusement that I read the article entitled "Christian Science in Japan." This article was copied from the *Watchman-Examiner*, and from its title one would naturally expect to find an exposition of the progress of Christian Science in Japan. On the contrary, the statement is made that "Tenrikyo in Japan corresponds to Christian Science in America." Then to substantiate this claim the would-be informant goes on to say, "Physical healing is a part of the belief, but not so much emphasis is laid upon it as is done by Christian Science; the special purpose of Tenrikyo being moral rather than physical."

Christian Science is not in any way allied with any sect or belief, but stands firmly upon the teachings of Jesus alone. No special emphasis is laid upon the physical healing other than that such is the fruit or proof of an understanding of divine law as exemplified by Christ Jesus. To prove that one is a true follower of the Christ, one must begin to produce the results of that discipleship. As Jesus says, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

The article further states that "like Mrs. Eddy, Mrs. Nakayama claimed to be the special representative of God." Mrs. Eddy never claimed any such position. What she did claim for herself was that she was the Discoverer and Founder of Christian Science, and "a willing disciple at the heavenly gate, waiting for the Mind of Christ," as we may read on page ix of the Preface to the Christian Science text-book, "Science and Health with Key to the Scriptures."

Again we read, "Like Christian Science, Tenrikyo is pantheistic." This likewise is far from the truth, as any one who has studied Christian Science would easily realize. To show what Mrs. Eddy thought on this particular point, I will quote from her Message to The Mother Church in 1898 (Christian Science *versus* Pantheism, p. 2): "At this period of enlightenment, a declaration from the pulpit that Christian Science is pantheism is anomalous to those who know whereof they speak—who know that Christian Science *is* Science, and therefore is neither hypothetical nor dogmatical, but demonstrable, and looms above the mists of pantheism higher than Mt. Ararat above the deluge."

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["The Man on Watch" in *The British Whig*, Kingston, Ontario, Canada]

A minister in a Kingston church declares that Christian Science is neither Christian nor scientific. Highly educated men and women who have benefited by this teaching say it is both, and judging by the type of people who attend the Johnson Street church the Lampman thinks it must be a pretty good kind of religion.

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Editorial

The Memorial to Mrs. Eddy

THE Christian Science Board of Directors is pleased to announce that sufficient contributions have been received to complete the memorial to our beloved Leader, Mary Baker Eddy, and that the memorial fund is now closed. The Board has been glad to receive and expend this fund, and thus carry into effect the spontaneous and loving wishes of those who have contributed to it.

A Humanitarian

IN the by-laws of The Mother Church Mrs. Eddy wrote for the guidance of practitioners, "A Christian Scientist is a humanitarian; he is benevolent, forgiving, long-suffering, and seeks to overcome evil with good" (Manual, Art. VIII, Sect. 22). By this description Mrs. Eddy sought to establish an ideal in the thoughts of those who undertake the work of healing the sick which would make them worthy to be known as followers of the great Master,— he who came to "bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." A humanitarian is one actively concerned in promoting the welfare of his kind. To be benevolent is to have a disposition to do good; to possess or manifest love to mankind, and to have a desire to promote men's prosperity and happiness; to be kind and charitable.

Mrs. Eddy's high ideal of a practitioner, which she expressed in the by-law referred to, is one that transcends the common aims and desires of mankind, and would lift its possessor into the realm of the Christlike. Fulfilled in its entirety it would exalt the work of practitioners above and beyond the mere seeking of a livelihood, keep it sacred, as it should be, from the sordid motives of commercialism, and relegate to the rear all thoughts of personal ease and selfishness which would hamper this work and make the practitioner more solicitous about his remuneration and the amount of it than he is about the spiritual content of his treatment and the healing and blessing of his patient.

The ideal of this by-law is the same which Christ Jesus placed before his followers when he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It was because they lacked this ideal that our Master rebuked the people who had followed him to Capernaum after he had fed them on the mountain by the Sea of Galilee. To these people who he perceived would "take him by force, to make him a king," his word was: "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."

That "the laborer is worthy of his hire" is an axiom both of Scripture and of humanity, but in neither case does it imply that the laborer shall take advantage of the necessities, the fears, or the trust of those who appeal to him in their extremity. He is—if he is a true Christian Scientist—a humanitarian, and he is seeking first the kingdom of heaven. It is not to be inferred that when Mrs. Eddy advised that "Christian Science practitioners should make their charges for treatment equal to those of reputable physicians in their respective localities" (Miscellany, p. 237), she had in mind the excessive fees charged by some physicians, which have not redounded to the credit of their profession. The work of a Christian Science practitioner is not a trade or profession, nor primarily a means for earning a living or of acquiring wealth or social position. It is a sacred ministry to mankind in which none but those who are humanitarians should engage, and because of its sacred character those who do engage in it should be ever on guard against every temptation which would lead them away from the narrow path of consecrated effort into the broad road of what the world adjudges material success.

ARCHIBALD MCLELLAN.

Peace Through Victory Over Evil

THE world is being called upon to win a great victory in order that it may register a lasting and not merely a convenient peace. Not since Jesus uttered his inspired word of supreme forgiveness on the cross, "Father, forgive them; for they know not what they do," have the Christian nations been put to a clearer test of their Christianity than at this hour. But the conventional, hereditary creeds and doctrines of national religions cannot usher in this needed victory; only the spiritual understanding of the truth of being, which is present on earth today as Christian Science, can bring peace through victory over evil.

If the nightmare of the present world chemicalization is real, in the sense that it is part of God's scheme and law, then it can never be obliterated, and the evils perpetuated under its cloak should never be forgiven or forgotten; but the scientific explanation of the unreality of evil taught by Christian Science can bring a righteous peace to the disturbed nations of the earth. This victory, however, must be earned, just as Jesus' supreme utterance on the subject of forgiveness was the result of his gradual conquest over the human belief in the reality of evil. The necessary footsteps must be taken by nations as well as individuals, and in Christian warfare a negative or neutral attitude of mind cannot avail.

Not only must the nightmare itself be seen as unreal, but its supposititious causes and its subtle attempts at perpetuation must also be courageously faced before they can be reduced to nothingness and the victimized nations be freed. In this labor of love, scientific understanding must conquer "spiritual wickedness in high places," else the latter will continue to deceive humanity and at the first unguarded moment will break forth afresh to oppress and devastate. The secret mental manipulation by which the good intentions of nations and rulers are perverted, must be overcome by those who spiritually understand the essential powerlessness of such maneuvers and who have learned to forgive scientifically. Mrs. Eddy described the problem of this hour when she wrote prophetically: "The march of mind and of honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing occultism of this period. The present apathy as to the tendency of certain active yet unseen mental agencies will finally be shocked into another extreme mortal mood,—into human indignation; for one extreme follows another" (Science and Health, p. 570).

This "extreme mortal mood," if it were to take the world wholly by surprise, might prove uncontrollable; but that which is to rob it of its sting and restrain its malice has already been provided by the saving grace of Christian Science. Indeed the hour is at hand when divine compassion, fortified by the realization of the unreality of evil, must rise so high that in its inexhaustible mercy it can compass even the malefactor. Not only must the scientific Christian make unreal to himself the horrors of carnal warfare, but he must learn to enter fearlessly into the secret of the supposed causes of these horrors and read mortal mind's purpose under the rays of truth's illumination. The willingness of the Discoverer of Christian Science to prick the bubble of "spiritual wickedness," set an example which must be followed by every one of her followers.

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Nations and rulers must follow in the footsteps of truth and separate the criminal from his crime, the producers of wars from the consequences of their own wars, just as the Christian Scientist is learning to save person from personal sense and the mesmerist from his own mesmerism, not by destroying humanity, but by saving it from its sins. This is the victory over evil through which peace is coming to earth. In that hour it shall be said, as was written in II Chronicles: "And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel. . . . So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem."

WILLIAM D. MCCRACKAN.

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God as Principle

ONE student of Christian Science recently remarked to another that Christian Scientists sometimes seem to overlook the great importance of understanding divine Principle as the basis of all their work. The speaker added that she had observed in many cases that a lack in this direction on the part of students and workers was responsible for imperfect results, and that we should all be more alive to this vitally important question. The one addressed was led to think upon the statement on page 465 of Science and Health, namely, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love."

Those unacquainted with Mrs. Eddy's teachings would perhaps readily admit that God is supreme, but they would doubtless pause before giving their assent to the use of the word Principle as applied to Deity. It happens, however, that even some who have been helped in Christian Science at first shrink from the application of the term Principle to God. They have been accustomed to think of principle as an unconscious law operating throughout the universe and affecting man to an unknown extent; but they have also thought of principle as multiplied into principles and have not seen its relation to the divine nature and hence to man as God's likeness.

At the same time it is encouraging to note that, even where Christian Science is not understood, "a man of principle" is placed high above others; and rightly so, because this would hint at a man of unswerving rectitude and purity of character, which all Christian Scientists love to think upon. As students advance in understanding, however, they see more and more the importance of applying their understanding of divine Principle to all they think and say and do, and they soon discover that this calls for mighty efforts toward the spiritualizing of all their concepts of existence.

We occasionally see works outside of Christian Science which refer to the life principle of men and animals, but it is never even hinted that this principle is a moral and spiritual influence, and that it not only is eternal but that whatever expresses it must like itself also be deathless; yet this is what Christian Science teaches us respecting divine Principle as the Life of man and the universe.

A practising physician, who was also the editor of a medical journal, once remarked to a Christian Science practitioner that he understood disease to be a purely negative condition due to the absence of the life principle. The Scientist responded that this was not what Christian Science teaches, because if it were possible for the Principle of the universe to be absent from one point in space for a moment of time, the whole might be resolved into chaos. It was however admitted that a non-recognition of divine Principle as the Life of man, or a failure on the part of humanity to understand this Principle, is made manifest in the admittedly negative conditions of sin, suffering, and death.

Here we need to remind ourselves that there is but one Principle, and our understanding of this Principle spiritualizes and glorifies our concepts of all things, of life, and truth, and love. No one lives who would willingly be thought unloving or who does not desire to be loved, but the human concept of love is so far from measuring up to the standard of divine Principle that it is responsible for much of the misery of mortal existence. A mother's unselfish love often goes out to her child laden with fear, hence her prayers do not rise above the evidence of the senses, and as the child grows (unless he comes to understand love in the light of divine Truth) he misses the joy and radiance which the spiritual sense of it bestows upon humanity. Even those who begin to see their way in Truth sometimes forget the power of Love as divine Principle. Of old Isaiah mournfully declared that "truth is fallen in the street;" but it was only the mortal concept of truth which had fallen, and not Truth as divine Principle; and when we know what Truth means as understood in Christian Science, we shall also know that neither Truth nor its idea can fail or fall.

ANNIE M. KNOTT.

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The War Relief Fund

As a means of further relieving the distress due to the war in Europe and to add to its fund for that purpose, The Mother Church will take a collection at both of its services on Sunday, Feb. 25. This fund will remain open until further notice, and mail remittances may be sent to Adam H. Dickey, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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Among the Churches

Current Notes

RACINE, WIS.—One of the principal real estate transfers consummated in this city for some time was closed yesterday [Dec. 22], when the property of First Church of Christ, Scientist, was sold to the Standard Oil Company of Indiana for twenty-five thousand dollars. The members of First Church of Christ, Scientist, have not decided what site they will select for a new location, having several favorable places in mind. However, they have felt the need of a more favorable location for some time. In the mean time temporary quarters will be secured, where services will be held and the affairs of the church will go along unbroken.

Racine Times-Call.

FORT LAUDERDALE, FLA.—The corner-stone of the new church edifice of the Christian Science Society of this city was laid on Christmas morning. The church will cost, with the fixtures and lot, slightly over five thousand dollars. The location is one of the most desirable in the city, being the corner lot on South River Street and Osceola Avenue. This location affords a view both up and down New River and can be plainly seen from many parts of the city, being but one short block from the Dixie Highway bridge and three blocks from the business center of the city.

Fort Lauderdale Herald.

GAINESVILLE, TEXAS.—The Christian Science Society took the first step toward purchasing a permanent church home last May, when it secured an option on the Honeycutte residence at the corner of Denton and Elm Streets, a most desirable location. The purchase was made Aug. 4, 1916, and the building was then remodeled, so that the first service

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was held Aug. 27. The property is free from debt, and the society is grateful for help received from the Trustees under the Will of Mary Baker Eddy.

TOMAH, WIS.—The new house of worship of the Christian Science church of this city, recently completed and occupied, was formally dedicated on Sunday, Dec. 31. The new church edifice stands at the corner of Oak and Milwaukee Streets. Its outside dimensions are 46 by 56 feet and the seating capacity of the auditorium is about two hundred and twenty-five. The edifice complete with the grounds represents a cost of nearly sixteen thousand dollars.—*The Tomah Journal.*

CAMBRIDGE, IDAHO.—The local Christian Science Society was informally organized and held its first meeting Feb. 22, 1903. These meetings have never lapsed since, and new members have been gradually added. On Dec. 5, 1906, a reorganization was made. The meetings were originally held in the homes of members, but later successively in Artisan Hall, I. O. O. F. Hall, and Majestic Theater. In July, 1916, the little mission bungalow type of church building, erected by the members, was finished and occupied. The location is very desirable.—*Weiser Signal.*

WAUKEGAN, ILL.—Sunday [Dec. 31], for the first time since the former edifice underwent repairs, the members of First Church of Christ, Scientist, gathered in their own structure at the corner of Grand Avenue and West Street. The auditorium and balcony have a seating capacity of one hundred and fifty-nine. Dedication of the edifice will take place later.—*Waukegan Gazette.*

GLENDALE, CAL.—Sunday, Dec. 31, 1916, was a happy day for members of First Church of Christ, Scientist, when they dedicated their new church edifice. This means that the building is free from debt, and that it is an expression of love and gratitude for benefits received.—*Glendale News.*

LOS ANGELES, CAL.—Opening and dedicatory services of the new edifice of Fifth Church of Christ, Scientist, were announced for Sunday, Dec. 17, 1916, at 7107 Hollywood Boulevard, corner of La Brae Avenue.—*Hollywood Inquirer.*

PITTSBURG, KAN.—The Christian Scientists of this city will dedicate their new thirty thousand dollar church Sunday [Dec. 31], free from debt. The auditorium seats five hundred persons.—*Kansas City* (Mo.) *Star.*

OCALA, FLA.—The Christian Science Society maintained a public reading-room at the county fair, Nov. 28 to Dec. 1, and the authorized literature was distributed.

Admission to Membership in The Mother Church

The next admission of candidates will be June 1, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 9, 1917.

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

Those who have made application for membership prior to Nov. 3, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
236 Huntington Avenue, Back Bay, Boston, Mass.

The Lectures

ROSWELL, N. MEX. (First Church).—**Prof. Hermann S. Hering, lecturer; introduced by James M. Hervey, who said in part:—**

We find among the many sayings of the Saviour that to know God is life eternal, and also that man lives not by bread alone, typifying material conditions, but "by every word that proceedeth out of the mouth of God." This is the Scriptural way of stating that man is not the sport of material circumstances; and that, as Mrs. Eddy says, "man, created by God, was given dominion over the whole earth" (Science and Health, p. 545).

We have progressed a long way during the last few years in arriving at the conclusion that for some reason or other we are not exercising this dominion; we have not realized it. We are conscious universally that we do not possess the power that the Saviour possessed, or that the disciples possessed, or that was exercised for several hundred years after the ascension; that is, we have become conscious of a sense of separation from this power. In Luke's gospel we read of the prodigal son who returned to his father, and Christian Science teaches us how we may regain this lost power, how we may return to the source of life,—to our Father. Now, this would appear to be a matter of great interest, as the Saviour said that to know God is life eternal, therefore any religious movement which undertakes to teach us to know God, that is, achieve life eternal, is very important; it deserves close study and scrutiny. Christian Science is a practical, demonstrable religion.

CAMBRIDGE, MASS. (Harvard University, Society).—John Randall Dunn, lecturer; introduced by Luther P. Cudworth, who said:—

Mrs. Eddy, the Discoverer and Founder of Christian Science, has written on page 323 of her text-book, "Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea." Is this not what we are all desirous of attaining,—"the advanced idea"? The development hoped for and successfully attained in any educational institution is this very thing, in the degree that it gives the student new and better ideals,—the right mental impetus,—and the correct application thereof. With the recognition of the exactness of science as exemplified by mathematics, does it not occur to you that there must be the same exactness of Principle and rule—the same right application of that rule, with the same definite, correct, and therefore agreeable results—in the greatest of all sciences, the Science of Life? Mrs. Eddy has named this Science Christian Science, and has given the world the Christian Science text-book, "Science and Health with Key to the Scriptures."—*Cambridge Chronicle.*

PORTSMOUTH, ENGLAND (First Church).—John Sidney Braithwaite, lecturer; introduced by Algernon Hervey Bathurst, who said in part:—

It will, I think, be made clear to all that people are today searching, in a way they have never before sought, for something which will give them a practical explanation or answer to the innumerable problems with which they are faced. The world is indeed in need of something which will offer comfort in sorrow as well as freedom from the bondage of sickness and sin, and those who turn to Christian Science find that it offers them a magnificent promise of deliverance. It shows that whatever the troubles are they must be healed in one

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and the same way, namely, by knowing the truth, or by right thinking,—not believing in evil,—just as was taught and proved by Christ Jesus and his disciples.

There can be but few people at this date who do not know something of Mrs. Eddy, the Discoverer and Founder of Christian Science, who fifty years ago revealed to mankind the fact that the teaching of Jesus the Christ is as practical today as it was nineteen hundred years ago, when the sick were healed, sinners reformed, and the dead raised in Palestine. At that time the great Teacher also said, you will remember, "He that believeth on me, the works that I do shall he do also." Plain language is this, clear and definite instruction, yet still unheeded by so many. We are now in the jubilee year of the great Christian Science movement, which in a comparatively short time has encircled the globe, and has done so by reason of the fact that it has proved that the teaching of the Master can be and must be not only preached but practised.

ROCHESTER, N. Y. (First Church).—William W. Porter, lecturer; introduced by Isaac M. Brickner, who said in part:—

Like many here assembled I am not a Christian Scientist, but only a searcher after truth, wherever it may appear and in whatever guise. As a result of my search after religious truth I feel justified in saying that if a belief in the unreality of sin, disease, and death is a comforting and consoling one, then Christian Science is a comforting and consoling religion, because it teaches the unreality of sin, disease, and death. If to be happy, contented, and cheerful is an ideal state, then Christian Science is an ideal religion, because its adherents are happy, contented, and cheerful. If a religion founded upon the eternal verities is a soul-satisfying religion, then Christian Science is soul satisfying, because it is founded upon the eternal verities. If to be spiritually minded is life, then Christian Science is a vital force among the religions of the day, because no one can be true to the tenets of Christian Science without being spiritually minded. If to be in tune with infinite harmony strikes a responsive and harmonious chord in the beautiful and wonderful symphony of life, then Christian Science is the most harmonious religion of the ages, because no one can be a Christian Scientist without being in tune with infinite harmony. If love is the great motive power and well-spring of human action and the fulcrum upon which the earth revolves, then Christian Science is the most virile and dynamic religion the world has ever known, because it is built upon a solid and enduring foundation of ever present, all-pervading, and comprehensive love.

Christian Science is all this and more. It is a sane and sensible religion, because it concerns itself with the solution of the complex and complicated problems of every-day life, rather than with the vexed and abstruse question of existence after death. It therefore combines a rational theology with a practical philosophy; a theology that deals with man in his relation to this universe, and that makes its appeal to reason rather than to fear, combined with a philosophy that vitalizes thought into action and recognizes in every song of joy a psalm of life.

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

CALIFORNIA—Alameda: Paul Stark Seeley, Unitarian Church, Grand Street, near Santa Clara Avenue, 8 p.m., March 9.
Alhambra: Bicknell Young, Superba Theater, 8 p.m., March 5.
Artesia: John Randall Dunn, 8 p.m., March 3.
Berkeley (Second Church): Clarence W. Chadwick, High School Auditorium, 3 p.m., March 4.
Berkeley (Society of University of California): John Randall Dunn, First Church Edifice, Bowditch Street and Dwight Way, 8 p.m., March 8.
Dinuba: John Randall Dunn, Mission Theater, 8 p.m., March 5.
Los Angeles (Fifth Church): John Randall Dunn, Church Edifice, 7107 Hollywood Boulevard, 2 p.m. and 3:15 p.m., March 4.
Modesto: Paul Stark Seeley, Modesto Theater, 3 p.m., March 4.
Napa: Clarence W. Chadwick, Native Sons' Hall, 8 p.m., March 2.
Porterville: John Randall Dunn, Monache Theater, 8 p.m., March 6.
Ukiah: John Randall Dunn, Victory Theater, 8 p.m., March 9.
ENGLAND—Eastbourne: John Sidney Braithwaite, Town Hall, 8 p.m., March 8.
London (Seventh Church): John Sidney Braithwaite, March 30.
Weston-super-Mare, Somersetshire: John Sidney Braithwaite, Town Hall, 8 p.m., March 22.
FLORIDA—Lakeland (auspices Winter Haven): John W. Doorly, Casino Theater, 3 p.m., Feb. 25.
ILLINOIS—Chicago (Third Church): William W. Porter, Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., March 8 and 9.
Chicago (Seventh Church): Dr. Walton Hubbard, Church Edifice, 5318 Kenmore Avenue, 8 p.m., March 5 and 6.
Chicago (Fifteenth Church): Dr. Walton Hubbard, Masonic Temple of Austin, Central Avenue and Fulton Street, 2:30 and 4:30 p.m., March 4.
Chicago (Sixteenth Church): William W. Porter, Rogers Park Woman's Club, North Ashland and Estes Avenues, 8 p.m., March 5 and 6.
KANSAS—Eureka: Bliss Knapp, Princess Theater, 3 p.m., March 4.
MASSACHUSETTS—Belmont (auspices Cambridge): Charles I. Ohrenstein, Town Hall, 8 p.m., March 6.
Cambridge: Charles I. Ohrenstein, Scenic Temple, Temple Street, Central Square, 3:30 p.m., March 4.
MICHIGAN—Detroit (First Church): Dr. Walton Hubbard, Church Edifice, Cass and Hancock Avenues, 8 p.m., March 8 and 9.
MISSOURI—Sedalia: Clarence C. Eaton, Sedalia Theater, 8 p.m., March 5.
NEBRASKA—York: Clarence C. Eaton, York Opera House, 3 p.m., March 4.
NEW HAMPSHIRE—Concord: Prof. Hermann S. Hering, Church Edifice, State and School Streets, 8 p.m., March 6.
NEW JERSEY—Englewood: Prof. Hermann S. Hering, Englewood Lyceum, Engle Street and Palisade Avenue, 8:15 p.m., March 5.
NEW YORK—Geneva: Prof. Hermann S. Hering, Smith Opera House, 3:30 p.m., March 4.
OHIO—Ashland: Bliss Knapp, Ashland Opera House, 8:15 p.m., March 8.
Dayton (First Church): Charles I. Ohrenstein, Memorial Hall, 8 p.m., March 8.
Toledo (Second Church): William W. Porter, Coliseum Theater, Ashland Avenue and West Bancroft Street, 3:30 p.m., March 4.
OKLAHOMA—Sapulpa: Bliss Knapp, District Court Room, County Court House, 8 p.m., March 2.
PENNSYLVANIA—Titusville: Bliss Knapp, Woman's Club, 8 p.m., March 9.
TEXAS—Anderson: Ezra W. Palmer, Court House, 8 p.m., March 5.
Corpus Christi: Ezra W. Palmer, High School Auditorium, 8 p.m., March 8.
Fort Worth: Ezra W. Palmer, Chamber of Commerce, Fifth and Thorkmorton Streets, 3 p.m., March 4.
Houston: Ezra W. Palmer, Beach Auditorium, 1110 Main Street, 8 p.m., March 6.
VIRGINIA—Hampton: John W. Doorly, Pythian Castle, 8:30 p.m., March 4.

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Notice

William R. Rathvon has postponed his lecture tour in Great Britain until further announcement. In the mean time he is open for lecture engagements in the United States and Canada.

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Testimonies of Healing

It is with the deepest love and gratitude to God that I add this testimony to the mighty strain of praise which is ascending to Him daily all over the world. Over seven years ago, when I was in great distress both mentally and physically, a friend loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. During the two weeks that it took me to read the book, for I read very slowly, trying to understand all that it was possible for me to grasp in one reading, I was healed of stomach trouble, neuralgia, a deep sorrow, and the habit of using wine as a stimulant, which had been considered very necessary to help me through the duties of the day.

Since that time Christian Science has met our every need. We have proved that God protects us from harm at all times when we truly turn to Him. One afternoon my little son was run over by a carriage, the wheels passing over the middle of his body. He was picked up, and every one thought he must be seriously injured, but he declared he was not hurt at all, and proved it by walking three squares to his home. I asked him what he thought when the wheels were going over him, and he said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." That was all he had time to think, for a crowd had gathered and some one wanted to undress him, as they were all sure he must be injured. He insisted he was not, and his sister also declared he was not, and said she knew I would want them to go home. My son played the rest of the afternoon as though nothing had happened, and at no time has he felt the least discomfort from the accident. We were very grateful to be able to prove divine Love's ever-presence.

My earnest desire is to grow in grace, so as to help others to understand this truth that is freeing mankind from all bondage. I have had many more blessings, which have been added proof of God's love and care for His children.

Mary E. Lumsden, Baltimore, Md.

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For over four years I suffered from chronic stomach trouble, and eventually was taken so ill that a doctor was called in. Though he put me on a diet, prescribed medicine, and ordered me to rest, I got no better under this treatment, but on the contrary became much worse. A second doctor diagnosed the case as appendicitis and urgently advised an operation. A consultation was held with another medical man, who confirmed this advice and also said I had a gastric ulcer. He agreed that an immediate operation should take place. As I would not consent to go through the ordeal, they advised a change of diet and ordered complete rest. I continued to get worse, however, and was by this time very thin and weak.

We then called in a specialist, who stated that the bowels were displaced, due to starvation and inability to digest food. He ordered me to use an electric battery, and again entirely changed my diet. I was allowed to eat very little; indeed, was fasting most of the time and took more medicine than food. There was always more or less pain, often intense. At first I gained a little under this treatment, but the improvement did not last, for I fell back and was again losing weight. The doctor was at a loss to know what to do with me. Neuralgia also caused me considerable suffering, and abscesses came out on different parts of my body; indeed, I seemed a hopeless wreck. About this time a sister-in-law in England wrote me that I could be healed through Christian Science, and sent the address of a practitioner here. I knew nothing whatever about Christian Science, but decided to try it. I went to the practitioner, who advised me to read Science and Health, saying that just the reading of this book healed some people; but I failed to understand it at first, being in pain and impatient, so asked for treatment. On the fourth day I had a most wonderful experience; the spiritual uplift was beautiful, and my healing was instantaneous. The disease, and every other trouble, vanished like a dream. I have eaten everything I wanted from that day, and have grown quite fleshy. Since gaining some understanding of Science and Health I have treated my husband and little boy with success.

I can read the Bible and understand it now, something I never did before. I feel a deep love for Science and Health, also for our dear Leader, and am so thankful to know God at last, for we had long ago given up what is generally called orthodox religion.

Lillian House, Parnell, Auckland, New Zealand.

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I have received many benefits from the study and application of the truths to be found in "Science and Health with Key to the Scriptures" by Mrs. Eddy. During my high school course it was deemed necessary for me to wear glasses for what is called near-sightedness. For nineteen years I depended on them every day, but after taking up the study of Christian Science I soon laid them off, and have not used them for about six years.

My first demonstration was over acute lung trouble. I had had several severe attacks of this disease and at one time had been confined to the bed for nearly eight weeks under medical treatment. On this occasion my wife and I put into practice what little understanding we had of Christian Science, with the result that I was able to be up and out of the house the day after the attack came on, and to run a mowing machine all the following day.

The application of the truth has been of untold help to me in a business way. Christian Science came to us when we were out on a little ranch in almost destitute circumstances; indeed, foreclosure of a mortgage was staring us in the face. This difficulty was however met and the place disposed of without loss. From that time our business affairs changed for the better, and at present I have a good position with prospects of further advancement.

For all these blessings, and many more, I am grateful to God.—I. E. Dennis, Laramie, Wyo.

For years I had a deep longing to know the truth about spiritual things, and for a long time searched through the writings of a great many of the advocates of one cult and another for the light which I felt must be somewhere if only I could find it. At times the different teachings seemed so contradictory that I knew not what to believe; but always through that period of doubt and uncertainty I held to the promise, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." My longing was wonderfully and lovingly answered, for in spite of an intense antagonism to what I supposed Christian Science to be, I was driven to accept its teachings, and learned that I had been entirely mistaken in my conclusions regarding them.

A neighbor loaned me some Christian Science literature, and through reading it I was enabled to lay off glasses. My father had been blind for three years prior to his death, and as I grew older and the pain in my eyes became more severe I was haunted by fear of the same fate. What a joy it is to begin to realize even in a measure that God sends only good to His children. I was also healed of a severe case of stomach

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disorder which had become chronic, and an incipient attack of blood-poisoning was overcome in a few minutes.

One healing for which I am very grateful was that of headaches, for they had become so frequent and so painful that I was in constant dread of an attack. These were slow in yielding, but have now almost faded from consciousness. Another trouble was constant fear of financial lack, and a chronic sense of limitation which at times amounted to panic. This, while not wholly eradicated, is growing less and less of a terror as we see demonstrated the practical goodness of God to His children. We have had many beautiful proofs of this protecting care, so that we are able to rejoice that God does give to us just as much as we are capable of receiving.

Christian Science has made our lives brighter, happier, and more useful. It has brought a sense of harmony into our home that we could never have known without it, and has helped in the solution of problems that seemed to have grown to dismaying proportions before we knew how to apply this saving truth. It is for such things, for the improvement, for the rigid self-examination which it compels, that we have the greatest cause for gratitude.

I have had the inestimable privilege of class instruction and feel that it is one of the biggest blessings which could have come into my life. Through daily effort to live this truth I hope to prove my worthiness to be called a student of Christian Science.—Ethel W. Dennis.

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It is about seven years since my healing in Christian Science. Before that I was in bed almost three months, then improved enough to sit up, but the muscles were so contracted that my legs were bent nearly double and I was unable to walk. For almost six months I tried different medical applications, but to no avail. Then I began to get discouraged, for I was only about sixteen years old, and to see my friends and schoolmates enjoying themselves actively while I could not do so, filled me with hopelessness.

A sister then came to see me and asked me to go to her home for a visit. I felt it would be too much trouble for her to wait on me, but at length was persuaded to go back with her. One day she asked if I would be willing to have Christian Science treatment, and I said I would try anything. We wrote to a practitioner in a neighboring town, and within three weeks I walked into another room for something to use in my sewing. I have had no trouble in walking since, and my legs are now straight and strong. In all I had six weeks' treatment.

I am very grateful for the many blessings that have come to me in Christian Science, and to the dear Leader who gave this teaching to us from God. My father is a veterinary surgeon and believes in medicine, but he has willingly acknowledged that Christian Science has done for me what medicine could not do, and we are all very grateful for the blessings given us because of it.

Mrs. Martin Johnson, Kasson, Minn.

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Our baby, who is nearly two years old, has been helped many times through Christian Science treatment, and we have never had any other help for him when he has been ill. When he was about a year old I stepped on one of his fingers and crushed it so that the nail was torn off. After wrapping the finger up I telephoned to a practitioner for help, and in a few minutes the crying ceased and the little one fell asleep. The next morning the finger was not sore or inflamed, and in less than a week the nail had grown out. To look at it one would not know that the finger had been hurt.

When this baby was about sixteen months old I neglected to put away the can of lye after using it, and he came screaming to me, for he had put some of the contents to his mouth. I again telephoned to the practitioner and asked for treatment. This was about two o'clock in the afternoon. The child's lips had swollen a good deal and his tongue was twice its natural size, but he stopped crying in a little while. That night the swelling had all gone down and by the next night the healing was complete. This was a remarkable healing, as there was much fear manifested by other members of the family. I am most grateful for Christian Science.

Elsie J. Eckert, Klein, Mont.

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This testimony is sent as a slight expression of gratitude for the help I have received from Christian Science. My first healing was that of a bad cold which came upon me in the night. The attack was very acute and in the nature of croup. I could hardly breathe, or talk audibly. A Christian Science practitioner gave me absent treatment and I was relieved at once. I went to sleep and suffered from the cold no more. Chronic stomach trouble of years' standing has been driven away by the power of Truth, and an injury that assumed all the appearances of blood-poisoning was cured overnight.

Recently I lost my footing and fell backward down a basement stairway of ten steps, striking on my head and shoulders. My daughter-in-law heard me fall and feared I had been killed, as I am over seventy-seven years of age, but I realized while falling that God is all powerful, and centered my thought upon that great fact. Within ten minutes I was at my work as though nothing had happened. I was indeed very grateful for this wonderful example of God's power, and even more so for the spiritual uplift that came at that time. I have learned by ample experience that God is omnipotent, and thank Him with all my being for His goodness in leading me to this wonderful realization through the presentation of the truth by our great Leader and her wonderful book "Science and Health with Key to the Scriptures."

Martha J. Harris, Salem, Ore.

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About thirteen years ago I became interested in Christian Science through the healing of my mother of acute stomach trouble for which she had doctored several years without receiving benefit. My first healing was of extreme nervousness and a structural defect of the eyes. I had worn glasses for years and had been told that they would always have to be worn.

The real test of my faith came about a year later, when I was taken with a most acute attack of appendicitis. Even my mother's faith wavered, so intense was my suffering, and she asked if I did not want a physician. I clung to the truth, however, and with the loving help of a Christian Science practitioner I was free by the third day. There was not even any sense of weakness, though nothing had passed my lips during this period. I have never had the slightest return of the disease, though a sister who had medical treatment for the same trouble had recurrences of it every few months until she was finally treated and permanently healed by Christian Science.

Many other ailments, such as biliousness, headache, and colds, have been overcome. One chronic trouble did not yield for a year or more, but it has long since disappeared, and I can now look back with gratitude to every one of these trials, which are seen only as stepping-stones to a larger and broader unfoldment. My great joy is that I have at last found a religion which can be applied to every experience of

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life. I have been able to help others in my family, and this has given me the greatest happiness of all. It does my heart good to see them one after another accepting this beautiful truth.

I am indeed thankful to God, and grateful to Mrs. Eddy for giving us this truth which is making new creatures of us all. Life to me would indeed be a blank without Christian Science.—JUANITA A. PENNIMAN, Los Angeles, Cal.

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A short time after beginning to read Christian Science literature I had some demonstrations over headache, sore throat, and colds, for myself and our children, and was healed by studying the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. In my father's family there was what was considered hereditary lung trouble, and it was such a great blessing to be free from the fear of inheriting it that my tongue cannot tell or my pen write a description of this new found joy. I knew I had something that money could not buy or any one argue me out of.

We started to read the Lesson-Sermons in 1903, and my husband and I and our elder son joined The Mother Church. Our elder daughter was healed of deafness, and when twelve years old had a beautiful demonstration of her own over a snake bite. She had gone to the field to take some water to her father, and when pulling a lily out of a sheaf of grain a snake stung her arm. A blister formed, but she declared that "God is Love," and that His "creatures" are "harmless, useful" (Science and Health, p. 514), for she had learned this in Sunday school, then hastened to her father to tell the experience, saying, "The little snake did not mean to harm me, did it, papa?" At this time there was an angry patch on her arm the size of one's palm. Her father told her to come to me right away, but when I looked at the arm the redness was gone and only a white spot like a mosquito bite was left as evidence.

In 1905 we had the privilege of class instruction by one of Mrs. Eddy's faithful students. I thank God, who has led us "beside the still waters," and who sent Mrs. Eddy to prepare "a table in the wilderness" to make known to us the Christ, Truth, the bread which "cometh down from heaven."

BERTHA L. ROBERTS, Lime Springs, Iowa.

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I feel it my duty to write this testimony, and hope I may be accepted as one more witness to the truth. I suffered from varicose veins and enlarged prostate gland, and doctors and specialists told me my case was hopeless. One day after hearing a stranger speak of Christian Science I looked for one of the churches and found it. Then through the help of a loving practitioner and the understanding obtained of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed after having struggled for two years. My daughter, who was ruptured when three years old, was healed through Christian Science in one absent treatment. She is now a young lady.

For these and many other blessings I am thankful to God, and grateful to our Leader, Mrs. Eddy, who was good enough to share this truth with the world.

JOSEPH HRUBY, New York, N. Y.

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My desire is to express my thanks for what Christian Science is doing for me. When it first came to my attention I was in the East. A cousin in Boston was a loyal Scientist, and I became interested to know about her religion. She gave me the *Sentinel* and the *Journal* to read, and they told so much about "Science and Health with Key to the Scriptures" that I wanted to read the book. After a few days of reading the literature I was given the text-book, and as I read hour after hour, hungry and thirsty for what the book gave me, the spiritual uplift which I received was wonderful. I saw at once that Christian Science is Jesus' teaching, and words cannot express half of the good it has been to me in the past fourteen years.

I did not know that I needed healing, but found I *did* need to be healed of many things. Headaches that would keep me in bed a week or two have been overcome, also rheumatism, colds, and a tendency to criticize. Sometimes there is a slight headache, but I never have to go to bed on account of it. Christian Science has taught me to think right and to see others as God's children, hence perfect. It has brought to me joy, happiness, and peace.

For all the Christian Science literature I am grateful. The *Monitor* is an ideal daily newspaper; the Christian Science article on the Home Forum page is to me daily spiritual food. I am thankful for having had the privilege of class instruction, and for the ability to help others on the road to Truth. I give all my periodicals to help others, and am watching and praying that I may show my gratitude by letting my light so shine before men that they may see my good works and glorify the Father for all His benefits to mankind.—EMMA A. MILLER, Piedmont, Cal.

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Thankfulness to God for Christian Science prompts me to write this testimony, trusting that some one in need may be led to the truth that sets men free. In April, 1910, I was taken with an attack of inflammatory rheumatism which made me entirely helpless. As I knew that if God could not heal me no lesser power could, a Christian Science practitioner was called. After the first treatment to my surprise I was told that I could get up. The fever and severe pain had been overcome, so that I was able to dress and go down stairs. I had been subject to occasional attacks of rheumatism since childhood, at one time having been confined to the bed a week, but this last attack was more severe than any previous one. The work was so thoroughly done, however, that although this healing took place over five years ago, I have not had a rheumatic pain since.

For more than nine years I have not taken any medicine; the truth has been my only physician. I am very grateful for the physical healing, but far more so for "Science and Health with Key to the Scriptures" by Mrs. Eddy, which has illumined the Bible so that all mankind may know that "the leaves of the tree" are for "the healing of the nations." Since taking up the study of Christian Science I have been far happier, healthier, and stronger than at any time in my life. I know that God does not want any one to suffer; He who can create, can He not make whole? There is nothing too hard for God. The power of the Christ, Truth, is "the same yesterday, and today, and forever." I am grateful to Mrs. Eddy for this practical religion.

MINNIE E. PARMELEE, Milford, Conn.

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Christian Science has been my only physician for fifteen years, and has healed during that time all the ailments which have come to me. It has also overcome sorrow. One healing in particular stands out among all the rest, that of what is called lockjaw. This condition was first noticed at the breakfast table one morning, and from then on I suffered great pain. It was impossible to force the jaws open, and for several days only liquid nourishment was taken.

At that time I was young in Science and anxious to work this out by myself, but as a day or two went by and there

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seemed to be no change in my condition, I asked for help. Soon the pain ceased entirely, and in a day's time the jaws began to relax, so that by the end of the week I was able to use them normally. During this period no time was lost from my work. This demonstration was a proof to me that the only operation necessary is that of divine Truth and Love, which leaves us with a higher sense of God and of man's relation to Him; and this is the perfect recuperation.

MARION CARDER, Kalamazoo, Mich.

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I wish to express my deepest gratitude for the many blessings that have come to me and mine through the study and application of the teachings of Christian Science. From infancy up to the age of seventeen I was constantly under medical care, being with my grandfather, a physician, most of the time. Christian Science has, however, brought about a complete change, and for the past ten years I have enjoyed splendid health, having been healed of a skin disease in an aggravated form, also of heart and lung trouble. These physical discords disappeared very quickly through the reading of Science and Health.

Christian Science has been a great help to me in a business way. At the time of taking up the study I lacked confidence in myself, believing that every one else was better fitted than I was to earn a good salary. But I soon learned that my concept of confidence was wrong; that I lacked confidence in God, good. I was enabled during my first year of study to double my salary through realizing my true birthright as a child of God, as taught in Christian Science, and applying the Scriptural advice of the wise man: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

My experience has proved that Science and Health is indeed a "Key to the Scriptures," for it makes the Bible a new book, teeming with practical lessons for every day. Christian Science is a wonderful preventive agency, for just in proportion to our realization of unity with God we are made free. Jesus said, "Ye shall know the truth, and the truth shall make you free." Christian Science is this truth, and it is freeing mankind from every phase of discord. I am indeed grateful for our Leader, Mrs. Eddy, who has demonstrated this truth for the liberation of all mankind.

ETHEL M. MOORE, Cleveland, Ohio.

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[Written for the *Sentinel*]

Love's Wondrous Power

LUMAN A. FIELD

A CRY of deep and dire dismay
Was borne on pinions naught could stay,
So great the need that somber day.

Without a single doubt or fear
The child of God, with love sincere,
Quickly obeyed the summons clear.

Walking in wisdom's holy way,
With faith surmounting all delay,
Love's wondrous power was proved that day.

Hushed was the weary cry of pain,
For Love's dear peace fell not in vain,
And Life divine was found to reign.

O Love! Thy healing power and grace
Restore my soul, all pain erase,
As I behold Thy light, Thy face.

From Our Exchanges

[*Northwestern Christian Advocate*]

Why this war? Not because men denied Christ to the individual heart, but because they refused him a voice in the councils of nations and rejected his offer of social reconciliation. But the truth remains: when nations agree to recognize the claims of Christ in the larger social and national units, then will faith in Christ and his power to save be supreme. We may as well face the fact that many today are questioning Christ's sufficiency just here. A Christ, they say, that cannot permeate the social order and make regnant the law of love in the realm of politics and industry, falls short of the supreme demand. Such reason correctly. And it is with the largest optimism we observe the rapidly increasing recognition accorded this fact by the church itself, and the readiness with which denominational councils are accepting the newer program.

[Clarence Augustus Beckwith, D.D., in *The Biblical World*]

A change is necessitated in our conception of the relation of God to sin. The war is not because God willed it, but in spite of His will. It is an imperfect judgment to declare that the war is a punishment of the world for its sins. A previous question would have to be disposed of,—Why sin at all? We seem to suppose that God sustains a different relation to nations from that which He does to individuals; but the time has come when we shall have to disabuse our minds of such a notion. So far as there is jealousy and hatred and wickedness in nations as truly as in individuals, so far God is not in it. There is, therefore, no possible justification for it. So far as war originates in sin, instead of setting up an elaborate defense of it we say that since it has its rise in a spirit hostile to God's will, He is against it. This we should have acknowledged long ago but for our delusions concerning the divine immanence and our eagerness to hold fast a notion of the divine omnipotence according to which God is responsible for everything which takes place, evil as well as good, sin no less than righteousness.

[*Western Christian Advocate*]

The man of great faith will always find others trusting and following him. "Have faith in God" is an admonition which all Christians ought to heed. There are so many walking in the dark. Their souls are slinking in fear of the shadows. They have no inward assurance of the future. They do not know what to believe. God seems so unreal to them. Christ appears so much a man and yet to have so little in common with them. He was so self-mastered; they are so weak and often shamed by their impulses and passions. He was so certain, so self-assured, so confident in God; they are so uncertain, so much in the dark. If he is human, expressing the possibility of the divine in them, then the distance between them and him is almost impassable. To exercise a faith that girdles the soul like a life saver on a tempestuous sea seems almost impossible. When some man therefore appears among them having a strong and positive faith in God, when he speaks forth with strong assurance, they take heart; they feel him drawing them like magic. He brings them inward assurance, and they come to peace of mind, enjoying the warmth of faith. Have a great faith in God if you want men to follow you.

[*The Christian Work*]

What is the function of the church? It is to proclaim unceasingly the foundational truths upon which mankind is slowly building a better world. All men are children of the heavenly Father, and all men are therefore brothers. The

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church exists to keep alive those ideas, to sensitize the conscience, and to create an atmosphere in which it will be easier to get justice done. The church is working for wage earners all the time. It is proclaiming principles and holding up ideals which render injustice more difficult and social righteousness more inevitable. It is working also for capitalists all the time. It teaches doctrines which, wherever they are accepted, render employers kinder and more sympathetic.

[*The Continent*]

Whatever vital sense of a unity including all the churches exists today in this country, derives not from the characteristic spirit of denominations but from accumulating individual reaction against their selfish and separative temper.

The practical-minded, however, realize that denominations are facts far too strongly entrenched to be quickly abolished, and their favored policy is to foster among religious bodies cooperation which will forestall rivalries and antagonisms. This is the genesis of the manifold efforts to establish church federations and comity agreements.

Speaking relatively, however, little has yet been accomplished to infuse into the religious mind of the country a sense of Christianity as one indivisible fellowship. And that aim is not to be achieved through accommodations and adjustments; it can only be realized when a broader and less stubbornly traditional way of looking at things religious has come to prevail among church men—when direct loyalty to the person of Jesus Christ has completely transcended all prides of ecclesiasticism.

[*The Sunday School Times*]

Perfect surroundings will never make men perfect. A preacher, describing different types of men and women who come to Christ and are disappointed in what they find, has said: "Then came the social reformer, bent on open spaces and wholesome drains and decent dwellings and living wages. But Paul said, 'The kingdom of God is not meat and drink; but righteousness, and peace, and joy.'" Improved social conditions are results of salvation, never the cause of it. We may properly make them introductions to the gospel; unless we do this, they will fail to lift human nature by an inch.

God's own description of the millennium, earth's golden age, when the social conditions will utterly eclipse the best that any modern social reformer hopes for, is the most overwhelming proof of the failure of mere social service. For after a thousand years of an ideal earth and an ideal society, the number of men who follow Satan in open revolt against God is "as the sand of the sea;" and human nature goes down in black catastrophe, under the deserved judgment of God, in the midst of perfect social conditions. God's plan is the only one that works: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

[*Zion's Herald*]

Civilization, it has been said, is but a secular name for Christianity. The word civilization, like charity, covers a multitude of sins, as well as virtues. The truth is that civilization is not an already achieved finality, but is a progressive realization attained precisely in proportion to the amount of vital godliness that prevails in any community. The gospel of Jesus is a true civilizer, inducing a chivalric culture, because it inculcates an unselfish regard of man for man and emphasizes the ideal state where brotherhood will be an international reality and not merely a sentimental dream. Christianity is not a failure. The reason why civilization is as yet so much of it uncivilized is that Christ has not yet fully had his way with men in the mass. But in the end Jesus and his ideals will win.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than *Science and Health*.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy, $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

A new catalogue of selected Bibles has been printed by the Publishing Society and mailed to Christian Science organizations listed in the *Journal*. Reading-rooms not receiving copies will please notify the Society.

Owing to the increased cost of labor and materials the Oxford Press of England has twice found it necessary to advance the prices of Bibles to the Publishing Society during the past year. The Publishing Society now finds it necessary to make a corresponding change in its prices to the field.

The cost of manufacturing Bible Cases and *Quarterly* Covers has also increased, and the changes in prices for these articles are listed in the new Catalogue No. 23.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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Published January, April, July, and October

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Published Daily, Except Sundays and Legal Holidays

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Der Herold der Christian Science

Published Monthly

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

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

Vol. XIX No. 27

Boston, March 3, 1917

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

The bill authorizing the secretary of war to make contracts for the diversion of water from Niagara Falls for fifty-year periods was passed by voice vote in the House of Representatives. The bill gives the secretary of war large powers in the supervision and termination of contracts made authorizing diversion, and provides that all such contracts are revocable for violation of the act, or when the power companies do not use the water with a satisfactory degree of efficiency, or when the amount of water diverted is considered as interfering with the use of the Niagara River as a navigable stream or with the scenic beauty of the falls. Opposition to the bill was based mainly upon the alleged inadequacy of the "recapture" provisions to enable the Government to take control of the situation at any time. It was also charged that the bill favors the two power companies which are now using all the water diverted from the falls by the United States, and that no adequate provisions for protecting the consumers of the power from exorbitant prices are included in the measure.

That there is a widespread belief among the people of California that private ownership of large holdings of land, unimproved and uncultivated, is against the public interest, and that large holdings of even improved land is to some extent also against the public interest, is the conclusion of the California State Tax Commission, gained by an extensive questionnaire sent to thousands of citizens and property owners throughout the state, and expressed in a report just made public by the commission.

Stating at the outset that it is "unalterably opposed to the destruction of the principle of private ownership in land," and believing that the "land laws should be so shaped that wholesome private ownership in land should be strengthened and protected," the commission says: "The increasing difficulty and hardship attendant upon the attempts of individuals of small means to procure, retain, and develop a reasonable land holding for farm, residential, or business purposes, and the continued holding of land values in large ownerships in this state, indicate that there is something fundamentally wrong with our land economies." The commission proposes that "a maximum tax be imposed upon the future increase in value of all unimproved land or land not put to any beneficial use, and a lesser rate of tax in the case of land improved or being put to any beneficial use."

The honey production of Guatemala for the year 1916 is unofficially estimated at 600,000 pounds, worth $72,000. The industry has developed greatly within the last five years, due to the introduction of modern methods of housing and caring for the bees, with the result that the production has been increased and the quality improved, until the production of each hive or colony now averages one hundred pounds a year. Where old and crude methods are still followed the average is less than fifty pounds a year. Several colonies yield annually three hundred pounds a hive.

Honey, the product of the native stingless bees of Guatemala, is found in every part of the republic. Black German bees are used by most of the bee keepers, but within recent years Italian queens and other varieties of bees have been imported, and they have been an effective agency in increasing the honey production. Bees thrive in every part of the republic, but the very fine grades of honey are produced at an altitude of 6000 feet and over.

Lyons, which lies between the rivers Rhone and Saône, claims the distinction of being the largest manufacturing center in France, having a population of about seven hundred thousand. The city is an important railroad center, as nine lines enter it at nine large and well equipped stations, after crossing the most important parts of France. Itself an inland city, its distance from various seaports is as follows: Two hundred and fifty miles from Bordeaux, five hundred miles from Havre, two hundred and twenty miles from Marseilles. It is three hundred and twenty miles from Paris. Several great enterprises are established at Lyons, the largest of these being the manufacture of silk. This industry employs many thousands of workmen, while its output in silk materials of all sorts runs into millions of dollars annually. Lyons is easily the largest silk manufacturing city in France and one of the world's silk manufacturing centers. It is also the center of the tinsel industry, in which it easily leads the world. Many automobile manufacturers are at Lyons, including the makers of the Berliet.

Secretary Lane of the United States Department of the Interior has designated as actually or prospectively valuable water power lands approximately seven hundred and fifty thousand acres along the Colorado River and other streams in Arizona. Practically all of the land so designated is within the limits of national forests, monuments, or Indian reservations. That part of the public domain designated as water power lands is practically all in deep cañons and worthless for agriculture. This action preserves opportunity for the future development of a large amount of electrical power in the state of Arizona, and the withdrawal is so made as not to interfere with the selection, entry, and use of agricultural areas.

According to the report of the Bureau of Fisheries, over six million dollars worth of fish was brought into New England ports during the calendar year of 1916. The fishing fleet landing fishery products at Boston and Gloucester, Mass., and Portland, Maine, included 512 steam and sail vessels. These vessels landed at Boston 3089 trips aggregating 98,331,038 pounds of fish, valued at $3,702,365; at Gloucester 2864 trips, aggregating 66,680,548 pounds, valued at $2,159,894; and at Portland 2992 trips, amounting to 20,812,839 pounds, valued at $521,647. The total for the three ports amounted to 8945 trips, aggregating 185,824,425 pounds of fresh and salted fish, having a value to the fishermen of $6,383,906.

Approximately fifty thousand acres have been added to the Whitman National Forest in Oregon. The lands involved are situated on the divide between the John Day, Powder, and Burnt Rivers, in east-central Oregon. Over four thousand acres consist of timber lands which were included in patented entries. As the result of suits brought by the United States, the patents for these entries were canceled by the courts because they were acquired through fraud or mistake, and the lands were returned to Government ownership. The canceled claims carry a total estimated stand of nearly forty-six million board feet of timber.

The acreage devoted to the indigo crop of 1916-17 in British India, based on returns from provinces containing practically the whole area under the plant in that country, is estimated at 756,400, an increase of 114 per cent over the figures for 1915-16. The total yield of dye is estimated at 95,500 hundredweight of 112 pounds each, an increase of 78 per cent.

The exports of fruits from the ports of the Canary Islands to England and France for the last few months of 1916 averaged less than 10 per cent of the normal trade. The withdrawal of fruit ships caused a weekly loss of approximately fifty thousand bunches of bananas. The entire winter tomato crop of the islands, valued at $600,000, was allowed to rot in the fields.

The army appropriation bill, carrying just under $250,000,000, has been reported in the House of Representatives. The bill as introduced is about twenty million dollars less than the last army bill as finally passed. It is considered likely that some increases to the bill will be made during its consideration in each branch of Congress.

During the year 1915 nails to the value of $440,994 were imported into the Straits Settlements, on the Malay Peninsula, from the United States, out of a total importation valued at $503,298. For the year 1914, out of total imports valued at $114,330, the United States supplied nails only to the value of $15,222.

It is conservatively estimated that of the total capitalization of railroads in the United States, amounting in round figures to $21,128,000,000, at least $9,000,000,000 represents increases in the value of land over and above what the companies paid therefor, and issues of stock without actual or prudent investment.

Invoices certified at the American Consulate at La Guaira, Venezuela, show that cocoa exported to the United States during 1916 amounted to 8,064,361 pounds, valued at $1,198,900, about one half the amount exported in 1915.

The proposition has been advanced to construct a national transcontinental highway across Canada, to be called the Kitchener Highway, to give employment to returned soldiers after the war who are out of positions.

Bananas represent the principal export from the Port Limon consular district, Costa Rica, for the United States. There were 4,753,898 bunches, valued at $2,281,871, shipped to the American market during 1916.

Copper smelted in the Russian Ural region during the first six months of 1916 amounted to 9074 short tons, a slight decrease as compared with the output in the corresponding period of 1915.

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Christian Science Sentinel

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

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Perception and Impression

NELLIE B. MACE

THE human mind is in a constant state of susceptibility to influences and impressions. Until the advent of Christian Science it had not been conceived possible to distinguish scientifically between impressions that are real and worthy of permanence and those which are unreal and should therefore be discarded as unworthy of retention. Mortal mind, the counterfeit of divine Mind, assumes the existence of five material senses. Material knowledge consists, therefore, of perception based upon these unreal senses, and the receptivity of mortal mind is necessarily limited to impressions within the scope of these senses. This shows that mortal belief is itself the origin of the material impressions which it receives.

It is this metaphysical fact relative to the human mind that reveals its need of redemptive spiritual sense wholly apart from materiality, through which consciousness may receive the revelations of the actual and divine. On page 214 of Science and Health Mrs. Eddy says, "When it is learned that the spiritual sense, and not the material, conveys the impressions of Mind to man, then being will be understood and found to be harmonious."

Material sense sees and feels material phenomena, nothing more. The reflex impressions received from these phenomena are in fact images arising out of the causal belief that man is material and is endowed with physical organs of sense. These delusive effects of sense-perception will be more readily vanquished when one's efforts are more consistently directed to the overcoming of the fundamental error of belief in a material mind. One may not emerge from reliance upon sense-perception with a single effort, but every one may begin his emergence from the illusion by silencing the first lie of material sense which he detects as a lie, and then the next and the next. Persistently to reverse the material presentations of sense-testimony is to foster habitual spiritual perception. This reversal is necessary because, as Paul said, "the natural man receiveth not the things of the Spirit of God: . . . neither can he know them, because they are spiritually discerned."

Spiritual sense, the Soul-derived faculty which understands God, has just one purpose so far as the human mind is concerned; that is, to cause the human mind to give place to the intelligence which reflects God. Mrs. Eddy writes, "This Soul-sense comes to the human mind when the latter yields to the divine Mind" (Science and Health, p. 85). Spiritual perception must become the constant mode of consciousness; for in just the ratio of the constancy of spiritual vision will consciousness arise out of materiality, and so out of sense-perception of discord, into the actual realization of harmonious being.

One not only has to overcome the sense-impressions which come from within one's personal belief of existence in matter, influenced as that belief is by inheritance, educated trends, disposition, but also has to refuse those external impressions which assail him from other mortals' presentation of various phases of the same belief. It is the habitual inclination toward the side of the spiritual or the material which determines for each individual whether, as he looks out upon life, he shall be able spiritually to discern God's reflection everywhere, or whether through failure to subdue his own material sense he shall accept from exterior influences the reflex impressions of imperfection and woe. Not only must one determine to find his own true consciousness as the reflection of Spirit, but he must, because he cannot otherwise attain metaphysical purity, strive just as earnestly to see all other individualities as God sees them, apart from matter and its manifestations of sin and disease.

It requires great candor toward one's self, during this transition from material conception into habitual spiritual perception, to call one's errors of belief by the only name they can rightly bear when they are stripped of excuses; but one endeavors to cultivate spiritual apprehension for no other reason than to come out of an unreal material mentality. A metaphysician must be more interested in overcoming his own belief in a selfhood subject to material cognitions and impulses than he is in the treatment that self receives at the hands of other people; although if he performs his work scientifically, he will succeed in destroying his own belief in sensitiveness to error and also his belief that other mortals' exhibitions of disagreeable traits and ways are real. He will, in other words, see all forms of discord as manifestations of the one general belief of existence in matter, and will understand that these manifestations are at all times illusive, as is the false mentality which projects them.

It was through the agency of spiritual perception that Jesus the Wayshower was able to keep himself separate from and uninfluenced by the sense-evidence of the material world. From the vantage ground of his own spiritual discernment he refuted for others the belief of sensation in matter. He was able to do this for others because in the wilderness he had first settled with finality for himself the entire unreality of any material sense testimony. All who would overcome sin and disease as Jesus did, must work for the same clearness of vision which he possessed.

The delay which Christian Scientists sometimes experience in overcoming disease or discord may arise from a mistaken attempt spiritually to improve the manifestations of material sense. That which has no real existence cannot very well be improved. Demonstration in Christian Science does not depend upon any condition recognized or reported by material sense; it eliminates material sense. Jesus the Christ displaced material sense with spiritual sense, and through the awakening of the dormant spiritual sense the individual invariably perceived harmony where material sense had appeared to leave its evil impression. The man who was healed of supposedly congenital blindness testified, "One thing I know, that, whereas I was blind, now I see."

In not one of the cases of instantaneous healing effected by Jesus was the immediate physical change possible from the standpoint of sense-testimony; but spiritual sense takes no account of mortal time limitations. Jesus showed that time and space and sentient matter are all unreal subjective

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states of an unreal mortal mind. He proved that instantaneous change from material perception to the spiritual apprehension of Truth is possible. This change of perception is the one thing to be desired and to be labored for. Whether in any given case the material impressions are instantaneously or gradually displaced by the divine impressions of Mind which are conveyed through spiritual sense, it is certain that the discord, which appears only to physical sense, will invariably disappear when that change comes.

Material sense testifies that it sees a maimed or defective or disagreeable man in matter; spiritual sense beholds the image of God. Spiritual sense is the one medium through which consciousness rises into eternal Truth. On page 531 of Science and Health Mrs. Eddy says: "The human mind will sometime rise above all material and physical sense, exchanging it for spiritual perception, and exchanging human concepts for the divine consciousness. Then man will recognize his God-given dominion and being."

Enemies of Progress

BRIGMAN C. ODOM

One tendency of the human mind is to meddle with affairs which are of little or no importance, and which do not in any way promote moral or intellectual development, to allow non-essentials and petty annoyances to engross attention to the neglect of those things which should inspire mankind and lead to spiritual growth and progress. The manifestation or belief of poor health, supposed to result in mental depression and discouragement, may be holding some one in seeming bondage, and he may conclude that if he could only be well and vigorous all his experiences would be characterized by harmony and progress. Another may be struggling with poverty,—a sense of lack in material things,—and it may occur to him that if he could but have an unlimited supply of material substance the rest of life's affairs would be easy. Still another, through wrong indulgence of some sort, loses self-control and is the prey of perverted appetite and ungovernable passion. After these conditions have become more or less established and are attended with correspondingly unpleasant results, the victim may say that if normal physical functions could be established and a serene mental poise obtained, his principal troubles would be over.

Now the question should not be to get rid of physical pain, to regain bodily strength, to conduct a successful business enterprise, merely for the sake of being comfortable; but it should be to find lasting surcease from those things which would interfere with one's real work, by acquainting one's self with the Principle that will save immediately and completely from all apparent ills, including fear, anger, envy, discouragement, depraved human will, and false appetite. To correct these obvious difficulties the admonition given in the book of Job is pertinent,—"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

Christian Science reenforces this counsel, and tells the seeker that in order to get away from all self-indulged and self-imposed troubles and to find health, happiness, and success, he must know God as infinite good, infinite Love, infinite Life, and that he must also know God as an ever present help. With the true knowledge and right understanding of God he knows himself; he knows the truth, and the truth destroys error, heals the sick, makes progress possible and easy. Christian Science fortifies him in his stand for the right. It not only indicates the way, but shows him how to walk in it; it is chart and compass daily, hourly, even unceasingly.

All reality is in divine Mind, and Mind is infinite good, perfect Love. In this refuge of real Mind is a mortal's escape from seeming enslavement. In St. John's gospel it is recorded that "the law was given by Moses, but grace and truth came by Jesus Christ." Christian Science emphasizes this declaration; it discloses the unity between the "Thou shalt not" of the Mosaic decalogue and the "Love one another" of the gospel of Christ. It reveals as the *basis* of both the old and the new commandments the true concept of God as divine, infinite Love, and demonstrates that Love is the fulfilling of the law; it teaches that divine law and gospel concur, and that both have their fulfilment through knowing that there is no reality except Love and its perfect manifestation. Through the application of this teaching the enemies of spirituality, and consequently of true progress, are completely destroyed.

The wise man said, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." This statement is an expression of true healing, real advancement and growth; it rebukes and destroys all that opposes itself to good. It brings harmony to the physical body; it makes necessary material supply abundant; it restores the spiritual sense. In Isaiah's prophecy we read: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Man, the image and likeness of infinite Love, has no enemies, but is ever in the full consciousness of his God-given powers, expressing peace, joy, spiritual unfoldment,—all good. This is man's "heritage of freedom, his God-given dominion over the material senses" (Science and Health, p. 228). In right consciousness are boundless possibilities and resources; there is nothing to hinder or to make afraid.

Let Thine Eye Be Single

ALICE HALE COHEN

Christian Science lets in the light of divine Mind upon human affairs through correct reasoning based upon divine Principle as underlying all cause and effect, thus bringing out in logical sequence the necessary steps to be taken. Error, on the other hand, through incorrect reasoning based upon the supposition of life, intelligence, and substance in matter, struggles to hold human affairs under the domination and control of the adversary, or that which would hinder and oppose the advance of truth in the human consciousness. The pretentious arguments projected through this false line of reasoning would attempt to lure thought away from the recognition of divine law and order and endeavor to separate man and the universe from right operation in Principle. It therefore follows that if results are to be held in line with the divine process of unfoldment and fulfilment, reasoning must be held unwaveringly in line with divine Mind unobstructed by human opinions and influence.

Experience teaches that in proportion as we look away from God for supply, wisdom, enlightenment, guidance, these are necessarily lost sight of, as they diminish in the ratio of their distance from the divine source. At no time, therefore, should there be a clearer call for vigilance and alertness than in the election of church officers, as many temptations having as their object the enforcement of human methods and the exercise of human rather than divine control are apt to present themselves.

One of the arguments frequently presenting itself at this time is that one has not been a member of the church very long, hence does not know for whom to vote. The correct solution of a mathematical problem involves unhesitating

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acceptance of the fact that it must be sought according to a rule and order based upon an underlying mathematical law. Even so should the solution of every problem be sought by the Christian Scientist in divine Principle, which reveals the law and order of spiritual reasoning as being intact. This lets in the light, holding results in line with good, whereas the human reason acting through human opinions can yield nothing but its own darkness. God, divine Mind, alone can enlighten ignorance, as God alone is the source of wisdom. In the light of this understanding the one point to be considered in this problem is the protection of man's God-given ability to act in accordance with divine Principle by keeping thought free from everything which would tend to delay the manifestation of God's spiritual government.

A person may think that it is easier and wiser to ask one of experience for whom to vote than to work patiently and persistently under the direction of Principle by holding the problem in line with correct reasoning and under law and order. It is necessary to discern that back of this temptation lies the argument of more faith in man than in God, more faith in the human than in the divine directing. This argument, if listened to, would shut out God's government from consciousness by holding thought in line with human reasoning, which, devoid as it is of a correct premise, holds within itself no correct conclusion. Those inquired of may have worked faithfully, and the conclusion at which they have arrived may be a wise one, but in the ratio of each individual departure from the correct process of unfoldment, every seeking for enlightenment under the human rather than the divine directing is a solution of one's problem which is held out of the line of light and so is open to the attack of the adversary through the door of human influence.

The older members of a branch church may be tempted to think that they know more about a given question than the younger brethren, hence that it is in no wise erroneous for them to give out their opinion and freely share with others the result of a wider experience. It would be well to silence the adversary with the question, "Shall mortal man be more just than God?" and when freedom from the exaltation of mortal selfhood is obtained, to heed the command, "Strengthen thy brethren." In the light of this corrective reasoning we may turn thought to God in quiet humility, silence human will, and abide in consecrated obedience to and gratitude for the clear line of the spiritual deducement of facts revealed through the teaching of Christian Science.

The broader one's experience the wider is the opportunity to look through and reject every temptation to interfere with our brother's God-given privilege to act in line with this revelation. Clearer too is the call to stand as faithful watchers at the posts of the doors, allowing no thought outside of law to register itself without turning the inquirer in the right direction, toward divine Principle, the one and only source of all true enlightenment. Human plans bring human results; divine plans bring divine results. We submit to the first through the influence of person rather than Principle; the latter unfold with the laying aside of sense and self and the endeavor to blend thought with the spiritual.

There is never a need in our work as Christian Scientists which has not its solution clearly stated in the books of the Discoverer and Founder of Christian Science. The Manual of The Mother Church contains instructions for every problem arising in our duty as church members. In the ratio that each member earnestly studies and applies Section 1 of Article VIII at the time of the election of officers, and holds thought unshaken in this line of light, will results be held under the protection of divine law, bringing out the manifestation of the inner glory, imbued with the light of divine Mind. Obedience to the law and order therein contained will bring us nearer to the comprehension and demonstration of democratic government.

True democracy can be gained only as church members turn as one body with one accord to God, seeking wisdom, inspiration, enlightenment, from Him alone. There is no other way by which church affairs may be held in the line of light, giving freedom from human monopoly, self-interest, self-will, ambition, human opinions, human prejudice, and human influence, all of which are erroneous in proportion as they depart from the direct line of Principle.

Let us then heed the Master's injunction, when he says, "If therefore thine eye be single, thy whole body shall be full of light,"—the church animated by a single purpose, having a fervent love for Principle. We shall thus guard against every attempt of the adversary to separate us from Love, who is the source of every right activity, and whose sole demand is faithfulness to law. Entrenched in the recognition of this great fact, "when the winds of God blow," as Mrs. Eddy says (Science and Health, p. 201), "we shall not hug our tatters" of material belief, but we shall be, as Paul exhorts, "perfectly joined together in the same mind and in the same judgment," and the government of Truth and Love shall reign supreme over all the earth.

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Ever-presence

ADA JANE MILLER

It matters not where we choose to locate our thought, as the psalmist discerned so clearly, whether in heaven or in hell, for God, divine Love, infinite good, is ever with us. In heaven we are conscious of His presence; in hell we doubt His existence. In heaven we know that He is omnipotent; in hell we are conscious only of a wretched selfhood that knows no God. The psalmist says frankly that he has discovered that even if he makes his bed in hell, God is still with him. If we find ourselves located where David admits he at times placed himself, what is our remedy? Christian Science here proves itself science perhaps as clearly as under any possible circumstance, and it is for us to apply the Principle it reveals or stay in our uncomfortable bed,—just as we choose. After we have tried the "bed" for a time, we usually have the wisdom to stop bemoaning a hard fate and to turn our eyes inward, with the inevitable result that we discover in our own thought that which built the bed on which we find ourselves. If our bed is in hell, we may rest assured that no one but ourselves is responsible for it.

Some may question this and ask, "Do we not suffer through others?" If we continue to suffer through others' sins it is our own fault. If there is aggressive suggestion that we have been wronged, we know what our duty is as Christian Scientists. If this suggestion finds place in thought, it is quite evident that we have failed to be obedient to our Leader's loving advice in regard to our daily work of protecting ourselves (see Manual, Art. VIII, Sect. 4), and we have carelessly or deliberately broken the first commandment. Have we not admitted as real something which claims to be power but is far from being the power of omnipotent good? If we have admitted this, yielded to it, and finally accepted it as real, we have made our bed in hell, and no one is to blame but ourselves. If the argument presents itself that we are discouraged, weary, or anxious, and we accept the suggestion and affirm it as true of ourselves, in this case as in the former we alone are responsible. Again we have been disobedient to the "heavenly vision" that was revealed to us to protect us from these very enemies; again we find ourselves in the uncomfortable place to which the psalmist refers.

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But, thank God, we know through Christian Science how to take our bed and ourselves out of hell. We know that our first duty is to see that a false sense of self has placed us there, and that this self-mesmerism is not an expression of Mind, has not a vestige of intelligence. On page 266 of Science and Health Mrs. Eddy says, "The sinner makes his own hell by doing evil, and the saint his own heaven by doing right." Then our next step is to recognize the fact that whatever arrogates to itself power apart from God, omnipotent good, is false. We say that we believe in God; we profess to worship Him as supreme; we call ourselves followers of the Master. But what does this saying, professing, calling, profit us if we admit into consciousness as real every vagrant thought which presents an argument that would blind us to the truth that we are at-one with the Father? This at-one-ment is the central fact of existence, and this fact consciously and constantly realized keeps us ever progressive, efficient workers in whatever may be our profession, and earnest, honest followers of the Master along that upward way which leads to life eternal, life harmonious, now!

Teaching the "first lessons"

ROSE A. LILLY

In the Manual of The Mother Church (Art. XX, Sect. 3) we read in regard to teaching in the Sunday school, "The first lessons of the children should be the Ten Commandments (Exodus, 20:3-17), the Lord's Prayer (Matt. 6:9-13), and its Spiritual Interpretation by Mary Baker Eddy, Sermon on the Mount (Matt. 5:3-12)." These first lessons are not only first chronologically in the Sunday school work, but first in importance, for it is apparent that if they are thoroughly understood and lived, man's whole duty to God, and therefore to himself and his fellow men, would be fulfilled.

It was found by one Sunday school teacher that the children were reciting their concept of the spiritual meaning of the commandments and beatitudes very much as they were reciting the commandments and beatitudes themselves, and it became her constant endeavor to make these lessons more practical and vital to each pupil. Among other methods employed, the children were counseled to observe in their study of the Lesson-Sermon the places where the different meanings of the commandments and beatitudes are brought out; for thereby many helpful lights are thrown on these lessons as they are presented from different angles.

One of the first things to be impressed upon the children in the study of the commandments is the fact that they are law and therefore mean protection; that they are not negative, but positive. They are not a list of things which a normal person would like to do but cannot. They are positive statements of law which govern and protect man; and since the real man, or God's idea, is governed by the law of God, it follows that disobedience to God's commandments or laws by the real man is an impossibility. Just as the people of a community are governed and protected by the laws of that community, though they may be more or less ignorant of what those laws are, so are God's children governed and protected by divine law, even though they may not be fully conscious of this law or its operation. It is only the counterfeit, abnormal sense which would break the commandments, and it is the mortal concept of man which suffers therefrom.

Take, for instance, the third commandment, "Thou shalt not take the name of the Lord thy God in vain." In calling one's self a Christian Scientist one may be said to be taking the name of God, that is, allying himself with the nature of God, because Christian Science stands for a demonstrable understanding of God and His Christ, and when the truth about God and man as His idea is understood and applied to individual experience, it destroys in the consciousness and experience of that individual all that is unlike God and the real man. In other words, the law is emphasized that whenever the truth is correctly and understandingly applied the necessary healing, whatever its nature, must positively result. In reality the name of God cannot be taken in vain; name means nature and character, and when the individual takes upon himself the nature and character of God he cannot do less than work the works of God, as Jesus did, and which he taught his followers to do.

In the writer's experience some of the children find it difficult to remember the beatitudes in their regular order, and it was questioned whether or not much importance is attached to this order, until the discovery was made that each beatitude is a definite step in advance of the preceding. The first, "Blessed are the poor in spirit: for theirs is the kingdom of heaven," seemingly presents two directly opposite states, —poor, yet possessing a kingdom. The "poor in spirit" are not necessarily poor from the worldly point of view or lacking most in spiritual blessings, but rather those who from the depths of a humble and contrite heart realize that God is the only power, as did the publican, of whom Jesus said, "He that humbleth himself shall be exalted,"—his "is the kingdom of heaven." The fact is that one could not really be rich in spirit and be lacking in any good thing, and as Mrs. Eddy points out on page 518 of Science and Health, "The rich in spirit help the poor in one grand brotherhood." The verity that every man, consciously or unconsciously, is seeking the kingdom, guarantees him this ultimate goal,—and this is not only a possibility but a necessity. It is not of itself blessed to be poor or lacking in any sense of the word, but even to the poorest man the kingdom of heaven is a present possibility if he but knew it, and the blessing of health, harmony, and immortality comes in attaining an understanding of that kingdom.

To the next state of consciousness, depicted by the second beatitude, those who mourn are promised relief in the form of comfort; not that it is of itself blessed to mourn, but it is a step in advance inasmuch as it is a recognition of lack; and through the acceptance of the spiritual fact the comfort, a positive state, is the blessing, and thus a step toward the kingdom of heaven is taken. The individual consciousness cannot progress thus far without recognizing the insufficiency of mortal man, and thus the sense of meekness is attained. When meekness serves to reveal man's true status to the individual, then it is indeed a blessing. It is not of itself blessed to "hunger and thirst" after anything, but to the consciousness reaching out for the truth, fulfilment must come, which is the blessing.

With the fifth beatitude advancement is made to a more positive state of consciousness. It is of itself blessed to be merciful, and those who are merciful are promised mercy in return, which is an added blessing. The process of elimination and assimilation depicted in these different steps has necessarily purified to some extent the human consciousness, and to the "pure in heart" it is promised that "they shall see God." Seeing God as He really is, the individual cannot help but see man, God's idea, as he really is, and therefore he has advanced another step and becomes a peacemaker. Not only is there peace between himself and God, but between himself and all mankind, because he sees the true creator and His creation in its perfect order and harmony. This state of consciousness is active and is a law unto itself, because it is the reflection of divine law, manifested on the human plane, and it is powerful to destroy any phase of discord which may present itself.

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Now comes the test—"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." The blessing here is in being able to negative the so-called persecution and use it as a step in proving one's self a citizen of the kingdom of heaven, in realizing perfect harmony, now and here. Then "blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Even this cannot disturb the individual who has proven the steps that have been taken before; and right now, "amid the jarring testimony of the material senses" (Science and Health, p. 306), even though the assaults of evil seem to draw nearer, and it is no longer "they which are persecuted" but "ye,"—it is then that one can most surely "rejoice and be exceeding glad," for at the present moment he finds his reward in heaven.

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Obstacles Surmounted

WILLIAM B. HAINES

In dealing with the subject of seeming obstacles to our progress, let us picture to ourselves a mountain stream rippling and singing over its stony bed as, in response to the law of gravitation, it traces its unerring way down to the sea. Let us also suppose that with intent to obstruct its flow a boulder is rolled across its course. At first the object seems to have been accomplished, for the waters below the boulder are no longer flowing, while those above it may seem to stop their singing; but let us wait and watch, and we shall find fresh hope, for we shall soon see the waters rising. The spring in which the stream has its birth is far above the boulder, and it is still pouring forth unstintingly; so a steady accumulation of water goes on, till at last the top of the obstacle is reached and overflowed, and the stream sings once more. Let us note well the result of the seeming check,—the waters have been lifted higher to form a deep pool, a home for fish, a reservoir of refreshment, a still symbol of peace.

We can all gather simple, helpful lessons from this little picture. The light of Christian Science is daily leading more and more lives to yield to the mighty influence of divine Love and so to start them singing on their way Spiritward. If at times a seeming obstacle is thrust in their path,—a difficulty of any nature,—they should learn lessons of patience and hope from this picture and wait and work on. It is also well to look at the rising waters above the boulder rather than at what seems to be a dried up stream below it. They can then reassure themselves that the springs of joy and wisdom have not been sealed, and that the pure water must rise till the barrier is surmounted.

When the experience is interpreted in this way, from above instead of from below, it becomes entirely a matter for rejoicing. Through it we find, possibly for the first time, those deeper waters of Truth from which nourishing and satisfying thoughts may be drawn. Patience has made more room in consciousness to entertain God's ministering ideas; and great is the gain and the joy of finding within one's reach a still, pure reservoir from which many "wanderers, athirst in the desert," may be supplied with "a cup of cold water in Christ's name" (Science and Health, p. 570).

Keeping this lesson before us in a difficult time, we shall the sooner realize the meaning of Mrs. Eddy's words (Miscellaneous Writings, p. 19): "He who has named the name of Christ, who has virtually accepted the divine claims of Truth and Love in divine Science, is daily departing from evil; and all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine source."

Selected Articles

[Avery Coonley in *Ottawa* (Ill.) *Republican-Times*]

While Christian Science teaches the unreality of sin as it teaches the unreality of disease and disaster, it substantiates the correctness of its teaching by the overcoming of both sin and sickness. Jesus not only indicated that these were related, as when he said to the scribes regarding the sick of the palsy, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" but he also indicated the fact that they do not belong to the eternal realities or the legitimate heritage of man, by destroying them both, although he said of himself, "I am not come to destroy, but to fulfil."

To show that Mrs. Eddy's teaching about sin, gleaned from the Bible as were all her teachings, while showing the individual how to overcome and destroy sin, does not at all relieve him from the necessity of overcoming it, let me quote from page 327 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy: "The way to escape the misery of sin is to cease sinning. There is no other way."

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[Thorwald Siegfried in *Bothell* (Wash.) *Sentinel*]

Our critic thinks that Christian Science is false and dangerous; but when he attempts to prove his opinion to be true by stating that Christian Science is the foe of the home and of society he asserts that which is not true. Christian Scientists are proud of the fact that the effect of Christian Science is to make its adherents more law abiding, chaste, and affectionate. Many a family owes the preservation of its home to the regeneration of the husband and father in Christian Science, and if all classes of people gave the courts as little trouble as Christian Scientists do, litigation would be decreasing instead of increasing.

The further statement that the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is "the Bible of the Christian Science churches" is utterly false. The fact is, that in the Sunday services in all Christian Science churches probably more than half of the words spoken are from the King James Version of the Bible; the citations to these readings are published months in advance in *The Christian Science Quarterly* and are studied by Christian Scientists during the week before their delivery in church, so that they are thoroughly understood and applied in daily life. Far from making it possible for Christian Scientists to misinterpret the Bible, as your correspondent charges, it enables them to understand the Bible in its primitive simplicity, unencumbered by the mass of superstition which has grown up in the minds of people through accepting ecclesiastical opinion about the Bible, instead of the Bible itself, as law.

A good example of ministers advancing their own opinion and claiming it to be taught by the Bible is this clergyman's statement, "There is nothing that the Bible lays more stress on than the reality of sin, and it was Christ's chief aim in the world to save sinners." Now, of course the work of Christ Jesus was designed to save sinners, and Christian Scientists will agree with that much of the statement. But the reality of sin is not the chief teaching of the Bible; on the contrary, the record is that "God saw every thing that he had made, and, behold, it was very good." Evil to be real must have been created by God, in which case Jesus would be found undoing God's work; whereas in truth Jesus' ability to undo sin grew out of his knowledge that sin is not created by God and therefore is powerful only as it deceives us into believing it to be God-created and real.

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The claim that Christian Science heals by human will and suggestion repeats what the Jewish hierarchy did to Jesus; they accused him of healing in the same way. It is no more true of Christian Science than it was of Jesus. Nothing could be further from the truth than that Christian Science teaches that men "can sin all they want to; they only have to say to themselves that sin does not exist, and they go free." If that were true the ranks of Christian Science would doubtless be composed of people trying to find a means of perpetuating sin, whereas in truth they are bent on overcoming it. To quote from page 542 of Science and Health: "Sin will receive its full penalty, both for what it is and for what it does. Justice marks the sinner, and teaches mortals not to remove the waymarks of God."

Christian Science is so new that most Scientists have been either agnostics or adherents of some other religious denominations. They came to Science because convinced that it is the primitive Christianity of Christ Jesus, and because it is demonstrable, as Christianity has always been. It holds them because it makes them conscious of God's presence and omnipotence.

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[Editorial in *The Brookline* (Mass.) *Townsman*]

We ask the indulgence of our regular subscribers for this one issue [Feb. 3], as we are repeating an article which appeared in our last number, namely, the Rathvon lecture on Christian Science. Anticipating a heavy demand for copies of the *Townsman* containing this lecture, we printed fifteen hundred extra copies, but our estimate was too small and every available copy was sold before Tuesday noon. The demand still continues, and our only chance to supply it is by reprinting the article in full. We offer no apologies, for the lecture is well worth reading a second time.

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[Thomas F. Watson in *Selma* (Cal.) *Irrigator*]

It seems that an evangelist in his revival meetings took occasion to criticize Christian Science, declaring that it "denies God, dishonors Christ, and disbelieves the Bible." Yet the throngs who attend the Christian Science services week after week the whole year through will never hear one word against any other church, religion, or preacher. Christian Scientists are too busy studying their Bibles, healing the sick, and seeking to cast sin out of themselves and others even to watch their neighbors. In a word, they are kept so busy casting the "beam" out of their own eyes that they have no time to attend to the "mote" in the eyes of their neighbors. To all who are seeking to turn the thoughts of mankind toward God and His Christ, Christian Science bids a hearty Godspeed.

Jesus made works rather than words a proof of his doctrine. When the disciples of John came asking, "Art thou he that should come? or look we for another?" he did not preach a sermon on the shortcomings of other religious sects, but pointed to the healing works which he had performed, saying: "Go your way, and tell John . . . how that the blind see, the lame walk," and so on, pointing to his works as a test of his Messiahship. So Christian Science is willing to stand on its merits and to be judged by its works, for through its ministrations many thousands have been healed of disease, of the drug habit, the liquor habit, insanity; in fact, all the ills to which flesh is supposed to be heir have been healed by this Science, for it teaches one to understand and avail himself of the law of God, which St. Paul taught makes us "free from the law of sin and death." It can be proved to any unprejudiced person that Christian Science acknowledges God and His omnipotence, honors Christ Jesus and obeys his precepts, and teaches its followers not only to believe but to understand the Word of God sufficiently to demonstrate it.

Christian Science is the restoration of primitive Christianity, and is based on the Bible, especially the teachings of Jesus and the apostles. Its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, so illumines the Scriptures that many thousands who were strangers to its teachings before studying this Science have become earnest students of the Bible. The second tenet of Christian Science, to which all its church members subscribe, is as follows: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness" (Science and Health, p. 497). Christian Science, far from dishonoring the Christ, as the critic charges, honors him in the way which he appointed, namely, by following in his footsteps.

The fundamental teaching, or "cardinal doctrine," of the early Christian church, which the evangelist says Christian Science denies, consisted of preaching the gospel and healing the sick and sinful in accordance with Jesus' commands to his disciples, "Go ye into all the world, and preach the gospel," "Heal the sick," his final instruction being, "Teaching them to observe all things whatsoever I have commanded you." And the early Christians continued this healing work for nearly three hundred years. Christian Science, which has reinstated primitive Christianity, is repeating this healing work; and the Master said, "By their fruits ye shall know them."

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[Mrs. Mary A. Fisher in *The Singapore* (Straits Settlements) *Free Press*]

The lecture that was delivered at the Y. M. C. A. on "The Claims of Christian Science," though intended doubtless to be fair, was so far from a correct statement of Christian Science that I beg the privilege to state through your columns some of the fundamental truths of this Science and to correct some of the wrong impressions given in the lecture.

Christian Science rests on the basis that God is All-in-all, and that man is made in God's image and likeness, as recorded in the first chapter of Genesis. Christian Science distinguishes between absolute and relative truth, claiming only that as real which is the perfect creation of God, eternal Mind, and declaring the false beliefs of sin, disease, and death, which obtain in mortal mind, to be unreal. In the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, it is stated on page 345 that "anybody, who is able to perceive the incongruity between God's idea and poor humanity, ought to be able to discern the distinction (made by Christian Science) between God's man, made in His image, and the sinning race of Adam."

It is this distinction that is made between the one infinite, eternal Mind, which is God, and the sinning, erring mortal mind. It is not the perfect idea of God that needs to be healed, but the mortal mind that requires to be freed from its false beliefs of sin, sickness, and death. Christian Science is the truth about God and man, understood and demonstrated. It is neither hypnotism nor mental suggestion.

Christian Science must stand or fall on its own merits as a healing and regenerative power in the world. It has stood the test of persecution and ridicule, and affords proof of its utility in the healing of every manner of disease known to medical science, in the overcoming of sin and the establishment of right thinking in the hearts of men. Its blessed ministrations are encircling the globe, for there is hardly a town or hamlet where some witness to its healing power may

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not be found. Those who follow its teachings are close students of the Bible, and the Scriptures are illumined for them through the light which is thrown upon them by the Christian Science text-book. In the testimonies of the many thousands who have been healed by Christian Science there is gratitude expressed, not only for the physical healing but for the spiritual uplift, which is acknowledged to be more to them than freedom from sickness.

It is only just to correct the impression given during the lecture that Mrs. Eddy was a woman of little education. It is well known that she received more education than was usual for girls in those days. In her younger days she wrote articles on topics of public interest for several periodicals, for which she was regularly paid, and her poetry was sought for publication by newspapers and magazines. Before her discovery of Christian Science she declined an offer to become associate editor of the *Oddfellows Magazine* with the Rev. Albert Case. The Rev. Richard S. Rust, a prominent Methodist clergyman of Northfield, N. H., who during his life held several important positions connected with religious and educational institutions, had an acquaintance with Mrs. Eddy extending over half a century, and he spoke of her as one of the brightest women he ever knew.

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[Carl E. Herring in *Lincoln* (Neb.) *Star*]

The writer was for some time unable to understand the objection which our critic seems to have to the Christian Science statement that God is All-in-all, especially in view of the fact that the allness of God is recognized as a basic truth of all religious thought. The fact, however, that the critic charges that Christian Science is pantheism, the very opposite of what it really is, explains the reason for this objection and shows how a wrong start will muddle the entire thinking.

God is "all-knowing, all-seeing, all-acting, all-wise, all-loving," Mrs. Eddy says on page 587 of Science and Health, and when she says that "the Scriptures imply that God is All-in-all" (p. 331), it is in this sense of omnipotence, and not in the pantheistic sense of God being in all, that the expression must be understood. This illustrates how the uprooting of a passage from its context and the placing of a wrong interpretation upon it leads to misunderstanding. The capitalization and the use of hyphens should prevent the mistake, aside from the fact that every Sunday service contains a repetition of the "scientific statement of being," as found on page 468 of Science and Health, which begins, "There is no life, truth, intelligence, nor substance in matter," and it will hardly be assumed that there is anything in the book flatly contradicting this and teaching pantheism, which is a belief of life and intelligence in matter.

There are fundamental differences of doctrine between Methodism and Christian Science, differences of tremendous import to the health, happiness, and longevity of the human race. They are sharply defined, should be clearly stated, and when so stated should preclude the possibility of clouding the issue by reference to the beliefs of others who neither have nor claim any affinity with Christian Science. The trained theologian does not object to the statement that God is All-in-all, but insists upon another power, opposed to God, in the form of a personal devil. While Christian Scientists find more inspiration in thinking of God as Spirit and as Love, as the Bible teaches, than in thinking of Him as a person, the difference becomes hopeless in the face of the prevailing theological dogma of this other power at war with God, in a doubtful issue; and at this point Christian Science speaks in no uncertain terms, and says to sin and disease in the language of St. John, "The Lord God omnipotent reigneth."

God is either good or He is evil, or both good and evil. God is either supreme or in subjection, or supreme with limitations. There is no doubt where Christian Science stands on these questions, and no doubt where Jesus stood. Let every Christian minister state as clearly where his church stands and there will be no necessity for appealing to the public press to correct misrepresentations in regard to Christian Science. The issue will be clearly presented to the public. Jesus did not say, "Lazarus, come forth," with any halting doubt as to the omnipotence or omnipresence of God. If he had, Lazarus would not have come forth.

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[Editorial in *The Paterson* (N. J.) *Call*]

One night a lecture on Christian Science was delivered in this city before a large and enlightened audience, and the following morning the *Call* came out with a column excerpt of the lecturer's remarks. Since then we have received a sharp letter rebuking us for giving so much space to the lecture.

The appeal of the Christian Scientists for "religious liberty" seems to be fair enough. They do not seek to thrust their religion down the throat of any one else; they only ask that they be allowed to worship God in their own way, according to the dictates of their own consciences. Their code of morals is as high as the code of morals of other people; they conform to the laws of the land in their daily lives; they do not seek to overthrow our civic institutions. Why, then, should they not be allowed to worship as they please and to believe whatever they desire to believe?

The most that can be said against Christian Scientists is that they place an interpretation upon the Scriptures that is not the same as that placed upon the same writings by the so-called orthodox churches. They have set up no strange gods, however. They are following, in their own way, the teachings of the same Nazarene upon whose teachings the Christian religion is founded. There is nothing in their teachings that is inimical to the republican form of government, to the moral household, to clean living, or to the well-being of the human race.

It is legitimate for those representing all other denominations to seek to lead people to embrace the teachings of their own several creeds or "faiths." Any one has a right to hire a hall or build a church or rent a lot and proclaim the advantages of his religious belief. It is also legitimate for the Christian Scientists to do the same thing, and they ought not to be interfered with in any such mission. They ought not to be hampered by criticism; neither should a newspaper be called to task for printing any of their lectures, any more than such a newspaper would be in publishing remarks of lecturers of any other denominations or religions.

We pride ourselves that America is the land of religious liberty. It was settled by people who sought to escape religious persecution. It has been made great through a broad-minded policy that gave to every one the right to worship God as he saw fit. So if a group of people decide upon a certain line of worship or conduct, they ought to be allowed peacefully to pursue it "without let or hindrance." Christian Science will never be combated by argument nor crushed by criticism; it is too firmly rooted for either.

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We are continually closing the doors against the angels of opportunity because they wear a garb that seems menacing or repellent to us.—HAMILTON WRIGHT MABIE.

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Editorial

"Omnipotence and omnipresence of God"

A RECENT editorial in the *Sentinel* called attention to the by-law of The Mother Church in which Mrs. Eddy impresses upon Christian Scientists the necessity for practitioners to be humanitarians. Since that editorial was published there has come to us a letter written to one in need of healing, by one the validity of whose claim to be a Christian Science practitioner may be judged from the quotation which follows:—

"The word sin means intentional mental mistake, and in this light, it is a sin to be miserly, or stingy, and while I do not say that these are present in your case, yet they have been present in nearly all the cases of palsy that I have handled, sometimes in a slight degree, but usually in a great degree. If you cannot find any one that can handle your case successfully, you may write me again, and I will take it up, but my price for a case that takes as much time as palsy is one hundred dollars per month, and the time it takes is from three to six months, to teach the patient enough of Science so that he can get rid of the trouble."

Christian Science practice is a demonstration of the omnipotence and ever-presence of infinite Life and Love. It is needless to say, therefore, that Christian Science treatment is not a matter of bargain and sale, and that the above letter does not express either the method of Christian Science practitioners or the humanitarian spirit in which they meet those who apply to them for help. In the first place it is not according to the teachings of Christian Science to posit any particular sin as the foundation of any particular disease. Furthermore, it is not customary, nor is it consistent with the teachings of Christian Science, for a practitioner to enter upon the treatment of a case with the belief that it is going to be one of a certain duration, which will entail weeks or months or years of treatment. Pertinent to such a belief is the statement made by Mrs. Eddy on page 376 of Science and Health, where she writes: "Some people, mistaught as to Mind-science, inquire when it will be safe to check a fever. Know that in Science you cannot check a fever after admitting that it must have its course. To fear and admit the power of disease, is to paralyze mental and scientific demonstration." She also writes on page 365 of the same book, "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine."

While it is true that not all cases are healed at one visit, yet there can be no question that a practitioner who has confidence in the possibility of instantaneous healing, and whose thought is filled with hope and expectation, is far better equipped for such results than is one who believes that months must elapse and many treatments be given before the healing can take place. The Christian Science practitioner who is worthy of the name is always hoping and expecting that in his treatment he has so clearly realized the truth about God, man, and the universe that the beliefs of disease will be immediately reduced to their native nothingness.

It has been the experience of many who have come to Christian Science as a last resort, when all other treatment had failed and they had been condemned by the kindest and most sympathetic of physicians to a long and painful experience, if not to death itself, that but a very few Christian Science treatments, or possibly only one was all that was necessary to restore them to perfect health and usefulness. Had these people fallen into the hands of practitioners whose faith was so small as to lead them to bargain for a long course of treatment, there is no telling what might have happened.

Mrs. Eddy writes on page 9 of "Rudimental Divine Science," "The thoughts of the practitioner should be imbued with a clear conviction of the omnipotence and omnipresence of God; that He is All, and that there can be none *beside* Him; that God is good, and the producer only of good; and hence, that whatever militates against health, harmony, or holiness, is an unjust usurper of the throne of the controller of all mankind." When the thought of a practitioner is really imbued with this truth, he will not bargain in advance for many treatments, nor will he be particularly solicitous about stipulating in advance for his compensation.

ARCHIBALD MCLELLAN.

Spiritual Equipment

IN Paul's epistle to the Ephesians we find sound counsel based upon his experiences while a political prisoner in the garrison at Cæsarea and afterward in Rome. We find here no hint of condemnation of these brave men with whom he was associated; and though there was doubtless much in their lives which needed correction, he chose rather to emphasize their calm courage, endurance, and self-sacrifice, from which standpoint he made his appeal to those who must perforce engage in the more vital warfare against what he calls "the wiles of the devil." In the sixth chapter of this epistle he directs attention first of all to the needed equipment of the Christian soldier,—the "breastplate of righteousness," the "shield of faith," the "helmet of salvation," and the "sword of the Spirit," which, he says, "is the word of God."

Students of Christian Science sometimes think that the demands of Truth are very exacting, even irksome, when they are reminded of the requirement in the Manual of The Mother Church (Art. VIII, Sect. 6), which reads: "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged,—and justified or condemned." Here daily duty is pointed out, and St. Paul's counsel, in the chapter already quoted, is no less emphatic. After telling of the spiritual armor required, he says, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." This shows that there is really no difference between the instruction given by this great Christian hero and that given in Christian Science.

The essential need for spiritual armor and weapons, also for unceasing watchfulness, is shown to be a constant requirement of humanity at all times, until the belief in a mind separate from God, good, and wholly unlike Truth and Love, is proved powerless. In the gospel records we are often told that the Master spent the night in watchfulness and prayer, in communion with the Mind which knows the nothingness of evil because it is itself the consciousness of omnipotent good. There we read of Jesus' instructions to his students, when he again and again sought to prepare them for the warfare upon which he had entered, in which he was proving the impotence of sin, disease, and death when arrayed against Life, Truth, and Love. He had, however, to speak in terms which his disciples could understand; therefore he found it necessary to warn them of the subtle devices of the carnal mind. In the sixteenth chapter of Matthew's gospel we read that on one occasion when he did this, Peter actually

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attempted to rebuke him, saying, "Be it far from thee, Lord: this shall not be unto thee." Then Peter was himself rebuked for his presumption and spiritual ignorance, and was told that this false sense of security came not from God, but was "of men."

As we pursue the gospel story we find that even the disciples, who were so often with the Master and seemingly so near to him, had not at that time learned how to defend themselves "against aggressive mental suggestion;" and so they were made to forget, at least temporarily, their duty to God, to their Master, and to mankind. We however rejoice to find that after experiences in which they proved the utter inability of human will-power to protect them, they were "converted," to use the Master's word concerning Peter; and great was their spiritual triumph over all which sought to overthrow them. Judas alone, as far as the record goes, strayed so far from the truth that he could not find his way back on this plane of experience. In the case of the others, they learned the most vital lessons of life by doing in the Christ-way that which their Master had required of them.

As we read the two epistles of Peter and then the revelation by St. John, we are thrilled by their vision of divine Truth, and are inspired to press on, knowing that we are indeed "able to quench all the fiery darts of the wicked" through our understanding of Truth and Love and our obedience to their high demand.

ANNIE M. KNOTT.

Self-government

Two utterly distinct concepts of government make themselves felt among nations, the autocratic and the democratic. The former assumes in a general way that the state exists as a separate entity and that the governed find their places under it according to conditions prescribed by the state itself. Self-government, on the other hand, places man in the forefront and presupposes certain natural rights for him which he learns to safeguard by establishing a suitable form of government to express his thought. In other words, the first school of thought magnifies state and proportionately minimizes man, while the second magnifies man and views government as a convenience which men in cooperation with one another may alter and adjust to suit their needs or to further their progress out of one condition into another. As stated by Lincoln, democracy is a "government of the people, by the people, for the people."

Without in any way undervaluing the great qualities of other branches of the human family, but merely stating an obvious and universally conceded historic fact, self-government thus broadly viewed has been especially characteristic of the English-speaking people in different quarters of the globe. For many centuries their political point of view has largely coincided with their religious development. In general terms and without dogmatizing it may be stated that they have leaned toward an individualistic conception of Christianity and have not laid much stress upon mere church government as a guaranty of salvation. Civil and religious developments tend to follow parallel lines, and as the people of any nation, for example, have become more democratic in their thought they have become freer both in politics and in religion. In other words, self-government and religious liberty have mutually supported each other; or, to paraphrase the psalmist's statement about righteousness and peace, self-government and religious liberty "have kissed each other."

The metaphysics of the situation is worthy of close study at this hour in world history. Mrs. Eddy lays special stress upon the right of self-government, and in her definition of it carries thought back to the source of all power and authority, namely, to God. She states on page 106 of Science and Health: "God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love." Again on page 125 we read, "Reflecting God's government, man is self-governed." The teaching of Christian Science therefore emphasizes the close, yes, the inseparable connection between divine government and true self-government, and this explains why it was that Christian Science could only be discovered and founded in a national environment enjoying the benefits of self-government.

Autocracy, or the setting of state above the individual, has its counterpart in ecclesiasticism, which assumes a divinely authorized religious state, obedience to which spells salvation to the individual worshiper, thus denying the apostolic injunction, "Work out your own salvation." Therefore history proves that autocracy and ecclesiasticism habitually flourish side by side and conspire to stifle human rights, both civil and religious; whereas democracy and individual spiritual demonstration cooperate to establish and safeguard the rights of man. Under the latter system the saving of the sinner and the healing of the sick go forward more successfully, for this system is better adapted to welcome the coming of the Christ, Truth, the understanding of man's true nature as the image and likeness of God.

On page 254 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy sums up the natural genius of Christian Science for self-government when she writes: "The Magna Charta of Christian Science means much, *multum in parvo*,—all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed."

WILLIAM D. MCCRACKAN.

Announcement

IN answer to numerous inquiries it may be said that the two funds to which the field have been invited to contribute, described in the article "Looking Forward," which appeared in the *Sentinel* of Dec. 2, 1916, are separate and distinct in purpose. The "real estate fund" is to secure title to properties in the vicinity of The Mother Church. The "Benevolent Association fund" is to erect and equip the buildings and provide a maintenance fund for that institution. In sending a contribution please specify for which fund it is intended, or if it is to be divided between the two. Remittances should be made to Adam H. Dickey, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

The following excerpts from letters received from branch churches express the thankfulness of Christian Scientists for the opportunity to contribute to these funds:—

"I am directed by my board to send you the following resolutions which were passed by the members of this branch church assembled in annual meeting on Monday, Jan. 15, 1917:—

"Resolution No. 1.—That we, the members of First Church of Christ, Scientist, London, assembled in annual meeting hereby pledge ourselves to contribute a minimum of £5000 to the two funds referred to in the *Sentinel* of Dec. 2, 1916, to be divided between the two funds at the

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discretion of The Christian Science Board of Directors in Boston.

"Resolution No. 2.—That a fund be opened by this church to be called the 'Looking Forward' fund, the amounts received thereon to be remitted from time to time to the district manager of the Christian Science committees on publication at the discretion of the board.

"I am further desired to inform you that a collection was taken on the same evening in aid of the Christian Science Benevolent Association, which resulted in the sum of £627 3s. 7d. being collected, which will in due course be forwarded to Mr. Tennant, here in London."

"We take pleasure in notifying you that at a meeting of the members of Second Church of Christ, Scientist, of Hartford, Conn., held Jan. 10, it was unanimously voted to pledge the sum of one thousand dollars in response to the call in the *Sentinel* of Dec. 2, 1916, this sum to be provided by the collections taken on the first Sunday of each month until aforesaid amount shall have been raised, the total amount to be divided equally between the fund for the purchase of real estate adjacent to The Mother Church and the fund for the Christian Science Benevolent Association."

"The members of Second Church of Christ, Scientist, Minneapolis, Minn., in annual meeting assembled, appreciating the privilege afforded to assist in carrying out the purposes of the Christian Science Benevolent Association, in the erection and establishment of a Christian Science sanatorium, and The Board of Directors of The Mother Church in acquiring additional property for church purposes, do hereby pledge the sum of twenty-five thousand dollars ($25,000), to be paid from time to time, and to be applied for the respective purposes, in such proportion as your board may deem best.

"We are also taking advantage of this occasion to contribute the sum of two thousand dollars ($2000) to the fund for the relief of the war sufferers in Europe, herewith enclosing a check for that amount.

"We are deeply grateful to your board for the opportunity given us to cooperate with you in these renewed evidences of your efficient labors in carrying forward the plans and purposes of our revered Leader."

"We take pleasure in conveying to you the information that at the regular annual business meeting of First Church of Christ, Scientist, in San Francisco, Cal., held Monday evening, Jan. 8, 1917, the members unanimously pledged the sum of ten thousand dollars ($10,000) to the Christian Science Benevolent Association and the fund for the purchase of additional real estate, with the understanding that the amount on hand at the end of each month should be forwarded to the treasurer of The Mother Church until the entire sum is paid.

"We gratefully avail ourselves at this time of the opportunity to reaffirm our loyalty and obedience to The Board of Directors of The Mother Church, our purpose always to maintain the integrity of our mighty cause, and our joy and gratitude in being afforded this channel for furthering an expressed desire of our beloved Leader."

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Among the Churches

Current Notes

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

Reading-rooms: Berkeley Building (suite 306-307), 420 Boylston Street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

FAIRBANKS, ALASKA.—The Christian Scientists are using the St. James Methodist Church, having rented it for the winter. Their church on Seventh Avenue was found too small, owing to the growing congregation. In all probability the St. James Church will be used by the Scientists until they build a new edifice on the property which they purchased on Cushman Street some time ago.

Fairbanks News-Miner.

JUNCTION CITY, KAN.—The beautiful new building of First Church of Christ, Scientist, was dedicated Sunday [Jan. 14]. The structure and furnishings, without the land, cost fourteen thousand dollars. Two hundred persons can be comfortably seated at a time.—*Junction City Union.*

STOCKTON, CAL.—Dedicatory services were held yesterday [Jan. 7] at First Church of Christ, Scientist. No Christian Science church is ever dedicated until its indebtedness has been raised, and the services yesterday marked the clearing of the debt on the beautiful chapel.—*Stockton Independent.*

DAYTONA, FLA.—The beautiful fourteen thousand dollar Christian Science church building on the corner of Live Oak Street and Palmetto Avenue is now complete except for a few minor details. The first Sunday service will take place tomorrow morning [Jan. 7]. A testimony meeting was held Wednesday evening. The new edifice is the finest place of public worship in Daytona. The capacity of the main auditorium with its gallery is about five hundred people, and two hundred seats are now in place for the regular meetings. The gallery is so arranged that it may be used for a Sunday school room.—*The Daytona Times.*

PIETERMARITZBURG, NATAL, SOUTH AFRICA.—The last ten months (to November, 1916) have shown good progress and more activity in the distribution of literature in this city. The following pieces have been distributed, practically all by hand: 943 *Sentinels*, 133 *Journals*, 34 *Heralds*, 1364 *Monitors*, and 38 pamphlets. Nearly all the principal hotels, railway stations, police and fire stations, prison, and other institutions now get the periodicals regularly, and they are being read more and more.—*Committee on Distribution.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 1, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 9, 1917.

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

Those who have made application for membership prior to Nov. 3, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
236 Huntington Avenue, Back Bay, Boston, Mass.

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The Lectures

HOT SPRINGS, ARK. (First Church).—George Shaw Cook, lecturer; introduced by James F. Beasley, who said in part:—

Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free,"—free from self-imposed bondage, from petty cares, from worry and uncertainties in business, and from the fear of sin, sickness, and death. With the present conditions it is not necessary for me to cite the many problems confronting us today in national, international, and social affairs. There are many people now who believe that there is involved in the solution of these problems a law based on truth, a law that is higher and more far reaching than mere human enactments are; in fact, God's law.

The constant cry of mankind is for health, happiness, and progress. Christian Science, discovered and founded by Mrs. Eddy, is restating the message of the Master and is proving to the world, as Jesus did, that perfect health, genuine happiness, and true progress are achieved only through the spiritual understanding of God and the practical daily exercise of faith, hope, and love.—*The Sentinel-Record.*

CHICAGO, ILL. (Fifteenth Church).—William R. Rathvon, lecturer; introduced by Fred A. Bangs, who said in part:—

Love! What a word! What a world of solace it brings to the thought as it is uttered! Mrs. Eddy, who knew better than we do its true meaning, has written, "The vital part, the heart and soul of Christian Science, is Love" (Science and Health, p. 113). The members of this church have invited us here this afternoon to listen to a lecture on Christian Science, "the vital part" of which is Love,—the Love that the apostle spoke of when he said, "Perfect love casteth out fear;" the Love that heals; the Love that comforts; the Love that redeems the sinner; the Love that makes us all brothers; the Love that is life itself; the Love that is God.

JOPLIN, MO. (First Church).—Virgil O. Strickler, lecturer; introduced by Mrs. E. C. Abernethy, who said in part:—

The spiritual understanding of the Bible, which alone makes it a possible guide to eternal Life, is unfolded in the teaching of Christian Science, and by this teaching the words and works of the Master are illumined and man's practical application of them is made possible. Christian Science brings to us a clearer understanding of God as Love, and through His divine love sorrow is annulled, sickness healed, and sin destroyed. The understanding, even in a small degree, of the all-power of divine Love satisfies the earnest seeker of the truth and fulfils the beatitude, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—*Joplin News.*

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

ALABAMA—Mobile: Charles I. Ohrenstein, Battle House Auditorium, 8 p.m., March 16.

CALIFORNIA—Arcata: John Randall Dunn, Arcata Woman's Clubhouse, 8 p.m., March 11.
Berkeley (First Church): John Randall Dunn, High School Auditorium, 8 p.m., March 12.
Eureka: John Randall Dunn, Church Edifice, Eleventh and H Streets, 8 p.m., March 10.
Mill Valley: John Randall Dunn, Outdoor Art Club House, 8 p.m., March 13.
San Francisco (Fourth Church): Paul Stark Seeley, Dreamland Rink, 3 p.m., March 11.

CANADA—Toronto, Ontario (First Church): Prof. Hermann S. Hering, Royal Alexandra Theater, 260 King Street West, 3 p.m., March 11, and Church Edifice, St. George Street and Lowther Avenue, 8 p.m., March 12.

ENGLAND—Harrogate, Yorkshire: John Sidney Braithwaite, The Kursaal, 3 p.m., March 11.

FLORIDA—Tallahassee: Frank Bell, Leon High School Auditorium, 8:15 p.m., March 12.

ILLINOIS—Highland Park: George Shaw Cook, Church Edifice, 125 Hazel Avenue, 8 p.m., March 13.

KENTUCKY—Owensboro: Charles I. Ohrenstein, Empress Theater, 3 p.m., March 11.
Paducah: Charles I. Ohrenstein, Three Links Building, 8 p.m., March 12.

LOUISIANA—New Orleans: Charles I. Ohrenstein, Athenæum, St. Charles Avenue and Clio Street, 8 p.m., March 15.

MASSACHUSETTS—New Bedford: Virgil O. Strickler, Church Edifice, County and Mill Streets, 8 p.m., March 12.
Wellesley: John W. Doorly, Town Hall, 8 p.m., March 9.

MINNESOTA—Mankato: William W. Porter, Mankato Theater, 8 p.m., March 12.
Minneapolis (Fifth Church): William W. Porter, Church Edifice, University and Twelfth Avenues, S.E., 3:30 p.m., March 11.
Minneapolis (Society of University of Minnesota): William W. Porter, Chemistry Lecture Room, 4 p.m., March 13.

MISSISSIPPI—Jackson: Charles I. Ohrenstein, Century Theater, 8 p.m., March 13.

MISSOURI—Carthage: George Shaw Cook, High School Auditorium, 8 p.m., March 16.
Kansas City (Second Church): William W. Porter, Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., March 16.

NEW YORK—Bath: Virgil O. Strickler, Court House, 8 p.m., March 13.
Buffalo (First Church): John W. Doorly, Elmwood Music Hall, 8:15 p.m., March 15.
Gouverneur: Dr. Walton Hubbard, Unitarian Church, 8 p.m., March 16.
Kenmore (auspices First Church, Buffalo): John W. Doorly, Elite Theater, 8:15 p.m., March 16.
Mt. Vernon: Edward A. Merritt, Westchester Theater, 3:30 p.m., March 11.

NEW JERSEY—Ramsey: Virgil O. Strickler, Superba Theater, Main Street, 3:15 p.m., March 11.

NORTH CAROLINA—Kinston: Dr. Walton Hubbard, Court House, 8:30 p.m., March 12.
Newbern: John W. Doorly, Court House, 8:30 p.m., March 6.
Rocky Mount: Dr. Walton Hubbard, Church Edifice, South Church Street, 8 p.m., March 13.

OKLAHOMA—Norman: Ezra W. Palmer, University Theater, 3:30 p.m., March 11.

OREGON—Coquille: Paul Stark Seeley, Masonic Hall, 8 p.m., March 16.
Klamath Falls: Paul Stark Seeley, Houston Opera House, 8:30 p.m., March 12.
Marshfield: Paul Stark Seeley, Noble Theater, 8 p.m., March 15.
The Dalles: John Randall Dunn, Court House, 8 p.m., March 16.

PENNSYLVANIA—Lancaster: Bliss Knapp, Colonial Theater, Queen and Chestnut Streets, 8 p.m., March 11.
Philadelphia (Second Church): Dr. Walton Hubbard, Orpheum Theater, Chelten Avenue, west of Germantown Avenue, Germantown, 3:30 p.m., March 11.
Wilkes-Barre: Virgil O. Strickler, Church Edifice, 185 South Franklin Street, 8 p.m., March 15 and 16.

RHODE ISLAND—Providence: Edward A. Merritt, Church Edifice, Prospect and Meeting Streets, 8 p.m., March 15 and 16.
Woonsocket: John W. Doorly, Eureka Hall, Exchange Building, 8 p.m., March 13.

TENNESSEE—Knoxville: Charles I. Ohrenstein, Church Edifice, 531 West Fifth Avenue, 8 p.m., March 9.

TEXAS—Austin: Ezra W. Palmer, University Y. M. C. A. Hall, 8 p.m., March 9.

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Testimonies of Healing

When the message of Christian Science was first presented to me it was not welcomed, for old beliefs seemed so agreeable that I did not carefully investigate the teachings of Mrs. Eddy. In 1908, however, a rapid and decided improvement in the health of one who was studying Christian Science attracted my attention. To that individual there came through this study a healing which the doctors said could be accomplished in no way but through the power of God. Thus God's law was appealing to my thought through proofs afforded by its good works.

That winter, while residing in Michigan City, Ind., I was told by two physicians that I was threatened with diphtheria. Reluctantly I turned from them to accept the assistance of a Christian Science practitioner, and was quickly healed, so that the disease did not run its predicted course. After a second thorough examination I was released from quarantine and allowed to resume my work. There has been no return of the disease, nor have I had any medical attention since.

A few months later, in a city more than a thousand miles distant, I definitely concluded to investigate for myself the teachings of Christian Science. With new found friends I had resumed the long neglected study of the Bible, and one day when discussing the writings of Paul, what was my surprise to hear the unanimous opinion of these friends that some of the apostle's writings were uninspired. The expression of doubt so startled me that I decided to pursue the matter further, and resolved to ascertain what Christian Science had to say about the subject. I attended a service of the local Christian Science Society, and noted that among the readings from Science and Health was one of Mrs. Eddy's expressions of respect and approbation regarding the words of the great apostle. This was reassuring. From that time I studied to widen my knowledge of the Bible, and that unique and convincing commentary, "Science and Health with Key to the Scriptures," soon proved to me that its author had discovered the truth about the Book of books.

As understanding of the truth unfolded, difficulties were more readily overcome, and numerous ailments have been conquered by Christian Science. The physical healing, however, has not seemed so much of a blessing as the liberation of thought from the tyranny of discouragement, self-pity, and irritability. As a business man it is most gratifying to record the fact that business problems are quickly and certainly responsive to the energizing influence of Love, the supporting and protecting power of Truth. I am daily receiving new and powerful evidences of the unlimited healing, cleansing power of God's word as taught in Christian Science.—Harry E. Cartwright, Chicago, Ill.

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It is over seven years since I began the study of Christian Science. The way has been rugged at times, and my work has had to be done thoroughly, but this has made me stronger in faith and understanding. Just calling ourselves Christian Scientists and attending the services does not heal us either of sickness or of sin, but if we take up the study of the Bible together with the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and put its teachings into practice, discordant conditions will yield to the power of Truth. I have proven this beyond all doubt.

When I turned to Christian Science I was suffering from a nervous breakdown and other ailments, including stomach and bowel trouble. Three different physicians did all they could for me, still I was a great sufferer both mentally and physically. After a year and a half of dieting and suffering I called on a Christian Scientist and asked for some literature, which she sent me. I read the articles again and again, and received so much help during an attack of heart trouble, supposed to be caused by the disordered stomach, that I wanted to know more of this healing truth. I attended a service in a near-by city, but took my tablets along with me as I dared not leave the house without them. After the service I talked with the reader, who told me I could be healed and offered to lend me Science and Health. After reading the book for two weeks I laid aside all my medicine, as I knew the healing had begun, and went to the dinner table and ate what I wished without experiencing any ill effect. The healing lasted a long time, but the temptation came to be afraid, and I had to ask for help from a practitioner; nevertheless, I have been led all along the way and have been provided for.

Many beautiful demonstrations over error of all kinds have been made for my children and myself. A few years ago there was a disturbance which seemed to upset me very much and the old trouble appeared to have power over me again, but with the aid of a practitioner it was slowly but steadily overcome. The chapter entitled Prayer in Science and Health was most helpful to me.

I am so thankful to God, and grateful to all who have helped me, that I send this testimony, hoping it may benefit some one. I have not taken medicine since making my decision over seven years ago. My earnest desire is to gain more understanding of the truth and to live up to the teachings of Christian Science.—Rovena Stinchfield, Clinton, Maine.

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Words cannot tell of the many blessings that have been mine since I commenced to study the Bible in the light of Christian Science. When I was in high school, spinal irritation began to manifest itself, and frequent attacks of illness interfered greatly with what I wanted to accomplish. Later the attacks were much harder and longer. After a protracted illness I went to Chicago, and for many months was treated by one of the best specialists on nervous diseases, but as my health improved I overestimated my strength and had a relapse. Another specialist was consulted, and the trouble was pronounced chronic spinal meningitis. I improved under his treatment, but the trouble again returned and I was confined to my bed for several months.

When Christian Science was called to my attention by a friend who had asked me to try it years before, in my ignorance of its teachings I would have nothing to do with it; but the seed of truth had been sown, and when next it was presented to me I was willing to investigate it. I commenced to read Science and Health in the spring of 1906, and after a short time threw away my medicine and have taken none since. My healing was gradual and perfect. That summer I had an opportunity to go West, but refused it, not wishing to go until my friends knew that I was well and what had healed me. The next spring the invitation was repeated and accepted.

While I was in the West, plans for our public library were under way, and one day I remarked to my sister that I would love to have the position of librarian. Thinking it was too soon to seek it, however, I kept still, knowing that God would give me the work I was to do. I returned home in October, and during the winter the position was offered me without my seeking it. This was one of the many proofs I have had that God does take care of His children; that all we have to do is to realize that there is but one God and to turn to Him for guidance in everything, knowing that He has not asked

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of us anything that we cannot do, and that as we are obedient the promises are fulfilled.

I wish to express my gratitude to our revered Leader, Mrs. Eddy, who has helped make the way plain. I hope so to live that I may be worthy of the name of Christian Scientist.—SARAH PALMER, Red Oak, Iowa.

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It is now several years since I turned to Christian Science for help. Previous to that time I was under medical treatment, but material remedies failed to do me any good, and I was growing worse all the time. According to the statement of physicians my trouble was with the heart and stomach, accompanied by nervous chills. Through Christian Science I have gained in weight, and my general health is so much improved that friends often comment upon it, telling me how well I am looking. My healing seemed to come slowly, the physical conditions improving as my thought improved.

My mother also has been greatly benefited through Christian Science; but while we are very grateful for the physical healing, we are more grateful for the better understanding of Truth and for the illumination of the Scriptures which Christian Science has brought us. Words but feebly express our thankfulness for this revelation of Truth. We realize that the only proper way to prove our gratitude for the blessings received is to strive to live this great Christ-teaching. We are indeed grateful that Mrs. Eddy labored so faithfully and unselfishly to lead mankind to accept the gospel taught by Christ Jesus, which in olden times healed both the sick and the sinful and today is repeating these works.—MARY SHAFER, Covington, Ohio.

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When in a condition of mental distress bordering on despair, the evidences of peace and loving-kindness in Christian Scientists whom I knew, caused me to investigate Christian Science. As my father was a minister I was brought up in a religious atmosphere, but even as a child felt the lack of any practical help from these teachings. At an early age I was thrown upon my own resources, and accepting a position away from my home city, drifted apart from the church entirely. From the beginning of my independent career trials multiplied and pressed sorely. I became so harassed, so despondent and broken in health through social, domestic, and financial troubles, that I felt death alone could bring relief, and wished I might die.

A friend spoke to me of Christian Science and persuaded me to procure a copy of Science and Health. What little I could understand of it appealed to me strongly, but like many others I was slow to appreciate its value. Having proven to my satisfaction that neither medicine nor other material methods could help me, I decided to try a change of location and environment, so moved from the city to a remote town. This change brought no physical benefit, but afforded a valuable lesson, as it proved my need to be a change of thought, not of location.

Upon returning to the city I was confronted on all sides with proofs of the healing power of Christian Science, and learned that this healing work was accomplished through a spiritual interpretation and application of the Scriptural teachings. I was indeed happy in the first realization that practical help is available from God through His Word, and the delusion formed by early teaching, that God causes suffering, was gradually dispelled.

This awakening gave me an earnest desire to have the Scriptures opened with the key which the text-book of Christian Science affords, and for nearly five years I have been studying the Word in the new light. It is revealing the allness of good and the nothingness of evil. While the search has been beset with many temptations and obstacles, it has been, as Mrs. Eddy says, "sweet, calm, and buoyant with hope" (Science and Health, p. 109). Ill health, discontent, and fear have given place to health, peace, and loving trust. As I grow in spiritual understanding I realize more fully that the daily problems are not tribulations but blessings, the solving of these problems being lessons necessary to progress.

My heart goes out in unbounded thankfulness to the friends who through their higher understanding have helped me over the rugged places; to those who are contributing through the literature such invaluable help, and above all to our beloved Leader, Mrs. Eddy, who has so clearly presented to this age the true concept of God and man.

MARGARET W. KARPE, Prescott, Ariz.

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Christian Science came to me when I was in great need of healing. For two years I had suffered from rheumatism; every joint in my body was affected and my arms were distorted. Hot springs, medical treatment, and other means of relief failed to help me, and I was rapidly growing worse. Christian Science was mentioned to me while at the hot springs, and one week later I returned home and bought the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

From that day my life was changed. All desire for medicine left me from the hour I started reading, and with the help of a practitioner I was healed not only of the rheumatism but of extreme nervousness and chronic bowel trouble. Since then ptomaine poisoning and headaches have been overcome, and an abscess in my ear was healed with one treatment. The physical freedom is something for which to be grateful, but the spiritual understanding of Christian Science means much more to me and meets my every need.

I am indeed thankful to God for the one that was pure enough to give this healing truth to mankind. Never have I enjoyed such good health, such peace of mind, as since I have gained, even in a small way, an understanding of Christian Science.—MAUDE PURCELL, Los Angeles, Cal.

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My testimony is given with the desire to encourage those who may have to pass through similar experiences, and openly to glorify the Father. Brought up in a so-called Christian manner, that is, according to the ritual, dogma, and catechism of the worship of an anthropomorphic God, I had abandoned every belief in such a God and become a materialist, even an antireligionist. In the years 1907 and 1908, however, great sorrows, accompanied by loss of fortune, prepared me to receive the Science of Christ. The study of this Science gradually changed my life completely, explaining all that I had never understood and revealing a just God who knows only good.

As I advanced in understanding, the truth delivered me from several forms of bondage. First heart disease disappeared, then the smoking habit of twenty years' standing. Every previous effort to smoke less had grievously failed, but all desire to smoke left me at once, without causing any sense of deprivation. Since that time I have also been able to eat every kind of food which previously made me ill.

In September, 1910, an opportunity presented itself to prove that matter has of itself neither intelligence nor sensation. Some fireworks exploded in my hand and terribly burned it. In the first moment of surprise I suffered, but by turning directly to Truth, with the help of a practitioner who was present, I was able to realize that matter has no

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sensation. From that instant all suffering ceased to such an extent that I slept calmly, and no swelling or fever was manifested.

The next day, though my arm was in a sling, I climbed a mountain with some friends. In spite of the pessimistic diagnosis given some days later by two doctors of an insurance company to whose examination a contract obliged me to submit, the healing was rapid and no scars remain. This was an occasion for me to leave material insurance and insure myself in truth. It was impossible for me to solicit my neighbor to place his trust where I could no longer place mine, so I resigned from my position as collector for an insurance company; but since leaving my former business I have learned that God, divine Love, never abandons those who put their trust in Him.

Christian Science in giving me the true God, whom I can love above all else, has transformed my mentality and revealed to me the new heavens and the new earth where justice reigns.—Reginald Law, Geneva, Switzerland.

Until I became acquainted with Christian Science I was frequently ill, suffering from dreadful headaches, and nearly every day for twenty years from stomach disorder and other ailments. All these have been completely overcome.

Some time ago I fell from a bicycle, injuring my knee so badly that I was obliged to keep to my room for several weeks. This was an occasion to work seriously for my spiritual advancement, for hitherto my life had been so active, in a material sense, that I was a slave to the belief of being obliged to act like Martha. Until impatience and fear were overcome the healing was slow and the inflammation persistent. I asked help from a friend who is a practitioner, and learned that fear is sin, a lack of confidence in God; that the Bible teaches us that it is "in him we live, and move, and have our being." Finally I could say, in the words of the hymn on page 98 of our Hymnal, that "the longing to be good and true" had "brought the light again." This "longing," lived so faithfully by our dear Leader, Mrs. Eddy, gives her the right to our inexpressible gratitude.

Bertha Law, Geneva, Switzerland.

These lines are written with deep gratitude to those who have contributed articles and testimonies to our periodicals. There has not been one of these which has not contained something that was a godsend at the time. In September, 1915, it seemed best to give up my home in Kansas City, Kan., and go to Shawnee, Kan., to take charge of a grocery store. I managed the store with the help of three men who knew I had no experience and treated me with contempt. Every morning, however, I would rise early, read the Bible and Science and Health, then look over the *Journal* and start about my Father's business.

There were times when the inharmony depressed me greatly, but it only made me realize more clearly the divine ever-presence. Daily I declared that God walked with me; daily and hourly I prayed for help. This lasted until one night in December, when a man who came in inquired if the store was for sale. I told him it was if he made me a good proposition. Two days later I made him the offer to trade the stock and fixtures in exchange for a house and lot, and a few days afterward the deal went through without a drawback.

During those months of trying experience I learned to say, "God's will, not mine, be done;" and in every need I would find somewhere in our literature divine Love speaking a comforting, helpful word. No one can realize my gratitude, for I came out of deep infidelity into this dearly loved Christian Science. I am thankful to God for our dear Leader, whose work lives on.

Mrs. K. C. Roberts, Kansas City, Kan.

It is only right for me to acknowledge to the world through the *Sentinel* the help I have received from the study of Christian Science, and voice my gratitude for it. Christian Science has proved sufficient for every demand made upon it in my personal experience, no other relief for physical ailments having been sought or used for the past four years. I used to be dependent upon my family for support, being considered too weak and frail physically to work, but I have been able to provide for myself ever since coming into Science. It has been a great comfort to know that God cares for all His children. To mortal sense it is not easy for one not trained in any kind of work to find suitable employment, but Christian Science has been of immeasurable benefit to me in this respect.

My greatest joy has been the overcoming for my mother of a painful affliction which had not yielded to other treatment, and from which she had suffered for almost two years. I am sincerely thankful to God, also grateful to Mrs. Eddy and to those of her followers who have so lovingly and willingly assisted me in gaining some understanding of the truth.

Mary Elizabeth Cole, St. Louis, Mo.

It is with a thankful heart that I testify to the healing power of Christian Science. For fourteen years I was kept on a strict diet, being under medical treatment for what was called gastric catarrh. I heard of Christian Science through a friend who had been healed, and so in the autumn of 1910, when medicine failed to bring relief from a severe attack of this trouble, I sought a Christian Science practitioner for treatment. I was told that I might eat anything I wished and it would not harm me. I did so, and was perfectly healed in three weeks. There has never been a return of the trouble. I have also been healed of tuberculosis in its first stage. The doctor said I must go into a sanitarium, and gave me other strict injunctions, but instead I had Christian Science treatment and was healed in a short time. An internal trouble has not been entirely overcome, but it is no longer necessary to wear a support such as had been used for seventeen years.

I am indeed thankful to God, and grateful to Mrs. Eddy for this wonderful truth that makes us free. I am also thankful for the spiritual uplift experienced, and for our literature, which I always enjoy reading.

Mary Jerrard, London, England.

At the age of thirteen I was confirmed in a religious denomination against my own wishes, and for nine years looked in vain for a church that worshiped God "in spirit and in truth." My boyhood concept of true worship is most practically realized in the Christian Science idea of the one eternal God, whom the Hebrew instinctively loves; and because of what has been proven to me I know rather than believe that I have found a sure way to salvation.

In the early fall of 1911 Christian Science found me a wreck physically, and without a position in view for earning a livelihood. The healing was most natural, peaceful, and complete, for not only was I healed of the complications for which treatment was being given, but of other physical disorders, among which was a skin disease of twenty-two years' standing, and catarrh; also of the smoking and drinking

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habits. The physical ease, however, cannot be compared with the change in my mental condition.

After this glorious proof of God's power I decided to work out my business problem with the aid of Christian Science. Within a week it was necessary to decide upon one of three positions which were offered me. Two were similar in nature to the position I had previously held, while the third was outside my limited scope of activity. Mortal sense argued that I should not consider the third, but earnest desire allowed the truth to be heard, and that position was accepted in spite of the fact that it was new, caused me to live many miles from home, and offered only a meager salary, for it did offer the best opportunity to serve mankind.

Eighteen months later I was promoted to a very responsible position, but even with the added duties I was able to keep up the study and application of Christian Science. Early in January, 1915, it was made clear to me that I would have two or three weeks' time in February to utilize, because of an unavoidable slack season, and divine Mind not only made it known that I could most profitably spend this time receiving class instruction in Christian Science, but also directed me to a teacher, several hundred miles away, who was to conduct a class at that particular time. Class instruction proved to be so uplifting that there was awakened in me a desire to express my gratitude for the good received by devoting all my time to the practice of Christian Science. By March 1, 1915, it became possible for me to do this, and from the first enough was realized to cover all necessary expenses.

These demonstrations could not have been made had I not been "faithful over a few things" and daily increased my capacity to destroy discord (error in any form) by bringing into consciousness more and more of that Mind "which was also in Christ Jesus."—Roland L. Strauss, Cleveland, Ohio.

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Before Christian Science was brought to my attention about five years ago I was exceedingly unhappy. I had found myself obliged to earn a livelihood in the business world, which was then extremely distasteful to me. In my ignorance I did not know that all endeavor is glorified by the love with which it is pursued. Cherishing a false sense of my situation, I fretted along from day to day in a hopeless rage against conditions, and so hedged my thought about with resentment that progress in any way was impossible.

In studying Christian Science, however, I early learned that our environment is the expression of our thought. I learned too that an understanding of the Science of Mind shows all of God's ideas to be in their proper places. Naturally and quickly then followed my growth into a situation of greater opportunity and congeniality, with an overwhelming accompaniment of happiness. It is now my inestimable privilege to be associated with the work of one of the branch churches, with constant opportunity for reflecting in my daily occupation divine intelligence and divine Love, and for enjoying sweet and helpful intercourse with those directly engaged in the Father's business.

During these five years a number of physical disturbances have presented themselves, but they have been promptly overcome by the application of the truth. I am exceedingly thankful for the wondrous love of God, and grateful for Christian Science, which reveals this love to our understanding.—Eudora Jandrew, New York, N. Y.

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It is the abnegation of self which has wrought out all that is noble, all that is good, all that is useful, nearly all that is ornamental in the world.—Whyte-Melville.

From Our Exchanges

[Zion's Herald]

Paul seemed to have in mind in certain of his words a class of men who are out of the way in their opinions, feelings, or choices of life,—awry in their intellectual processes, twisted in judgment, and unduly swayed by prejudice and uncontrolled feeling. This obliquity of mental or moral view easily lends itself to obstinacy and hardness of heart. Nothing is easier than for even a good man to become obsessed by some idea which renders him finally an unreasonable man in the sense above referred to,—crotchety, opinionated, headstrong, unsocial, or untractable, if not positively cynical and misanthropic. Every Christian man or woman would do well, then, especially at the beginning of a new year, to cultivate a "sweet reasonableness," or docility of opinion and gentleness of spirit, which will not indeed suffer them to be led around by the nose by other spirits more masterful and less scrupulous, but will enable them to be politic without sacrificing principle, and to be adaptable to local conditions without becoming imbecile, colorless, and social nonentities.

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

The way of Jesus leads from a self-centered life to a God-centered, emancipated life, and those who follow him must yield to the same process of dying to self and living in God. He walked the quiet way of prayer. Morning, noon, and night he sought the fellowship of his Father. Men of our day argue about prayer; Jesus prayed. Why? Ask why a bird sings, why a mother loves her babe, why flowers grow. What is native to the soul is ultimately reasonable, and if we pray first, the reason for it will be revealed. 'Tis no wonder that on the mount of prayer Jesus was clad in shining robes, and talked with the mighty hero souls of ages past. Such a life passes out of the temporal, the mortal, the vanishing, into the sanctuary of the Eternal, and it is to this victory that he calls us, leading the way, lifting those who fall, redeeming those who fail.

[*The Christian Intelligencer*]

God has always had in the world a company of those who feared the Lord and called upon His name, sometimes strong and influential, sometimes weak and despised, but from the days when the Lord God talked with Adam in Eden until this moment, the Almighty has not left Himself without a witness-bearing church among men, whereby the lamp of life has been upheld, and the light of truth, the promise of pardon, and the hope of glory have been offered to a needy world. Thus a "light that never was, on sea or land" has illumined the path of man and given the promise of a morning when God's perfect day of grace and blessing shall break over the earth. While, therefore, the church of God in any of its many forms continues to live and point men to the way of salvation, the gladsome cry of the watchman, "The morning cometh," need never be stilled.

[Clarence Augustus Beckwith, D.D., in *The Biblical World*]

Christianity is not a creed; it is not a dogma, whether of the fourth or of the sixteenth century. Confined in a formula or an institution it proves itself to be other and larger than either. It seeks to incarnate its spirit in every form of social life,—scientific, industrial, commercial, esthetic, literary, political. Just now, however, it is in the field of national and international relations that it finds its supreme opportunity and its most serious task. In the halls of legislation, in the councils of diplomacy, in the competitions of national

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expansion and trade, in the administration of colonial government, in fostering ideals by which both the efficiency of individual nations and the common good of all are maintained,—here is the new and inviting field which Christianity must enter as the sphere of its enlarging definition and power. And our present-day theology must perforce bring to the front this larger reference in its redefinition of Christianity.

[*The Christian Work*]

We are quite frequently brought into personal and even intimate contact with a number of very estimable but quite misguided people who believe that the promised entrance into the kingdom of the joy of our Lord is something at which we arrive only on the far side of death. Now we are of those who believe that we are intended to enter into that joy here and now. Furthermore, we hold strenuously to the opinion that if a man's religion does not anoint him with the "oil of gladness" above his fellows,—above, that is, those who have it not,—then somebody or other has palmed off on him a spurious brand. "These things," said Jesus, "have I spoken unto you, that my joy might remain in you, and that your joy might be full."

[Francis J. Hall, D.D., in *The Constructive Quarterly*]

It is not the seeking that is primary, so much as the finding of truth, for it is truth possessed and lived by, rather than truth still sought for, that enables us to guide our steps rightly toward God. Mere knowledge of truth, without spiritual application to life, is of course valueless. But ignorance of the truths by which our lives should be guided cannot but interfere with spiritual development. Truth seeking therefore must terminate in truth finding, if its labors are to be fruitful.

[*The Jewish Chronicle*]

The Bible is a guide to conduct which no considerations of historical or scientific authenticity can disparage. All who open this book in a reverential spirit will find therein lessons of priceless value; lessons which bear the unmistakable impress of revealed truth; lessons which, by their inherent adaptability to every stage of mental development, attest the Bible to be God's message to man for all time and in every age.

[W. Quay Roselle, D.D., in *The Homiletic Review*]

The gospel is "good news." Every real prophecy uttered by man must be news. That is to say, it must have in it some element of originality—some information from God that was never uttered before. The most stimulating lesson from the fact that God spoke to holy men of old is this: that holy men may hear God speak in any age. The Bible—the real Bible—is the whole body of truth which has passed out of the mind of God into the mind of man. It is therefore our high privilege not only to read what has been written hitherto, but also to add to it what God may speak to us.

[*The Christian Register*]

The universe has been expanding before the spiritual eyes of this and the last generation of thinkers until it is no longer possible to assign limits to either heaven or hell; but together with escape from the limitations of the old cosmologies there has come to the wise and prudent, to the simple-minded and the trustful, a new and expanding thought of God and human destiny that is like a new revelation; and indeed it is a new and fresh revelation.

[*The Methodist Times*]

The perfecting of unity depends on the acquirement by Christ of complete ascendency over the life of his church through the disciplined obedience of every part to his spirit.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy, $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

A new catalogue of selected Bibles has been printed by the Publishing Society and mailed to Christian Science organizations listed in the *Journal*. Reading-rooms not receiving copies will please notify the Society.

Owing to the increased cost of labor and materials the Oxford Press of England has twice found it necessary to advance the prices of Bibles to the Publishing Society during the past year. The Publishing Society now finds it necessary to make a corresponding change in its prices to the field.

The cost of manufacturing Bible Cases and *Quarterly* Covers has also increased, and the changes in prices for these articles are listed in the new Catalogue No. 23.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

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Published January, April, July, and October

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

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The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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Der Herold der Christian Science

Published Monthly

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

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

Vol. XIX No. 28

Boston, March 10, 1917

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A·NOBLE·TYPE·OF·
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WOMANHOOD·
Longfellow

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

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Items of Interest

In describing the educational phase of Boy Scout work, the chief scout executive declares: "The Boy Scout movement aims to reinforce all of the agencies which make for right living and character development in the youth of America. It does not seek to supersede the home, the church, or the school, but to supplement these institutions largely in the leisure time of the boy, and to impart by means of its own programs and exercises the virtues of chivalry, honor, and good citizenship. The character building work of the movement is presented to boys in what is meant to be an 'attractive wrapping.' It is based largely on the method of learning by doing, in order that boys may be taught to be resourceful and self-reliant in all situations in which they may be placed.

"The movement is non-sectarian and non-political. Its program offers to the boy a well rounded mental, physical, and moral experience, largely out of doors, and calculated to develop a love of country, God, and neighbor. For its success the movement depends upon the voluntary leadership of men of high ideals, who serve as scout masters and scout commissioners. The educational aspect of the work is emphasized by the fact that of the 7067 men who held commissions as scout masters on Dec. 31 last, about 65 per cent are college men and over 80 per cent have either a high school or a college education; 1655 give their occupation as clergymen, and 790 as public school teachers; others are professional men, journalists, students, or engaged in mechanical or mercantile pursuits."

Commercially, the most important feature of the Danish West Indies is the fine harbor at Charlotte Amalie on the island of St. Thomas, according to a commercial survey of the islands just completed by the United States Department of Commerce. This survey emphasizes the convenience of the harbor as a distributing center for all of the Lesser Antilles. It lies on the direct line of communication between European ports and the entrance of the Panama Canal, as well as in direct line for vessels plying between the Atlantic ports of the two Americas or between the Atlantic and Pacific ports of these continents. It is 1400 miles from New York, 1020 miles from the Atlantic entrance of the Panama Canal, and 480 miles from La Guaira, the chief port of Venezuela. Its location commands the Virgin Passage to the Caribbean Sea, the easternmost gateway to that body of water.

The citizenship and civil government bill for Porto Rico was passed by the Senate without roll-call. It already had passed the House of Representatives. For the first general election voters shall be recognized under the present laws. Thereafter they shall be citizens of the United States if they are twenty-one years of age, or over, and have such other qualifications as may be prescribed by the legislature, provided that a property qualification for voting shall at no time be imposed. The bill provides for a governor appointed by the President of the United States and an executive council composed of commissioners of justice, finance, interior, education, agriculture, and labor and health; that legislative powers be lodged in a legislature elected by the people, the Senate to consist of nineteen members; that the House of Representatives consist of thirty-nine members.

The secretary of the United States Department of Agriculture has authorized the location survey of a section of the first project in road construction submitted under the national forest section of the Federal aid road act. Roads built under authority of this law are designed primarily to promote economic development and to serve public convenience in localities where much of the land is in national forests. The proposed road on which action is taken is in the Apache national forest, Greenlee County, Ariz., and the preliminary estimate of the cost of construction of the seventy-one miles of road to be surveyed is $342,500. The construction will make possible a north and south trunk line through a region now inaccessible, and will connect with existing east and west state highways.

The loss to the Government of timber, forage, and young growth during the year 1916, as a result of fires in the national forests, is estimated at $162,385. Although there was more than the average number of fires, the loss is the smallest that has been sustained from this cause since the national forests were established, due it is thought to a favorable season. A total of 299,377 acres was burned over, and of the 5655 fires which occurred, 73 per cent were confined to areas of less than ten acres. Lightning was responsible for 23 per cent of all the fires, careless campers started 17 per cent, while the cause of 18 per cent was unknown.

The New Zealand Government maintains an extensive tourist organization, with headquarters in Wellington and branches in all the more important centers, where tourist tickets and descriptive printed matter may be obtained, and where tourists' itineraries will be arranged free of charge. A tourist ticket good for seven weeks and covering 2950 miles of railway in the country can be purchased for sixty-three dollars, and one good for four weeks and covering the railways of either North or South Island can be had for thirty-nine dollars.

A report of recent scientific study of paper pulps, particularly those of American manufacture, has been published by the United States Bureau of Standards. Samples of pulps, each representing a different method of preparation, have been examined to determine their chemical properties. The loss in weight produced by reagents, causing hydrolysis and oxidation, and the gain in weight when nitrated, have been determined with the same pulps. The effect of sunlight, temperature, and ozonized air on the chemical constants of ground wood has been ascertained.

The Lehigh Valley Railroad has a plan for electrifying which, if undertaken, will be the largest development of this kind by any steam road east of the Mississippi. It is proposed to electrify the main line from Jersey City, N. J., to Wilkes-Barre, Pa., a distance of 176 miles, and fifty-one miles of the Mahanoy and Hazleton division from Penn Haven Junction to Mount Carmel, Pa. The cost would be very large, but it is estimated that the saving in hauling trains, especially the long freights, over the heavy grades would compensate.

An appropriation of $100,000 has been asked for by the Massachusetts Homestead Commission. The proposition is for the state to buy land and build houses that could be sold to working people who earn no more than fifteen dollars a week, such houses to cost not more than $2000. The commission wants the legislature to authorize this amount for an experiment upon which to base its future policy.

The fishery products landed at Seattle, Wash., by American fishing vessels in their 517 trips during the calendar year 1916, aggregated 17,411,435 pounds of fresh fish, having a value to the fishermen of $1,361,233. The fares were taken from fishing banks off Oregon and Washington and northward to Portlock Bank, Alaska. The products consisted chiefly of halibut.

The Government of Panama is planning extensive improvements in various parts of the country to facilitate communication and internal development. Laws have been enacted providing for the construction of new roads and the repair of old ones, for the building of bridges, wharfs, and warehouses, and for the installation of water-works, telephones, and electric service.

The fatalities in American coal mines during 1916 were less than in any of the past ten years, although the year was the most prosperous in the history of mining, with more men employed and a greater tonnage taken from the earth than ever before. The army of mine workers numbered over three quarters of a million.

At the annual Boston meeting of the American Society of Landscape Architects, reports of committees on preservation of Niagara Falls, encroachment on park lands, timely acquisition of park areas, national forests, national highways, national parks, and billboards were submitted.

The general dam bill, one of the water-power measures before Congress, was killed for this session by a hopeless disagreement of conferees, who were unable to reconcile differences between the House of Representatives and the Senate provisions.

Logwood to the value of $500,648 was invoiced at the American Consulate at Cape Haitien, Haiti, for the United States during 1916, compared with that valued at $1711 for 1915.

The naval appropriation bill, the largest in the nation's history, was passed by the United States House of Representatives, 353 to 28. It carries a total of $368,000,000.

In the year 1915-16 British India had seventy jute mills, employing 39,890 looms and 812,421 spindles.

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Christian Science Sentinel

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

Vol. XIX March 10, 1917 No. 28

The Healing Mind

SAMUEL GREENWOOD

No subject is of greater moment to humanity than that of mind. What makes up the warp and woof of one's mental life? What stands sponsor for a man's opinions, inclinations, or acts? What is the deciding factor in our thinking, or whence do our thoughts come? Is God acknowledged as the supreme and only Mind, and therefore as the only source of right thought, or does that which is not good occupy the throne of intelligence for us and hold us captive to unworthy thoughts?

The apostle Paul differentiates between mental states by dividing them into two classes, namely, carnal-mindedness and spiritual-mindedness, the former including all evil and its effects, and the latter embracing all right consciousness and activity. In Christian Science these contrasting terms stand for mortal mind and divine Mind; and they represent the difference between error and Truth, between what is unreal in human existence and what is real. Each human being is directly involved in making a distinction in these terms, from the fact that knowingly or unknowingly he is accepting one or the other as his mind or consciousness. And what can possibly concern a man more intimately than his choice of a mental abode?

According to the New Testament narratives Jesus healed disease, sin, and death by spiritual means alone, and thus uncovered the mental nature of all error. On page 219 of Science and Health Mrs. Eddy says, "Not muscles, nerves, nor bones, but mortal mind makes the whole body 'sick, and the whole heart faint;' whereas divine Mind heals." Many physicians have departed from the old school of material thinking far enough to admit that to some extent disease may be produced mentally; but to be radically progressive they must push on to the discovery that all disease is mental, and that God, divine Mind, is the only healing agency. This would ultimately bring the medical schools to the point of adopting Christian Science, or the Science of the Mind which was in Christ Jesus,—a desideratum for which humanity has long been waiting.

The carnal or mortal mind is defined by St. Paul as a state of "enmity against God," and among the evidences of this mind he enumerates hatred, wrath, strife, variance, and other unholy things. The revelator in a figure refers to this sensuous mentality as the home of "every unclean and hateful bird." Confronted squarely by such a picture, what one of us would not protest against his mental abode being thus classified? Yet an honest self-examination would probably reveal that some of these unclean and hateful birds are making their nests in our own branches and finding shelter and activity in the field of our consciousness.

The importance of this question is such that we cannot too soon set about discovering whence our thoughts come. Are there times when with eyes open we let hatred, variance, or strife bias and darken our thinking, or when discouragement, fear, and doubt are given the reins in our consciousness? If so, we should remember that these and kindred errors make up the carnal mind, which is never at peace with God or with His children. This wrong-mindedness sooner or later pushes its fears to the surface under the name of disease, poverty, crime, suffering, and death; and what possible remedy exists for this false mentality and its effects other than right-mindedness? It should be evident that evil conditions cannot be corrected on a material basis or by appealing to the Beelzebub of mental suggestion, but only by a change of consciousness. Christian Science practice is not, therefore, a process of doctoring the carnal mind, but of getting rid of it altogether.

The opposite nature and effect of mortal mind and divine Mind may be simply illustrated. Take the hypothetical case that one person has wronged another. If the victim turns for relief to mortal mind, he will forthwith begin to think disturbing and destructive thoughts, the promptings of anger, resentment, revenge, and the like, all the while believing that they are his own. Even physicians admit that such vicious mental activity tends to induce bodily disease, sometimes in its worst forms.

Now if the victim turns for relief to divine Mind, if he lets this Mind be his, he will forthwith begin to think divine thoughts, the promptings of forgiveness, mercy, kindness, and brotherly love, and to manifest them in forbearance, tenderness, and compassion. What medical practitioner is ignorant enough to affirm that such qualities of godlike thought induce distress of mind or body? On the contrary, it has been demonstrated in scientific practice that good thoughts habitually cherished exclude the causes of disease, or nullify their effects if they have been admitted.

Mrs. Eddy tells us that "sick humanity . . . looks for relief in all ways except the right one" (Science and Health, p. 371). Mortals examine the material body, watch its action, regulate its food, and so on, instead of looking into mortal thought for their enemy and putting out what has no business there. It is obvious that trouble of any kind could not occur in human experience unless human thought had first made it possible; nor could suffering result from any circumstance apart from mental action. Therefore the potent remedy in sickness as in other errors is to obey the Scriptural injunction of Isaiah, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." In other words, the Scripture implies that if the sufferer will turn from his unrighteous thoughts and let divine Truth govern his thinking, he will be abundantly pardoned; that is, healed.

To quote Mrs. Eddy again, "The divine Mind produces in man health, harmony, and immortality" (Science and Health, p. 380). Admitting that God is the source or Principle of all being, the truth of this statement is self-evident; and that it is humanly possible to have this Mind, is proved by the ability which mankind universally possess to do good instead of evil and to express thoughts of love and peace instead of hatred and strife. The divine Mind is made

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known in the presence and activity of divine thoughts. It is the consciousness wherein the things of God alone are real; where Love is, but no hate; where peace reigns, but no contention; where Truth is, but nothing that "worketh abomination, or maketh a lie."

If one is not healed, let him not be despondent because of material conditions, but let him take note of his mental activity, whether it is directed by what he knows of God or by what he believes of evil. There is obviously no profit in going to a practitioner, or in extending treatment over a long period, unless one is willing to forsake what is wrong in his thinking and to find his joy in thinking what is right and good. The carnal mind, that is, the mind which believes in matter and evil, always produces disease, because it has no harmony in itself to make manifest. If we are finding our consciousness in fear, anger, resentment, unforgiveness, self-love, passion, and other things that God does not know; if we let these decide our thinking, how can we expect to find the healing Mind there?

Only by actually having this Mind as ours, by the spontaneous and joyous thinking of divine thoughts, can permanent healing be realized. Disease will then naturally make place for health, for evil can have no place in the consciousness of good. Therefore let us hasten to acquaint ourselves with God as the only Mind, because there is no other way by which we may be at peace.

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"In your patience possess ye your souls"

JESSIE B. RICHMOND

Long ago Christ Jesus said to his disciples, in preparing them for the tribulation which they would encounter in overcoming mortal and material belief, "In your patience possess ye your souls." Christian Science teaches a new concept of patience. In its more spiritual sense patience loses its material accretions, and is no longer confused with inaction, tending to a stagnant condition of thought, or with resignation to some form of evil which mortals seem powerless to overcome. Through the teaching of our revered Leader patience is clearly seen to be instead a quiet, undaunted continuance in well-doing, undismayed by the threats of material sense because sustained by the hidden manna of the Word of God. This "bread from heaven" enables the student to prove daily and hourly that Truth is man's real food. Christian Science requires the steadfast, untiring application of patience to every detail of daily living, to everything that touches consciousness. It is the faithful performance of man's primary function and duty of separating the real from the unreal, holding fast to the things that are lovely, honest, and of good report. Patience is the fruit of one's recognition of the government of divine Principle.

The Bible is one long record of the infinite patience of divine Love, ever ready to be gracious to men as soon as men will let go the blinding veil of belief in an existence separate from good. Never altering or lowering the standard of perfection, the sacred writings show "the patient, tender, and true, the One 'altogether lovely'" (Science and Health, p. 3), blessing every sincere turning away from evil toward the abiding joys of spiritual good. To those who are beginning to learn of the divine nature and purpose by exercise of spiritual discernment, it is ever true that God's "hand is stretched out still" to all His children.

This loving patience of our heavenly Father is seen exemplified and reflected in prophets, apostles, and saints. These prophets, uplifted by spiritual understanding, saw much that their fellow countrymen and contemporaries could not see. Bravely and cheerfully they bore the misunderstanding and even abuse of those who did not wish their dream of material substance and personal desires broken in upon and the nothingness of the human or mortal mind exposed. It was this vision of unseen realities which made these prophets the practical helpers of their race, enabling them to act as judges, leaders, and lawgivers, bearing aloft the torch of progress.

Moses' patience was tested and tried by the years in the desert of Midian before he led Israel out of Egypt. This experience disciplined his ardent nature, and so tempered the blade which was to cut Israel's bonds. During these forty years of quiet thought and work there were developed those qualities of leadership which enabled him to bring his oppressed countrymen forth to freedom, where they might serve God in the land "flowing with milk and honey,"—a condition abounding in all innocent and satisfying joy. His predominating quality, meekness, is the fruit of these years of waiting on divine guidance. Unlike Parsifal in the Grail legend, who forfeited years of kingship by failing to ask the crucial question, Moses, taught by patience and its kindred quality of thoroughness, turned aside to see why the bush was not consumed, and so gained the revelation of the ever living Spirit, the great "I AM." Thus he was able to endure "as seeing him who is invisible," and to deal patiently with the querulous and stiff-necked people given over to his care.

Even after Abraham's visioned revelation of God as his "shield" and his "exceeding great reward," he waited through many years before he saw the promise that through him should come a blessing to the world, fulfilled in the birth of Isaac and the establishment of his line. Joseph, one of the most winsome characters depicted on Bible pages, proved that he possessed this grace, for in his patience he indeed possessed his soul, or spiritual sense. Knowing good as the only reality, he remained calm and serene, though cruelly and unjustly treated, until the inevitable working of Principle lifted him up to opportunity for wide service, and the exercise of a forgiving affection akin to that of our Master, who prayed, "Father, forgive them; for they know not what they do."

Those familiar with the life story of the Founder and Leader of Christian Science know the marvelous demonstration of patience which is unfolded therein. Far ahead of her time, seeing clearly much that no one else could even begin to conceive, she knew both how to wait and how long to wait, as well as when to go forward. At an early stage of her work she saw that the press was a special avenue through which human thought could be brought into touch with the Christ-idea, or Christian Science. Patiently and persistently one Christian Science periodical followed another, and a quarter of a century passed before she felt the time had come to give to the world *The Christian Science Monitor*, that daily messenger of good at work in the affairs of men. All of these periodicals are today reconciling men to God by showing the universal application of Truth and Love.

Patience is a predominating quality of the saints and heroes of all ages, illustrating the difference between the calm and constant diligence of the man governed by Principle and the rash or hesitating actions of the one who is swayed by the mesmerism of impulse or passion. To preserve a serene and unruffled temper without murmuring or fretfulness, to express fortitude when tried, constancy though betrayed, and perseverance in the face of difficulty or failure, —this is to have patience. It is to rise above discontent, whenever the suggestion of an erroneous condition touches consciousness, and bravely pressing on till perfection's sacred height is won. Patience is the needed nutriment of the sick

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and suffering, and therefore an essential qualification for a practitioner of Christian Science.

On page 2 of her Message for 1902 Mrs. Eddy says, "To live and let live, without clamor for distinction or recognition; to wait on divine Love; to write truth first on the tablet of one's own heart,—this is the sanity and perfection of living, and my human ideal." In thus living one may truly possess his soul in patience. As the lake or sea reflects only when its surface is unruffled by storm, so man reflects the "beauty of holiness" only when human restlessness gives place to the patient quiet of the consciousness that has learned in truly Christian endeavor that "the Lord is in his holy temple: let all the earth keep silence before him."

Divine Mind alone is reflected in the real man, and in that ever-presence error's personal sense of things fades away into silence. The freed and awakened faculties of humanity then find fresh energy and wider purpose, and the world sees and marvels at that miracle of this age,—a consecrated and genuine Christian Scientist. Such a one is ever striving to emulate the Master, who "went about doing good" and healing all who were oppressed of evil. Happy to find that in gaining dominion over himself he has taken the first step toward dominion over all the earth, in his patience he has learned to possess his soul, and has proved the promise that "in due season we shall reap, if we faint not."

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Nothingness of Pain

WILLIAM ROY RONALD

MRS. EDDY says, "The fact that pain cannot exist where there is no mortal mind to feel it is a proof that this so-called mind makes its own pain—that is, its own *belief* in pain" (Science and Health, p. 153). This statement not only expresses that metaphysical perception which pierces "even to the dividing asunder of soul and spirit, and of the joints and marrow," but is also abundantly fruitful of blessings to poor suffering humanity, so long in the bondage of belief in the reality of pain. By following the way of Christ Jesus, who made no compromises with error of any kind, and by accomplishing the overthrow of pain through the bold exposure of its nothingness, Mrs. Eddy has pointed the way to freedom from its relentless enslavement, recalling the comforting declaration from heaven heard by St. John, "Neither shall there be any more pain: for the former things are passed away."

The profundity of the statement quoted above from the Christian Science text-book, "Science and Health with Key to the Scriptures," must be pondered, and be understood at least in part in order to be appreciated. It is self-evident that matter, if dissociated from all mind, can experience no pain. Every one must immediately recognize that matter itself is without sensation, and therefore unable to know that there is such a thing as pain. Then, if matter plus some form of mind has a sense of pain, and matter without such form feels no pain, it must be true that the pain appertains to the mind altogether, and not to matter at all.

This being clear, the question follows, What kind of mind is it that "feels" pain? If it were the divine Mind, creator of the universe, that harbors pain, then divine Mind, a synonym of the eternal God, would be found to contain an element of discord, imperfection, self-destruction. To attribute any inharmony to divine Mind is to deny that infinite Mind is perfect and eternal, and to assert that it eventually must collapse because of such an inherent defect. If, therefore, we are to believe that pain exists in divine Mind, we must believe in a self-destroying creator—an obvious absurdity. In Christian Science, however, we learn that neither pain nor any other error can have any lodgment or part in divine Mind, which by its very nature is unerring, imperishable, and everlastingly harmonious.

There is left just one possible explanation for the phenomenon called pain,—that it is a figment of false belief, of a counterfeit mentality, the human mind, or, as Mrs. Eddy aptly denominates it, mortal mind. If further proof were needed of the untruthfulness of the sense of pain, it is furnished by the human mind itself, for mortal mind does not acknowledge pain as any progeny of its own, but vigorously asserts that it belongs to matter and is in matter. In other words, the human mind presents pain not as what it is, the offspring of itself, but as what we know it cannot possibly be, an attribute of insensate matter. If the very progenitor of the sense of pain gives it the form of a lie, then surely its own utter falsity should be as clearly apparent as is the mendacity of its author.

If pain cannot be a quality of matter, if it has no part in divine Mind, if the only other alternative is to recognize it as the product of erring mortal mind, and if it comes in all the habiliments of a falsehood by professing to be that which we know it cannot be, then there is no other conclusion than that it is precisely what Mrs. Eddy declares it to be,—nothing. The one effectual deliverance from bondage to pain or any other false belief is to know the truth about it, which is that it is a manifestation of ignorance or denial of the truth of being, and therefore does not really exist at all. The way of escape from the thraldom of such beliefs is succinctly stated by Mrs. Eddy in Science and Health (p. 346), where she says, "When a sufferer is convinced that there is no reality in his belief in pain,—because matter has no sensation, hence pain in matter is a false belief,—how can he suffer longer?"

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[Translated from the German]

The Spiritual Idea of Brotherhood

SOPHIE ARGELANDER

CHRISTIAN SCIENCE renders humanity an inestimable service by furnishing the glorious proof that the spiritual idea of brotherhood is an inviolable fact, however hard mortal mind may seek to reverse it. The Master came to liberate men from their mental fetters, and to lift them out of the bondage of low ideals into spiritual unity with God. He said, "Call no man your father upon the earth: for one is your Father, which is in heaven."

Since God is the only Mind, as Mrs. Eddy teaches us on the strength of the Bible, the idea of spiritual brotherhood must be included in this one Mind; hence it must be as unchangeable as God Himself, the source of all reality. Recognizing this idea as one of the greatest facts and as a fundamental truth of being, Jesus was able to pray for his enemies even while passing through the agonies of the cross: "Father, forgive them; for they know not what they do." He knew that it was only the ignorance of his time which hid the pure idea of spiritual brotherhood and unifying love from his persecutors, and this knowledge enabled him to rise above the belief of hatred and injustice into the realm of harmony, where, as our Leader says, "one mind is not at war with another, but all have one Spirit, God, one intelligent source" (Science and Health, p. 276).

When through the teaching of Christian Science the idea of spiritual brotherhood dawns upon our consciousness, we have begun to solve the problem of universal salvation. We can realize the great importance of this idea when we bear in mind that our experiences on this plane of existence rest for

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the most part upon our relations with our fellow men. Harmonious relations constitute our happiness, while animosity causes suffering. What a wealth of good is given us in Christian Science, and what a mass of error it is able to destroy! It gives us a true idea of our heavenly Father as Love, a true idea of our brother as the reflection of this all inclusive Love, and it also takes away from us the false belief of an existence in the flesh separate from God.

When we keep in mind the truth about our brother we shall then be able to judge righteous judgment. Isaiah said of the one through whom this saving thought would appear, "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." Should we let ourselves be troubled and turn away from the true path because our brother does not yet understand the idea of spiritual brotherhood and therefore does not express it? There is neither excuse nor justification for swerving from good. Whatever the nature of the enmity which assails us, the spiritual idea of brotherhood will always afford us sure protection, as the Master himself demonstrated in an hour of cruel persecution, and enable us to enter into the all-presence of spiritual Love, which excludes all belief of the reality of evil.

The spiritual understanding that God "is man's only real relative on earth and in heaven" (Miscellaneous Writings, p. 151), and that therefore all men are in reality brothers, finds expression in that universal love which we must all earnestly strive to attain if we would prove to the ignorance of mortal mind that we do not worship an "unknown God," but a loving Father, to whom Jesus, because of his spirituality, could pray: "O righteous Father, the world hath not known thee: but I have known thee."

If we follow our great Exemplar and faithfully keep his commandments, we shall know, as he knew, that we are all one in this new understanding of the one Life, the one Truth, and the one Love,—one with God, infinite Mind, who knows neither enmity nor separation.

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Impersonality

EVERETT EDGAR KING

Sooner or later every student of Christian Science comes to understand that both good and evil are impersonal. Good represents the harmonious action of divine Mind, while evil represents the discordant operation of mortal mind. Mankind may at times reflect good and at other times evil, but they do not at any time possess either. Jesus recognized the impersonality of good when he said to the rich man, "Why callest thou me good? there is none good but one, that is, God." On page 336 of Science and Health Mrs. Eddy says: "The spiritual man's consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love." Scientifically speaking, we live in an atmosphere of love, of intelligence, and of action. Mind is everywhere around us, sustaining us at every point.

Likewise, the error which we seem to manifest does not belong to us and is no part of us, although it may seem to take possession of us at times as the wind does a paper on the street,—blowing us hither and thither at will. In his epistle to the Romans St. Paul says: "For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." If we see those around us becoming disturbed, possibly angry or sick, we should at once understand that the cause of disturbance is as foreign to them as the wind is to the paper it is blowing. Error may come to us in one form one day and in another form another day, but it is always the same old serpent,—the same crafty impostor, beguiling while "seeking whom he may devour."

To one uninstructed in Christian Science this error seems to originate in and thus to become a product of his own thinking. Such a belief is a mistake; and so long as one is cherishing this belief, any attempt to free himself from error is well-nigh a failure. It is only by knowing that we are children of God, and as such can entertain and manifest only right thoughts and actions, that the thrusts of error lose their seeming effectiveness.

Furthermore, mortals are taught that they possess innate power and ability to do and to act. The situation may be represented by a simple illustration. A child in his eagerness to write comes to his parent for assistance. The parent, seeing this desire and being ever anxious to help, guides the little hand to mold intelligible characters. As long as the child is willing to be guided in this manner, his efforts are effective. Should he, however, show an unwillingness to be directed by the parent hand and manifest a desire to act alone, the results would not be so comprehensible. It is true he may make marks. He may in all seriousness think that he is writing, and to him the lines may seem as intelligible as before; but to one who knows, the efforts are wholly futile. It is only those who are "leaning on the sustaining infinite" (Science and Health, Pref., p. vii) that are scientifically demonstrating the great problem of being, and realizing health, harmony, and happiness.

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"Who hath ears to hear"

INEZ KOCH

To those who are growing in the understanding of Christian Science it becomes more and more apparent that every human concept must yield to the true idea. Especially is this the case with the evidence of the physical senses, such as sight, hearing, touch, taste, and smell. Even those who seem to be in perfect possession of these five material senses must lose the false in order to gain the true or spiritual sense. For instance, one may have normal physical hearing, and yet not be able to hear (understand) one word of the truth. Two people may be listening to a lecture on Christian Science, one with perfect physical hearing and the other with a belief of being more or less deaf. Perhaps the one whose hearing is not perfect does not catch all the sound vibrations, but if he is receptive to God's word he will understand more of the truth than the other, who listens to the words of Truth with his understanding clouded by material beliefs.

In the parable of the sower, Jesus said of those whose materiality hindered them from grasping the metaphysical truth he presented to them, "Hearing they hear not, neither do they understand." Further indicating the great necessity of spiritual hearing or understanding, as opposed to material hearing, he said: "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them;" and again, "Blessed are your eyes, for they see: and your ears, for they hear."

On page 79 of "Retrospection and Introspection" Mrs. Eddy says: "Not by the hearing of the ear is spiritual truth learned and loved . . . We glean spiritual harvests from our own material losses." The loss of mere human happiness, and even of the physical faculties, may serve to turn us to the true sense of being, in which the senses of Mind, spiritual sight and hearing, will be found perfect. The road may seem hard and stony at times, but the Master said, "Be of good

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cheer; I have overcome the world." Every battle won over the false claim of physical sense brings us nearer the perfect manifestation of infinite Mind and its infinite ideas.

To be at-one with God means to be like God, to manifest Truth and Love in all we think, say, and do; but this is not attained in a day. Steady and persistent work alone wins the goal, and the time when we shall have risen to the perfect consciousness "knoweth no man, . . . neither the Son, but the Father." Still, every overcoming hastens the day until all shall hear the word of God and understand the power and presence of good.

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Church Meetings and Progress

G. ALFRED KNOCHE

CORPORATE meetings of Christian Science branch churches usually involve taking account of and reviewing somewhat the status of the organization in general and the consideration of specific needs in particular. Reports of the permanently organized activities, such as the Sunday school, reading-rooms, literature distribution, and so on, are usually routine matters of great interest to the members. These reports may indicate somewhat the rising or falling mental mercury of the organization, but they may also create a false impression in consequence of the fact that increased outward activities in church work may not always serve as a correct index to progress. On the human plane activity and progress are not necessarily synonymous terms.

It is said that a man who has lost his way will wander in a circle while imagining that he is making progress in a definite direction. This may serve to illustrate the unconscious traditional, or we may say repetitional, tendency of human endeavor. Hence the need of extending our analysis beyond the mere appearance of activity. Religious history since the days of the early Christians is largely a record of this traditional tendency. Orthodoxy, meaning correctness, is its adopted name. It is the effort to make past performance the perpetual standard, and thus stifle progress. It would assume that salvation is to be found in precedent rather than in progress. It argues immunity from challenge or question because it bases its claims on that which was done before.

Christian Scientists will no doubt agree that we cannot stand still. There is present the eternal demand to go forward in our course to higher attainments, but the thought foundations of past experience and growth must be corrected, extended, and reestablished if we would avoid the danger of stagnation and be found basing present activity on past achievement, and thus completing a repetition of cycles which may have the appearance of activity but in which there is no real progress.

"Where there is no vision, the people perish," declared the wise man. Let us therefore be perfectly clear that we are allied with a progressive cause; that there is no other course than the direct line of progress; that the precepts in which each organization is united tend only to progressive unfoldment and consequent enlightenment. "Let there be light" is a normal process in this school of mutual helpfulness which we call our branch church organizations. This involves serving,—serving Principle,—and we cannot serve honestly without the impulsion of love, and therein is the vision of progress that unfetters and saves. In "The People's Idea of God" (p. 1) Mrs. Eddy says that "every step of progress is a step more spiritual."

We need to eliminate all complicated processes and to avoid the merely academic, remembering that Jesus likened fitness for the kingdom of heaven to the humility and simplicity of a little child.

Selected Articles

[Duncan Sinclair in *The Partick* (Scotland) *Gazette*]

A clergyman is reported to have said at a meeting in Whiteinch Baptist Church that "they had suffered a great deal of vexation of soul" from Christian Science, and that people had gone over to Christian Science "simply because they did not know their Bible." We are certain that the reverend gentleman would not have spoken in this way of Christian Science if he had been rightly informed about its teachings.

The whole endeavor of Christian Science is to regenerate the human consciousness by replacing the evil beliefs of the "carnal mind," which St. Paul said "is enmity against God," with the spiritual understanding of good. And this endeavor is made possible by the light which Christian Science throws on the nature of God and of spiritual man, God's image and likeness. On page 465 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy refers to God thus: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Every deduction which Christian Science draws from these synonyms for God is perfectly logical and in entire accord with the Bible. There is not a single Christian Scientist but will acknowledge with the deepest gratitude that Christian Science has illumined the Bible in a manner that previously he had thought impossible, making it to him the most interesting and the most spiritually helpful book in the world.

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[Aaron E. Brandt in *Johnstown* (Pa.) *Democrat*]

Christian Scientists are asked to answer a series of questions propounded by a minister of another church, who states: "These are the questions that I should want answered clearly if I were considering becoming a Christian Scientist." It should be stated in advance that Christian Science is a revelation of spiritual truth, while the questions asked pertain entirely to personal matters and problems of materialists. By the study of spiritual truth most of the matters concerning which answers are desired will, probably contrary to the expectation of the questioner, be explained away as no part of God's creation.

Material concepts and spiritual realities are essentially opposites, and the necessity of explaining away the former will appear more fully in the Christian Science text-book, "Science and Health with Key to the Scriptures," and the other writings by Mrs. Eddy, which may be read or obtained in any Christian Science reading-room and in most public libraries. Those who desire an understanding of Christian Science and a knowledge of Mrs. Eddy's personal history are respectfully referred to her books, and to "The Life of Mary Baker Eddy" by Sibyl Wilbur.

One of the questions asked is a rather surprising one, if not a new one, coming from a minister of the gospel, viz., whether equality with Christ is claimed by Mrs. Eddy, or for her by her followers. This question could only arise through a misunderstanding of her teaching, or through being fathered by the hope that some grounds may be laid for maligning her and her followers. There never was any foundation for such a statement. Mrs. Eddy was honored as few women have been honored in this age, and by people who would have turned from her if such a statement had any basis of fact.

From the very first of her writings on Christian Science Mrs. Eddy consistently distinguished between healing by the reflected power of divine Mind and the practices which have

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since come to be known by the names "personal magnetism," "mesmerism," "hypnotism," and "suggestion." For instance, she said on page 375 of Science and Health, "The Christian Scientist demonstrates that divine Mind heals, while the hypnotist dispossesses the patient of his individuality in order to control him;" and again on page 482: "Christian Science is the law of Truth, which heals the sick on the basis of the one Mind or God. It can heal in no other way, since the human, mortal mind so-called is not a healer, but causes the belief in disease."

The teaching of Christian Science that pain and sickness are unreal to spiritual sense enables Christian Scientists to give a more helpful sympathy to the suffering. The followers of Christ Jesus are not less compassionate because of his precepts and example, nor less compassionate than those who do not understand his teaching and cannot heal.

The conclusion is inevitable that if pain and sickness are real, Jesus would not have destroyed them, for he said, "I am not come to destroy but to fulfil;" and in the light of the understanding that only the creations of God are real and good, Christian Science is doing more for the salvation of humanity today than are all other movements combined, for it lays the axe to the very root of the tree of evil. The world is rapidly recognizing its beneficent teaching, and is accepting its sacred truth as a present salvation for man just as fast as misrepresentations, unbelief in the reality of good, and material concepts are swept away from the consciousness of mankind. Its ministrations and humanitarian work are not confined to giving alms merely, but extend to the healing of many so-called incurable diseases, healing mankind from the worst of all ills,—poverty, drunkenness, and fear.

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[Willis D. McKinstry in *Atchison* (Kan.) *Globe*]

Your quotation from a monthly periodical published in a recent issue of the *Globe*, states that Christian Scientists worship Mrs. Eddy; it also infers that the teachings of Christian Science cannot be demonstrated. To state that Christian Scientists worship Mrs. Eddy is to misapprehend their true attitude toward their beloved Leader. It is quite natural that Christian Scientists should express loving gratitude to her, yet this reverence cannot be likened to the act of paying divine homage to Deity, the one and only Supreme Being, to whom all honor and worship is due.

Mrs. Eddy, the Discoverer and Founder of Christian Science, is not viewed as a God or Christ by her followers; their love and devotion is but gratitude for the Christian service she has performed in restoring the healing Christ to human consciousness. The touchstone of Christian Science is demonstration, and for half a century it has stood the test. Christian Science is now established in all parts of the world and its ministrations are no longer questioned by the fair-minded. On page 233 of "Miscellaneous Writings" Mrs. Eddy writes, "What think you of a scientist in mathematics who finds fault with the exactness of the rule because unwilling to work hard enough to practise it? The perfection of the rule of Christian Science is what constitutes its utility: having a true standard, if some fall short, others will approach it; and these are they only who adhere to that standard."

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[Lloyd B. Coate in *Urbana* (Ohio) *Citizen*]

Our critic says that to declare God is all "makes God responsible for all, every sin and devil—every sin and sinner—that disgraces God." In Christian Science it would be an utter impossibility for God, infinite good, to be responsible for "every sin and devil—every sin and sinner—that disgraces God." If God is omnipotent, how can there be any room or place for any other power? Can there be more than omnipotence?

Christian Science accepts Jesus' definition of Deity,—"God is a Spirit." The marginal reading of the American Standard Version is, "God is spirit." Christian Science also accepts John's statement, "All things were made by *him*; *and* without him was not any thing made that was *made*." If God is Spirit and everything was made by Spirit, nothing that God made could be unlike the nature and quality of the divine Mind; therefore His creation must be spiritual and not material. In Genesis we read: "And God said, Let us make man in our image, after our likeness . . . So God created man in his own image, in the image of God created he him; male and female created he them." To the five material senses creation appears material. To these same senses the sun seems to rise in the east and set in the west. As the science of astronomy disputes this testimony, so the Science of Christianity, or Christian Science, teaches us that the spiritual and not the material is the reality of existence, despite all the evidence of the five material senses to the contrary.

Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Paul wrote, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Christian Scientists are aware that there is a claim of sin and disease in the world, but they do deny that God, Spirit, is responsible for it. In the ratio that we understand God's all-power, we are able to prove the unreality and falsity of any other god or power beside the one great "I AM," the true and living God. Christian Science teaching is in strict accord with Jesus' command, "Have faith in God." Faith in the devil, or belief in evil, can never save mankind, but to understand God's omnipotence as taught and demonstrated by Christ Jesus will save the world from both sin and sickness.

To accept God as omnipotent, as the first commandment teaches, is to exclude all evil from God's creation. To admit that man is God's image and likeness, and abide in this consciousness, is to exclude all evil or sin from the domain of God's man, for evil does not express the nature of God. When we learn what God is, and that man is His image and likeness, this spiritual understanding will destroy the belief in evil. God's man cannot express anything unlike the divine Mind. Habakkuk the prophet has given us a bright glimpse of God: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." If it be true, as the Scriptures teach, that unto God, divine Mind, belongs all "glory and majesty, dominion and power, both now and ever," where is there any place for God's so-called opposite, except in human belief, which is not the reality of existence?

Christian Science teaches that all God created is the real and eternal, therefore what God did not create (sin and disease) can only rightly be classified as the unreal, or as an illusion, even though to mortal sense it may seem painfully real. Christian Science teaches that there is need of a Saviour to save us from the awful deception of sin, and to lead us to see that God is all-power, that beside Him there is no other god or power, and that man is His image and likeness. Every statement in Christian Science follows necessarily from a full understanding of this basic proposition. If we accept the major premise, that God is Spirit, as Jesus taught, and the minor premise, that man is God's own

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image and likeness, then the only logical conclusion of a correctly stated syllogism is that God's man is not material; he is spiritual. There is a vast difference between God's image and likeness and a sinning race of mortals.

Christian Science stands untouched by all such falsehoods. Christian Science is making Bible students out of many professed Christians who before knowing of its teachings gave very little attention to the Scriptures. Now they love to read the Bible, because they understand it better. A teaching that is leading mankind to have only one God, the God of Abraham, Isaac, and Jacob, the God to whom Jesus taught us to pray "Our Father," a teaching that is leading mankind more fully to accept Jesus' promises, cannot be opposed to Christianity. This Christian Science is doing. So long as it continues to heal the sick and reform the sinner, as it has done in thousands of instances, none of such negative statements can hinder its onward progress. Surely the ministry can well afford to let this matter rest on the basis of the wisdom of Gamaliel: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

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[W. D. Hinchsliff in *Bartlesville* (Okla.) *Enterprise*]

A clergyman in his sermon as reported attacks Christian Science, classing it with Mohammedanism and Spiritualism, to which it has no analogy. He also says it is unchristian. Christian Science is founded upon the Bible, and is doing the works that the Founder of Christianity commended. The first tenet of Christian Science is, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497).

Christian Science is Christian because it insists on following the commandments and teachings of Christ Jesus. By practice as well as precept it is imitating him, for it heals the sick, reforms the sinner, and comforts the sorrowing. Its teachings emphasize the necessity of being pure in thought, word, and deed. Instead of Christian Science attracting the gross by its impurity, it is its purity and simplicity that is attracting the sinning, the sick, and the downtrodden. It gives the beauty of health physically and spiritually, and the harmony of life and love for the husks of sensualism and depravity. It is the straight and loving way founded on the life, teachings, and demonstrations of Christ Jesus. Nothing that is unclean or that "maketh a lie" can enter it. All who will may come and partake of "the water of life" that flows freely for all through the understanding of the divine will.

Students of Christian Science are seeking to do the will of God, and are showing it in love for all mankind, thus keeping the commandments. The proof of its influence is seen in the character and life of its adherents.

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[F. Elmo Robinson in *Lower Columbian*, Astoria, Ore.]

It is not the desire or the practice of Christian Scientists to engage in religious controversies of any sort, and we quite freely accord to "Observer" the right to think as he chooses regarding the Christian Science lecturer's illustrations and explanations to which he takes exception.

It is quite true that in belief the human mind controls the body and governs its feelings and action. This fact, however, in no way disproves the statement that God is the basis of the healing method of Christian Science, nor does it prove that God is the basis of those systems which rely wholly or in part upon matter for healing. On page 162 of "Science and Health with Key to the Scriptures" Mrs. Eddy says that "the effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind." In Christian Science treatments neither the human mind nor any form of matter is relied upon for healing. God, and God alone, is recognized therein as the healer of all diseases.

"Observer" asks just what is meant in Christian Science by "real" when it is affirmed that matter has no real existence. Christian Science teaches that God is the only cause and creator, and that in accord with the Scriptures He is Spirit. His creation, therefore, being like Him, must be spiritual, and not material. God's creation, Christian Science teaches, is the only real creation, because it is an expression of infinity, of divine Principle, besides whom there can be none else. That which appears to the finite senses as matter, together with all its accompaniments, not being created by God, Spirit, can only be temporary,—experiences of the carnal or mortal mind, which must ultimately disappear. Paul says, "The things which are seen are temporal; but the things which are not seen are eternal."

Briefly, then, Christian Science teaches emphatically the unreality of matter, sin, disease, and death. The word unreality is used to designate that which in human experience, although having an appearance of substance, has no Principle, no basis, no foundation in fact, and therefore no power of continuance. According to Christian Science, God and His creation, perfect and eternal, constitutes the only reality.

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[Editorial in *The Dispatch*, Pittsburgh, Pa.]

The coroner's physician in Chicago furnishes a happy change in the view often presented in the case of those who die under Christian Science treatment and official inquiries follow. And a physician of the homeopathic school said a word of praise which is so different from the usual routine that it is noticeable.

A man well known in Chicago business circles died after a few days of illness. He was under the care of a Christian Scientist, and had steadfastly refused the services of any other. He grew worse with the passing of each day, but his confidence did not waver. When death came, a homeopathic physician was asked to issue a certificate of death causes, but declined, and reported to the coroner. The official autopsy which supplied the surprise was next in order.

The coroner's physician who performed the post mortem found a pathological situation which amazed him, and which brought from the homeopath who was present the professional absolution for the Christian Science treatment. The coroner's physician declared that, in the light of the condition revealed by the examination, no treatment would have availed to save the patient's life, and no blame therefore could be attached to the "irregular" Christian Science. At most it had worked no harm.

The homeopath went further in courtesy and almost expressed professional admiration. He said that, judged by the patient's condition as shown by the post mortem, it was marvelous that he lived so long as he did. Nothing could have saved him, he added, or made an improvement, and unless faith in Christian Science treatment were credited with keeping him alive so long, the doctor could not say why he had not died sooner. Judged by the pathology alone, the doctor said, without knowing anything of the time of death, he would have said that no man could have survived so long as he did. Hence he gives Christian Science the credit for prolonging life beyond a time when medical treatment would have ended, and this is a frank fairness not always met with.

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Editorial

The Sunday Services

On page 302 of "Miscellaneous Writings" Mrs. Eddy says, "Much good has been accomplished through Christian Science Sunday services," a statement which is corroborated by the experience of every Christian Scientist. Not only is the beauty and simplicity of these services apparent to all who attend them, but their deep spiritual content brings a sense of peace and joy and understanding which frequently results in the healing of the sick. It is this healing power which is the distinctive feature of these services, and which differentiates them from all other religious experience of the present time, just as the same power established Immanuel—God with us—in the experience of the earliest Christians.

Realizing the value and importance of these services as a factor in the growth of the cause, and especially of the Lesson-Sermon, which constitutes their central figure, Mrs. Eddy set forth in a by-law of The Mother Church (Manual, Art. III, Sect. 1) a rule to be followed by those who are entrusted with the great responsibility of these services. From this by-law we quote as follows: "The readers of The Mother Church and of all its branch churches must devote a suitable portion of their time to preparation for the reading of the Sunday lesson,—a lesson on which the prosperity of Christian Science largely depends."

This rule has properly been construed by readers to mean not only that they shall individually devote a suitable portion of each day to the study of the lesson which is to be read at the services on the following Sunday, but also that the first and second readers shall at some time during the week study or rehearse this lesson together, so that they may receive and therefore be able to give out at the regular service a harmonious understanding of its meaning. Such is the custom of the readers of The Mother Church, and its adoption is recommended to the readers of the branch churches, so that they too may come to the platform prepared to read the lesson in a unity of understanding and with power to heal the sick, awaken the sinful to repentance, and bind up the broken-hearted. Through this preparation they will realize that the Scripture texts and the correlative passages from Science and Health which they are called upon to read are not merely unrelated statements taken at random from these books and with no definite purpose in view, but on the contrary that they are parts of one harmonious whole, each correlated with the others and presenting the subject of the Lesson-Sermon in some of its infinite phases.

In the *Quarterly* it is said of these lessons that the "scriptural texts, and their correlative passages from our denominational text-book, . . . corroborating and explaining the Bible texts in their spiritual import and application to all ages, past, present, and future—constitute a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and divinely authorized." This is not only the ideal and purpose of the Lesson-Sermon as instituted by our Leader, but it is also a statement of the importance of this central figure of the Sunday services which should convey to both readers and congregation an impulse and desire to understand and transmit to the whole world the healing and uplifting message of Truth compiled from the two books which, as the explanatory note also makes clear, our Leader has ordained as "our only preachers."

That the fullest measure of good may be realized from the Sunday services, it is important that not only should the readers give this preliminary preparation to the proper presentation of the Lesson-Sermon from the desk, but also that the congregation should through individual daily study prepare themselves to receive its message in the pews. Through such intelligent cooperation and coordination of purpose and effort, the Sunday services will continue to accomplish the purpose for which they were instituted, namely, in obedience to the commission given his disciples by the great Teacher when he sent them forth "to preach the kingdom of God, and to heal the sick."

Archibald McLellan.

The Church Triumphant

The mission of The Mother Church of Christian Science is divinely compassionate. She opens her fold to shelter the lambs shorn by the winds of adversity, buffeted by the storms of moral and physical persecution and of conflicting opinions. Within this fold is the good shepherd, the Christ, Truth, comforting, protecting, cherishing, and rewarding his own, and teaching the receptive thought the spiritual lesson of two in one, of inspiration and demonstration, of faith and works, science and practice. As long ago as 1895 Mrs. Eddy wrote in the dedicatory sermon to be found on page 3 of "Pulpit and Press," "No longer are we of the church militant, but of the church triumphant; and with Job of old we exclaim, 'Yet in my flesh shall I see God.'"

In our day the spiritual idea of church has come to the flesh and is expressed in a manner which humanity can understand. Founded upon the rock, Christ, Truth, drawing her membership from all quarters of the globe, and feeding them with the bread of heaven, The Mother Church is a true mother, as was her prototype, the church at Jerusalem. She speaks to the spiritual children of Israel, calling them together from captivity and dispersion, assembling the hosts for the battle which is the Lord's, and demonstrating to them the brotherhood of man under the fatherhood and motherhood of God. During these times of world strife, quite undeterred by material difficulties, she has lovingly sent financial relief to Christian Scientists everywhere, and through them to men, women, and children of all nations. She has given of the water of life freely to the thirsty, and placed the healing and saving Science in the very trenches of relentless warfare. Literally tons and tons of literature, containing the good news of Christian Science, have been sent to fortify and console, to cure and redeem the stricken, the wounded, and the mourning, and to comfort the lonely sentinels in the watches of the night. At this very time a great extension in the overseas distribution of Christian Science literature is taking place from certain ports of the United States and from at least one of Great Britain.

In order to carry forward the many and growing activities of The Mother Church a corps of practical Christian Scientists have been drawn to Boston from many parts of the world, but the government remains, as Isaiah foreknew, "upon his [Christ's] shoulder." Self-government can only succeed as it patterns God's government, and in fidelity to the teachings of a beloved Leader the work of directors, trustees, readers, editors, and others is both blessed and blessing. Under this Leader's inspiration the church triumphant found a local habitation in Boston, and it should not be forgotten that Mrs. Eddy declared unequivocally, as we read on page 320 of "Miscellaneous Writings," "The star of Bethlehem is the star of Boston, high in the zenith of Truth's domain, that looketh down on the long night of human beliefs, to pierce the darkness and melt into dawn."

This church cannot be rent asunder nor shaken from its

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foundation by any disturbance of matter or mortal mind. The true children of this mother recognize as the Judas thought the false belief in a power apart from God, which would constantly betray if it could the Christ in their own consciousness. Therefore they are alert to prove that any suppositious mind which denies Christ is wasting its efforts in attempting to poison or pervert, to kill or to cure. The hour of choice between good and evil is always at hand, and nothing "that defileth, neither whatsoever worketh abomination, or maketh a lie," can find an abiding place in the church triumphant, but only those right ideas "which are written in the Lamb's book of life," in the record of innocence and love.

A vision of supreme bliss unfolds to the loyal Christian Scientist who is willing to take the required human footsteps and answer to the call of inspiration. On page 133 of Miscellany Mrs. Eddy writes, "So shall all earth's children at last come to acknowledge God, and be one; inhabit His holy hill, the God-crowned summit of divine Science; the church militant rise to the church triumphant, and Zion be glorified."

WILLIAM D. MCCRACKAN.

Listening and Rejoicing

ALL through the Scriptures we find admonitions about listening for the divine voice. The Hebrew people were all familiar with the command, "Hear, O Israel: The Lord our God is one Lord;" and this runs as a refrain all through the Scriptures. On many occasions Christ Jesus rebuked those who gathered about him, because they did not listen and hear the voice of Truth, and so missed their way. On the other hand, we are told of others to whom the voice of God came as the sound of a trumpet or as the sound of many waters; but the one important thing for us all to know is, that all may hear the divine voice if only they desire this above all else and are willing to obey.

Strangely enough, the belief is widely prevalent today that God does not speak to humanity as He did in the olden time, and that for this reason we must not expect to see evidences of the divine ever-presence such as those which are recorded in the Scriptures,—a mistaken belief which Christian Science is replacing by actual demonstrations of the ever-presence and all-power of divine Truth and Love. One of the most inspiring passages in all of Mrs. Eddy's writings is to be found in the familiar hymn so dear to all Christian Scientists (Hymnal, p. 237), where we find these lines:—

I will listen for Thy voice,
Lest my footsteps stray;
I will follow and rejoice
All the rugged way.

Now mortal sense never thinks it easy to rejoice when the way is rugged,—indeed it usually justifies itself for murmuring at such times,—but Mrs. Eddy's admonition to rejoice is strictly in line with the words of our Master in the Sermon on the Mount, when he bids us "rejoice, and be exceeding glad" in the midst of the bitterest persecutions.

It may be well at this point to trace the close relation between listening for the divine voice and rejoicing; and it is almost self-evident to the student of Christian Science that if we are unable to rejoice at all times and under all circumstances, it is because we have failed to listen. Here we may recall again the statement already quoted, "Hear, O Israel: The Lord our God is one Lord," for to the Christian Scientist this means one Mind, one intelligence, one Life, Truth, Love, one power. If we listen for the voice of the one God, and desire above all else to be guided by infinite Mind, we shall be able to realize clearly and fully the spiritual supply for all our need,—the sense of Life which heals and strengthens, of Love which illumines and gladdens the way, and of Truth which destroys all error. Emerson never said a truer thing than this: "We need only obey. There is a guidance for each of us, and by lowly listening we shall hear the right word."

Mrs. Eddy says: "The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man" (Science and Health, p. 308). This statement is almost startling if we compare it with present-day experience, even on the part of professed Christians. At the tomb of Lazarus Jesus said, in calling upon the Father, "I knew that thou hearest me always;" and we read in the twelfth chapter of John's gospel that when he called upon God to glorify His name, there came "a voice from heaven, saying, I have both glorified it, and will glorify it again."

It seems that those who stood by were not acquainted with the divine voice as was Jesus, and so they said that "it thundered;" but in the case of Christ Jesus the spiritual sense was so keen that he could hear the divine voice and fully apprehend its meaning. In this way he was able to take one step after another without making the mistakes so common to mortals, yet in his final demonstration it would seem that the divine guidance had to be sought at each step of the way, which to mortal sense was very dark; but never once did it fail him, and never once will it fail us if we are faithful in acquainting ourselves with God, so that we listen for His voice and never allow mortal belief to enter through the channels of personal sense.

ANNIE M. KNOTT.

The War Relief Fund

THE amount contributed to Feb. 28, 1917, by Christian Scientists in the United States to the War Relief Fund was $264,442.35, of which sum $256,386.63 has been distributed to those in need in the following countries, namely: England, Canada, Australia, Jamaica, Germany, France, Italy, Armenia, Holland, Switzerland, Denmark, Turkey in Asia, Mexico. This fund will remain open until further notice, and in the mean time remittances from individuals and organizations may be sent to Adam H. Dickey, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

Our readers will note with interest the following excerpts from a few of the letters received from some of the beneficiaries of this fund:—

"I can hardly find words to express to you and to the relief committee of the Christian Science Society my deep-felt thanks for the beautiful gift and the groceries. There was so much of it that I felt that God was pouring out His horn of plenty over us. Then the words came to me: 'I will . . . open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' Oh, how I thank God for the unexpected help which He sent to us through the love of good people."

"Permit me to express to you my deepest gratitude for the proof of divine Love which we received through your assistance in the form of money and other gifts. In times as hard as we are having at present, such help is doubly appreciated, and all the more when one has to meet such a difficult financial problem as we have. Without wanting to underestimate the material value of the gift, I nevertheless wish to say that we have thereby been strengthened in our faith, for it has been proven to us that God, divine Love, according to His promise, cares for His children."

"This morning I received the twenty francs, and I am very grateful to The Mother Church in Boston as well as to the

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relief committee of Christian Science for all the love and good will expressed. Yes, it is just as you say: the divine source is inexhaustible. We will not despair; our heavenly Father cares for all who trust in Him. Daily I read the ninety-first psalm and firmly believe that divine Love will protect my dear husband. The thought that he is under divine protection never leaves me."

"I wish to inform you that I have received the twenty francs and the groceries, and I rejoice together with my family that God has again provided for us as a father."

"I feel impelled to express to you my deepest gratitude for the effectual help afforded my family and me.

"The feeling of belonging to a great brotherhood which gives proof of its love by also helping the brother in need across the ocean, thus demonstrating the omnipresence and power of divine Love, was to me in the days past a great comfort, and has filled me with a new confidence that divine Love at all times meets our needs."

"Please accept my sincere thanks for all of you for the Christmas present of fifty francs. May God bless you for all the good that you have done for my dear children and me. It seems hard, at the present time, for a widow with three small children to make her way, but I have been privileged many times to experience that God does not forsake the widows and the fatherless. He has always heard my prayer for help. I am immeasurably grateful that God has led me to Christian Science."

"For the thirty francs given to us in such a loving manner I wish to express my own and my husband's gratitude. This gift has meant a great relief to us, as it has enabled us to meet the most urgent needs. May God's blessing be with all the loving donors and all those who participate in this noble work."

"The money received from the War Relief Fund is a beautiful demonstration of divine Love which I am not likely to forget. My funds were low, not having received separation allowance since my husband enlisted (Nov. 22), and now overseas. Fear had taken hold of me, but I will never doubt again. I am more than grateful to Christian Science, and most of all to God."

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Among the Churches

Current Notes

Boise, Idaho.—First Church of Christ, Scientist, this year [1916] finished paying for a lot on the northwest corner of Fourteenth and Washington Streets. This lot was purchased a number of years ago for the purpose of erecting upon it a new church edifice as soon as the attendance outgrew the present church building at 814 State Street, which seats about two hundred and fifty. As the attendance shows a growing need for more room, plans for a new building in the near future are under consideration.—*Idaho Statesman.*

Santa Ana, Cal.—A deed has been recorded for the property that has been bought by First Church of Christ, Scientist, as a site for a new church. The property lies on the north side of Tenth Street, between Main and Sycamore Streets, and comprises a strip that has a frontage of 125 feet on Main Street and 125 feet on Sycamore. The price paid for it was $8084.50. Soon after the first of the new year the church board will begin plans for the building. It is expected that the church will be constructed before the end of 1917.—*Santa Ana Register.*

Pasadena, Cal.—On New Year's day, in accordance with the custom of several years past, the Tournament of Roses held its annual parade. This is always of great interest to southern California people and visiting tourists. The reading-tent maintained by First Church of Christ, Scientist, was visited by more than twenty-one hundred people, and nearly eight hundred pieces of Christian Science literature were accepted and carried away by these visitors.

Neillsville, Wis.—The edifice of the Christian Science Society, which has been in course of construction during the past few months, is completed and will be regularly opened for services next Sunday [Feb. 4]. The building complete cost about seventy-five hundred dollars.

Republican and Press.

Porterville, Cal.—During the past year First Church of Christ, Scientist, has given out 819 *Sentinels*, 133 *Journals*, 12 *Heralds*, 5206 *Monitors*, 14 *Quarterlies*, 365 lectures, 155 reprints, making a total of 6704 pieces; also six copies of Science and Health and two Manuals.

Weiser, Idaho.—A building fund has been started by the Christian Science Society to meet the need of the future, and a foundation has been donated.—*Weiser Signal.*

Athol, Mass.—First Church of Christ, Scientist, has purchased a church site at the corner of Beacon and Taylor Streets. The price paid was thirteen hundred dollars.

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Admission to Membership in The Mother Church

The next admission of candidates will be June 1, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 9, 1917.

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

Those who have made application for membership prior to Nov. 3, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

John V. Dittemore, *Clerk*,
236 Huntington Avenue, Back Bay, Boston, Mass.

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The Lectures

Boston, Mass. (The Mother Church).—Charles I. Ohrenstein, lecturer; introduced by William D. McCrackan, who said in part:—

The Mother Church of Christian Science invites you to take shelter from the storm of conflicting opinions. The Mother Church is the custodian for this age of the truth wherein alone is salvation for all mankind. She offers to you the herald of Truth, "Science and Health with Key to the Schiptures" by Mary Baker Eddy, which she invites you to read in connection with the Bible of our fathers. These two are her only preachers and the two witnesses of Scripture.

The Mother Church opens her wings to all mankind, and these wings belong not only to the dove of peace, but also to the eagle soaring into exalted heights through spiritual understanding. Therefore Christian Science brings to this age both inspiration and demonstration. With the keenness of

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its vision it detects, uncovers, and destroys error, and with its divine compassion it saves, heals, cherishes, protects, and rewards. Our beloved Leader has said, "On one side there will be discord and dismay; on the other side there will be Science and peace" (Science and Health, p. 96).

The lecturer of the evening does not appear before you as a preacher, but has the purpose of elucidating the teaching of the only preachers of Christian Science, and of showing to you as well as can be done in the short time at his disposal some of the essential features of Christian Science, and at the same time correcting any misapprehensions which may lurk in public thought. He will thus be fulfilling this twofold task of inspiration and demonstration.

The Christian Science Monitor.

GRAND RAPIDS, MICH. (First Church).—Bliss Knapp, lecturer; introduced by Audley F. Hewitt, who said in part:—

Christian Science is helping a great many people to get a clearer, better, more practical knowledge of God. It is doing this because it adheres strictly to the teachings of Jesus of Nazareth, not just by word and profession, but by application and demonstration in every experience of life; and after all, this knowing God, knowing Truth, is the greatest thing for which we have to live. It is, in fact, all that we have to live for. Do we not have Jesus' saying in the gospel of John, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent"?

GREAT FALLS, MONT. (First Church).—Dr. Walton Hubbard, lecturer; introduced by William C. Kaufman, who said in part:—

The tendency of the human mind is to medicine one human condition with another. Jesus gave the remedy when he said, "Ye shall know the truth, and the truth shall make you free." But many are still questioning, as did Pilate, "What is truth?" Centuries ago the spiritually wise found the truth taught and demonstrated by Christ Jesus, and today the spiritually wise find the same truth taught and demonstrated in Christian Science. Christian Science has answered Pilate's question by declaring that the spiritual understanding of God, of Christ, of the spiritual man, and of the universe, is the truth of being. This truth is the remedy, because it reveals the nothingness of sin, sickness, and death, and the allness of God and His manifestation. Therefore Christ is with us, and through the comprehension of the teachings of Christian Science we shall behold him, and say with Mary, "Rabboni." After we have found the Christ, we learn to know the Father-Mother God.—*Great Falls Leader.*

NEW YORK, N. Y. (First Church).—William R. Rathvon, lecturer; introduced by John W. Hanson, who said in part:—

Browning in one of his poems pictures a young girl singing through the streets of a little village a simple song of joy and gratitude, the refrain of which is,—

God's in His heaven:
All's right with the world.

And it is recorded that the sick and sinful within the sound of her voice responded immediately to the purifying influence of a song breathing the omnipotence and omnipresence of God. Through the discovery and development of Christian Science by Mrs. Eddy, myriad voices are today singing the new-old song of God's allness to a listening world, and as a result "a cloud of witnesses" testify to the healing power of that understanding of God, "whom to know aright is Life eternal," as we read on page vii of the Preface of Science and Health.

Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

CALIFORNIA—Oakland (Second Church): Dr. Francis J. Fluno, Church Edifice, Thirty-fourth and Elm Streets, 3 p.m., March 18.

CANADA—Ottawa, Ontario: Dr. Walton Hubbard, Russell Theater, 3 p.m., March 18.

Port Arthur, Ontario: Dr. Walton Hubbard, Lyceum Theater, 8:15 p.m., March 20.

CONNECTICUT—Hartford (Second Church): Virgil O. Strickler, Parsons Theater, 3:30 p.m., March 18.

ENGLAND—London (First and Second Churches): John Sidney Braithwaite, Cannon Street Hotel, E.C. (Great Hall), 1 to 1:15 p.m., March 28.

FLORIDA—Tallahassee: Frank Bell, Leon County High School, Park Avenue, 8 p.m., March 15 (note change).

GEORGIA—Atlanta: Charles I. Ohrenstein, Church Edifice, Peachtree and Fifteenth Streets, 8:15 p.m., March 20.

Macon: Charles I. Ohrenstein, Grand Opera House, 8:30 p.m., March 18.

Rome: Charles I. Ohrenstein, Auditorium, Carnegie Library, 8 p.m., March 19.

Shellman: Charles I. Ohrenstein, Princess Theater, 8 p.m., March 22.

ILLINOIS—Chicago (Second Church): Bicknell Young, Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., March 19, 20, and 22.

INDIANA—Indianapolis (joint lecture): Bicknell Young, Keith's Theater, 12:15 p.m., March 17.

Indianapolis (Third Church): Bicknell Young, Tomlinson Hall, 3:30 p.m., March 18.

IOWA—Charles City: Clarence W. Chadwick, Church Edifice, Hulin and Milwaukee Streets, 3 p.m., March 18.

KANSAS—Kansas City: William W. Porter, Scottish Rite Temple, Seventh Street and Ann Avenue, 8 p.m., March 20.

MASSACHUSETTS—Leominster: Frank Bell, Municipal Building, 3 p.m., March 18.

MICHIGAN—Saginaw: Virgil O. Strickler, Masonic Temple, 8:15 p.m., March 20.

NEBRASKA—Omaha (First Church): Clarence W. Chadwick, Church Edifice, St. Mary's Avenue and Twenty-fourth Street, 8 p.m., March 22 and 23.

NEW YORK—Kenmore (auspices First Church, Buffalo): John W. Doorly, Town Hall (note change), 8:15 p.m., March 16.

Saratoga Springs: Virgil O. Strickler, Masonic Temple, 8 p.m., March 22.

OHIO—Cleveland and Lakewood (community lectures), Ezra W. Palmer:

Cleveland, Third Church Edifice, West Twenty-fifth Street and Mapledale Avenue, 8 p.m., March 15 and 16; Fifth Church Edifice, Franklin Avenue and West Fifty-eighth Street, 8 p.m., March 19 and 20.

Lakewood, First Church Edifice, Detroit Avenue at Arthur Avenue, 8 p.m., March 17.

OREGON—Baker: Paul Stark Seeley, Elks Hall, 8 p.m., March 20.

Burns: Paul Stark Seeley, Tonanama Hall, 8 p.m., March 22.

Hermiston: Paul Stark Seeley, Hermiston Auditorium, 2:30 p.m., March 18.

SOUTH DAKOTA—Aberdeen: Prof. Hermann S. Hering, Orpheum Theater, 8:15 p.m., March 22.

Webster: Prof. Hermann S. Hering, Coteau Opera House, 8 p.m., March 20.

WASHINGTON—Centralia: John Randall Dunn, Church Edifice, Main and Rock Streets, 8 p.m., March 19.

Everett: John Randall Dunn, Everett Theater, 8:15 p.m., March 20.

Seattle (Fourth Church): John Randall Dunn, March 18.

WISCONSIN—Baraboo: Prof. Hermann S. Hering, Al Ringling Theater, 2:45 p.m., March 18.

Superior: Dr. Walton Hubbard, Superior Grand, 8 p.m., March 22.

Notice

John Sidney Braithwaite has postponed his lecture tour in the United States and Canada, until further announcement. In the mean time he is open for lecture engagements in Great Britain and Ireland.

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Testimonies of Healing

When Christian Science revealed to me the truth of being, I was, so far as my relationship to God was concerned, a rudderless derelict. What little spiritual food I obtained was from the best of the books which I read,—prose and verse, fiction and fact. Intellectually it was all very well, but spiritually it was not a very nutritious diet, and I was conscious of suffering from spiritual lack. Perhaps my highest incentives to right conduct—and these were often ineffectual—were the lives of the best people around me, especially my father and mother; but the hunger remained.

In 1905 I went to Concord, N. H., to do some professional work, and on several occasions saw Mrs. Eddy riding in her carriage. My work entails an analytical scrutiny of faces, and I read in hers the fact that Christian Science had for its Leader a woman of extraordinary significance of appearance. In 1907 I went to a Christian Science Sunday service, and was impressed that Science and Health contained something I had never heard from any of the pulpits of my former days, namely, essential truth. In a desultory way I then investigated this teaching, and my interest slowly deepened. I was continually astonished to find that the idealism of Christian Science was loftier than my own structureless imaginings, and that with all its elevation of thought it was strictly, inexorably logical. I found God something more than a first cause, and—strange as may seem the necessity to state it—wholly good. The gods of Greek mythology, which my professional work obliged me not unwillingly to study, were superhumanly immoral; and the Hebrew Jehovah, whom I had been rather coercively urged to adore, seemed to have most of the human failings except the sensual. But in Christian Science I found that spiritual interpretation of the Scriptures which includes at the outset a knowledge of God,—a God whose consciousness cannot for a moment include evil.

In the spring of 1913 a boy of mine was instantaneously healed by absent treatment of a baffling disease of the eyes, which, so far from being cured by medical science, had not even been clearly diagnosed. Other healings have taken place in my family since then, but the healing element in Christian Science was not what originally attracted me, although through it I have overcome recurrent bilious attacks and was instantaneously healed of an acute attack which seemed like ptomaine poisoning. It was a long time before I recognized the necessity of healing as a proof of the truth of that gospel which it should invariably accompany.

I have been fairly persistent, also very happy, in the effort to acquire a knowledge of this wonderful rebirth of primitive Christianity, and have been lovingly helped from time to time. Then too I have enjoyed the privilege of class instruction. To Mrs. Eddy, whose beautiful face first led me to think that Christian Science was worth investigating, I am deeply grateful. I am also grateful for our literature, and above all thankful to God, who when I was yet afar off came to meet me, to lavish upon me His inexhaustible treasures of good, and whom in my turn I learned not to dread but to love.—E. Wyly Grier, Toronto, Ontario, Canada.

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This acknowledgment of my healing is lovingly submitted. Nearly thirty years ago I was healed through Christian Science after all hope of recovery was abandoned by family and friends. From young girlhood I had not been well, and the various diseased conditions assumed more and more critical stages as time passed. New and dangerous ailments appeared while I was under the care of good physicians. Change of climate and different modes of living were tried, but I only grew worse.

When I was apparently nearing the end, a ray of light reached me through a copy of *The Christian Science Journal*. How comforting the message it contained, for life seemed so precious to me then! Yet I do not think that I was so much impressed with the thought of physical ease as of relief from the mental unrest. I longed to have some assurance of the forever care of our heavenly Father, and was very loath to give up the sense of life until I had this. When it was most graciously given, imagine if possible the joy of finding that it was not necessary to die to gain this understanding, but that I needed only to realize Life more fully.

The physical condition was almost forgotten in this spiritual quickening, but I soon found myself able to do as others did, and for the first time seemed to be in normal health. I do not recall a day in all the years since my healing when I have been wholly incapacitated, although there have been times when discords have had to be eradicated from consciousness. I love to think of Mrs. Eddy's heroic leadership, of the example she was to the whole world in her loving dependence on God for guidance, and then how gently she would lead her followers up to "the throne of grace."

Elisabeth Wendland Stoltey, Champaign, Ill.

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Deep gratitude is felt for the benefits which have come into my life through the daily study and application of Christian Science. When I turned to Science I was in great need of physical healing, having been for several years a constant sufferer from a stomach disorder and extreme nervous exhaustion. My sight also was much impaired. Medical skill could do no more for me, and I cried constantly to God for help. I studied the Bible earnestly, knowing that God could and would heal me if only I had a better understanding of Him.

One day about five years ago, while reading the words of the psalmist, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain," I saw the futility of all human striving and turned to God more unreservedly for help. About three days after this I decided to investigate Christian Science, and as a result was instantly healed of the stomach trouble and impairment of sight. The spiritual understanding of divine law was so revealed to me that I grasped, in some measure at least, the great fact of the one lawgiver, God, and of man in His image and likeness.

It is almost seven years since my first healing in Christian Science, and there has not been the slightest return of the ailment. I am now able to spend long hours in constant toil, and to perform without fatigue any task that is required of me, for I have learned the source of strength; it is omnipotent Mind.—Eva M. Thorpe, Philadelphia, Pa.

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When my former religious faith failed to satisfy or bring me any comfort, I turned to Christian Science, which revealed to me the true nature of God and my relationship to Him, bringing peace and restoring me to useful activity.

I have been healed of rheumatism, also of a fear of it so great that whenever any pain was experienced there arose in my thought a picture of myself as deformed and helpless. I am happy to say that through the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, this fear has been completely eliminated. I have also been healed of catarrh, a throat affection, and the tendency

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to have severe colds. On one occasion I fell on the top of a very hot stove, striking the palm of my hand and destroying almost all the flesh. I asked for help in Christian Science, with the result that the pain and burning sensation was relieved in about an hour and did not return. In two weeks new flesh had formed and the hand was as perfect as before. I feel sure that but for Christian Science the hand would be disfigured.

I am most grateful for the understanding of God which Christian Science has revealed to me.

KATHRYN HUSTON, Cleveland, Ohio.

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At the birth of my first child, several years ago, the three doctors in attendance despaired of saving either the baby or myself. I recovered partially, but only to be told that I would have to be operated on before I could hope to be well. I had experienced healing in Christian Science on several occasions, but seemed to have drifted into the wrong thought to such an extent as to consider the operation necessary, and so was very much discouraged.

At this time a friend reminded me of Christian Science, and help was asked for. As a result I was soon well and strong, without having to undergo the operation. The year following I had an illness, but immediately wired for Christian Science treatment, and in three days was all right. Later, when another child was expected, I wrote for treatment and the practitioner helped me to overcome the pitfalls of fear, worry, and doubt. The rumor was current here that I could not pass through this experience, and much fear was expressed by my friends. This is a small community and a great deal of talking was done, so I soon had quite a struggle to overcome fear.

In engaging a doctor I tried to choose one who would not be antagonistic to Christian Science, and told him I was being treated in Science. He said a little of it was all right but no one could change a bodily malformation. I however told him that "with God all things are possible." The birth was perfectly harmonious, and my gratitude and joy knew no bounds when told we had a lovely baby girl. The following days were full of peace and happiness. The doctor made two friendly calls after the baby came, and said he wished all the homes he visited were as peaceful and happy as was ours. The baby is now a strong, beautiful child and is indeed a precious gift.

I am deeply thankful for this proof of God's loving care for His children, and grateful to Mrs. Eddy for showing me how to find and understand God.

MARIE C. BOYER, Fairbanks, Alaska.

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About fifteen years ago I was afflicted with rheumatism, which came on suddenly and in a severe form. Several of the best physicians in New Orleans treated me, but as no permanent benefit was received, my husband sent me to Hot Springs, Ark., where I was treated by two of the best specialists, and took the mineral baths. I was also kept on a most rigid diet for months. I went there for three years in succession, as the doctors told me this was the only treatment which would ever benefit me, but finally became greatly discouraged, since there was no improvement in my condition. When finishing the last course of treatment I asked the doctor if he thought I could ever be cured by continuing to go back there for treatment. He said to me, "Madam, you will never be cured, and if you live to be an old woman you will most likely be a helpless invalid, as the chalk deposits in your joints will continue to accumulate till finally you will be unable to use your limbs."

I did not however give up hope; intuitively I felt that I would be healed in some way. After my return home a friend advised me to try Christian Science, and I decided to do so. Treatment was begun at once and I was wonderfully benefited in a short time. The complete healing was slow, but I felt assured that God's promises were true and would be made manifest if I was faithful. This has proved to be so, for not only has the rheumatism been overcome, but many other ills in myself and in members of my family.

One case deserving of mention was a nervous breakdown from which my eldest daughter suffered while in the midst of her school examinations. For several months she was treated by the family physician in accordance with her father's wish, but as her condition did not improve I asked for treatment in Christian Science, and she was restored to health in a very short time. Instead of the sick, nervous child that she was, today she is a perfectly healthy young woman.

A few years ago, when a loved one passed away, I was called on to prove the ever-presence of divine Love and was wonderfully sustained throughout the trying experience. I had learned that God was my strength and my life, and was therefore enabled to bear up under all that had to be borne at that time. When the thought comes to me of being separated from one I loved most dearly, it is met by the assurance that there is no separation in the realm in which God's child lives, moves, and has his being.

My gratitude for all that Christian Science has done for me and mine is sincere. I am indeed thankful to God, the giver of all good, and grateful to Mrs. Eddy for having so clearly and lovingly shown us the way to eternal harmony.

THEODORA HARDEE BROGAN, New Orleans, La.

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I did not come into Christian Science because of any need of physical healing, but when in November, 1914, my wife was healed through its ministrations of a complication of diseases of long standing, I knew it was the truth. She had never been strong or healthy, but her greatest trouble, a nervous breakdown, dated back seven years, when our last child was born, a condition being left which we were told could be removed only by a surgical operation.

In the early summer of 1914 the trouble became more serious than ever and resulted in a complete collapse. At the end of five weeks, however, on the advice of the attending physician, I took my wife on a trip, the nurse going with us. We were gone three months, and most of this time, when we were not traveling, my wife spent in bed, all the while being under the care of the physician and taking his medicine, even after our return home in September. About the middle of October I returned from a business trip to find that she was worse than ever.

At this juncture a neighbor who is a Scientist brought over a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, at the same time telling my wife what Christian Science had done for her and for her family for some eighteen years. After reading the book for a week, with the prayerful desire that if the good was there she might find it, my wife was benefited so much that she went to see a practitioner. Two days afterward she talked with the practitioner over the telephone and work was taken up for a bowel disorder of lifelong standing. In two days more this had disappeared never to return. Since then the spinal trouble, which prevented the free use of her arms, has been overcome in proportion as the truth has come into her consciousness. At the end of a year my wife took up the household duties. Words cannot express the gratitude that filled every member

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of our household at this wonderful demonstration of the healing power of Christ, Truth.

After my wife's healing it was pointed out to me that God is perfect, and that therefore His image and likeness must be perfect, because God made everything good. After reading a little in the text-book, and especially the chapter on Prayer, I believed nothing was impossible to God. I then consulted a practitioner, and after about six weeks was able to lay off spectacles which had been worn for over twenty-six years. The eye trouble was near-sightedness and a structural defect, and was so bad that I had to wear glasses constantly. Words cannot express my thankfulness to God and my gratitude to Mrs. Eddy for the deliverance from this bondage.

I have had many other proofs of the truth of Christian Science. The smoking habit has left me; chronic headache, believed to have been inherited, has been overcome, and pleurisy and lumbago have also vanished. Our two daughters have had many beautiful demonstrations. The younger one, ten years old, has been healed of liver trouble, which she had from infancy, also of nervousness.

I am grateful for all the physical healings, but more so for the spiritual uplift, for the better understanding of God and of man's relation to Him, for the peace and harmony of consciousness that has come through the study of Christian Science, and for the more beautiful concept of God and of Christ Jesus our Wayshower. Words are inadequate to convey my gratitude for our noble Leader, Mrs. Eddy, who has given the world this wonderful truth. My desire is to be a true Christian Scientist.

O. J. Gross, Lakewood, Ohio.

I wish to corroborate the above testimony, and to say that we truly have reasons for the rejoicing and gratitude that prevails in our home. We are more grateful every day that Mrs. Eddy had the courage to go on through the storm of criticism and follow the star that led her to Christ, Truth, and that she was able to give her discovery to the world.—Clarinda A. Gross.

So much good has come to me as a direct result of the teachings of Christian Science, that I should like to add my testimony to those already given. Four years ago, while living in Philadelphia, Pa., I was, according to sense-testimony, a physical wreck. After lying in bed eleven weeks, suffering intensely, I was told by the physician that an operation would be necessary, but I had always had a dread of the knife, so could not be reconciled to this ordeal.

Christian Science was mentioned to me by my sister, who knew nothing about it except that a business associate had been healed of an ugly disposition; indeed, the change in this person was so marked that every one with whom she came in contact noticed the transformation. A few copies of the *Sentinel* were brought to me from this lady, and after reading them I decided to try Christian Science. My husband therefore called on a practitioner and stated my condition to her, also the fear I entertained at the thought of an operation, with the result that after about two weeks' treatment I was out gathering violets.

The following Wednesday evening I attended my first testimony meeting, twice climbing a steep flight of stairs and descending the same to and from the elevated road, but knowing all the way that God was my strength. Upon entering the house on my return, the erroneous manifestation came away without a particle of pain. Truly Mind had performed the operation. Wishing to know more of this healing truth that had made me free, I began at once to study Science and Health, and as my concept of God changed and I learned that He is all-loving, Life, Truth, all things became new.

Since this spiritual awakening I have had many beautiful demonstrations. Weak lungs have given place to strong ones, and deafness that held me for over a year has been dispelled. My fourteen year old daughter was the channel for *this* healing. A sense of financial loss at the burning of *our home* has been overcome by the realization of what our *true home* is in consciousness; that it can never be destroyed.

For the physical healing deep gratitude is felt, but for the spiritual understanding that is daily being gained through the study of the Lesson-Sermons and the reading of the periodicals, I am more grateful than words can express. I would also add that I appreciate the privilege of membership in The Mother Church.—Ella Husband, Chicago, Ill.



Christian Science has never failed to help me, and it is therefore with a deep sense of gratitude that I try to express some of my love for Mrs. Eddy and her teachings. For the past ten years the truth as revealed to me through the study of Science and Health has been my only guide. It has helped me through a thorny pathway and brought me to peace. My home has been transformed from one of wretchedness and disorder to a place of love and joy. At the birth of each of my three children much help was received from Christian Science treatment; in fact the last baby was born with very little pain or inconvenience. These children have always relied entirely on the power of Truth for health and happiness, have never tasted medicine, and are sturdy, normal children.

One case stands out especially clear now,—that of an abscess, which was wonderfully and quickly healed. The trouble appeared quite suddenly underneath my eldest daughter's chin. There was great pain, with inflammation and swelling, and it soon became very severe. I wrestled with the fear in my own thought, and although I then knew little of the text-book, soon after my effort the child fell asleep. When she awakened all pain had gone, but the swelling still remained. This condition lasted for a fortnight longer, but from that first sleep there was no return of the pain.

On another occasion this same little girl, when climbing a tree, slipped and seemed to hurt herself badly. There was great pain and considerable bleeding, so it seemed necessary to put her to bed. I treated her as before, but she was very restless that night, and the next day at intervals seemed in intense pain. At night, however, peaceful sleep came to her, and that was the end of the trouble.

One healing in particular taught me that even if one seems to be incapable of working for one's self, outside help is received just the same. It was during a very hot summer and the ailment appeared to be poisoning. Alarming symptoms developed very rapidly, and I was not conscious when help was sent for about three o'clock in the afternoon. That night my condition was much improved, and the next day the whole trouble passed away. I have also been healed of influenza, poisoned fingers, colds, and other ailments in a much shorter time than would have been the case without Christian Science treatment.

To tell of all the blessings that have come to me since understanding even a little of this healing truth would not be possible, for I have been taught the way to apply its teachings to the smallest details of my life. I rejoice daily that I have been led to Christian Science, and my gratitude for the loving help always received is beyond words. This help has

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enabled me to fulfil my duty and stay at my post through well-nigh impossible circumstances.

The understanding of God that I am slowly gaining seems to fill my every moment with joy, and gives me courage and strength to press on without fear, knowing that divine Love is always near to help and to bless every effort for good. I can truly say that each day only adds to my sense of joy and gratitude.

MABEL S. HARRIS, Mitcham, Surrey, England.

✧

In August, 1907, my leg and ankle were badly injured in an accident. Several well known physicians were of the opinion that I might lose the use of the leg entirely, while others thought that I might walk again after a year or more. All agreed that medical treatment could do nothing for me. Then Christian Science was mentioned by a friend of my mother, and although I had no faith in it, I was willing to try anything. I was carried upstairs for my first treatment, but was able to walk down, whereas for seven weeks I had been dependent upon crutches. The next day all swelling disappeared and a high-heeled house slipper was worn with perfect comfort. In three weeks I was in the schoolroom and able to walk about twenty-four blocks a day. I have had no further trouble with the leg. Later my eyes were healed, although glasses had been worn over ten years and I had been told they would always be needed. A few years ago chronic appendicitis was overcome in three days, and a large abnormal growth disappeared under the same treatment.

These are only a few of the blessings I have received from Christian Science, for which I am deeply grateful.

DAISIE G. SAMSON, Des Moines, Iowa.

✧

I wish to bear grateful witness to the power of Truth as demonstrated in the healing of my little daughter from infantile paralysis. The child was taken ill one day about four years ago, and the symptoms were so unmistakable that I telephoned at once to her father, at his business office, telling him of the condition. As he had at that time no knowledge of Christian Science, in fact felt himself to be much opposed to it, he asked me to call a physician. This was done, and the trouble was declared to be infantile paralysis. The diagnosis was confirmed the following day by a specialist. Both physicians were frank in saying that they had no cure to offer.

At this point my daughter was put under Christian Science treatment, and the improvement was marked at once, though treatment was continued for several months before I was convinced that she was absolutely free. One day after her healing had taken place I was watching her at play, and when I saw her joyous, spontaneous activity these words of Jesus came to me with a new meaning: "I am come that they might have life, and that they might have it more abundantly."—ELIZABETH B. GITHENS, Webster Groves, Mo.

✧

My gratitude for the truth that is revealed to me through the study of Christian Science can never be fully expressed in words. Several years ago I was healed of a growth on the breast. It was growing worse and more painful, and I feared it was of a malignant nature. I called on a Christian Science practitioner, and was healed in about three weeks' treatment.

For all the blessings that have been received I am most thankful to God, and much indebted to our dear Leader, Mrs. Eddy. I shall always strive to live this blessed truth as revealed in Christian Science.

ELLA M. CAMREN, Tipton, Ind.

From Our Exchanges

[Northwestern Christian Advocate]

It is the gentle folk that really do things in this world. They learn their lesson from the great world of nature about them, for from bottom to top of creation the law is sustained that gentleness is power.

The rain comes down from heaven with almost imperceptible patter and waters the earth. The streams flow quietly and the rivers majestically to the sea, with scarcely a ripple, bearing upon their bosoms the argosies of nations. The winter snows descend with absolute quiet, heaping the mountains with a reserve for the summer's need. Winds sweep through the forests and across the fields with but murmurous evidence. The ponderous tide ebbs and flows with stealthy movement, and noiselessly. The earth itself wheels upon its axis without a creak and swings in its vast reach about the sun with the silence of death. . . .

So with the intellectual and spiritual. Fussiness never wrought effectually. It is the man of quiet, persistent, and determined mind and heart that accomplishes his purpose, and that purpose of value. The ranter, the expostulator, the driver, may seem to be making progress; but he of the steady nerve can be depended upon to accomplish his end on time and to the world's satisfaction. Volcanic temperaments may cast a lurid light for a while, but their eruption only serves to incapacitate the surrounding soil for satisfactory cultivation.

[Zion's Herald]

Whatever variant views may be held regarding detailed points in Biblical criticism, all really reverent Christian men are agreed that the Bible is an inspired book. Holy men of old spoke as they were moved by the divine Spirit, and their messages to mankind, having been preserved to us in substance at least, are evaluated to us in terms of modern experience. The question What is inspiration? like the inquiry What is life? may be a difficult question to answer in precise categorical definitions; but there can be no doubt as to the main fact involved,—that the Bible is unique, in a class by itself, full of the breath of a heavenly life, vibrant with the passionate enthusiasms of an eternal hope, and alike in the Old and the New Testament, authenticated as the word of a changelessly righteous yet tenderly compassionate God. If we do not know just what "inspiration" is, we are yet sure that the Bible is inspired.

[Western Christian Advocate]

Do not be puzzled because you are perplexed. . . . In God's good time we always come to understand. In this world things do not always fall into easy, straight lines. Life is complex, its paths are complicated, its duties, problems, and its tasks difficult. We must walk by faith, believing where we cannot prove. Our only safety is to seek to move forward, for the aggressive attitude of soul demands a way of light, while that of reluctance, uncertainty, bewilderment, dooms the soul in darkness and despair. That admonition of Jesus was worthy our acceptance when he said, "I am the way, the truth, and the life." We want to know the way. With him we can afford to wait for the truth. The perplexity of today is the vantage ground of tomorrow.

[Rev. H. Maldwyn Hughes in *The Methodist Times*]

We are accustomed to date the Reformation from Martin Luther; but its real origin lies farther back in the inner life of humble souls who kept alive the simple love of Jesus, and who prayed and taught their families to pray, "Thy kingdom

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come in earth." It was in the hearts of these that spiritual forces were operating silently, until at length the pent-up energy broke its bounds and was reenforced by fresh outpourings of the Spirit, so that the revival was born.

This is why it is impossible to foretell the time of the advent of a spiritual revival. It is dependent not merely upon the immediate and direct activity of God, but on the cumulative power of spiritual forces operating out of sight in many hearts; and we cannot determine their exact trend or estimate their strength.

[John B. Anderson, D.D., in *The Biblical World*]

If the religion of the New Testament had been in control of the intellectual life of the whole world during the last fifty years, the great war would have been impossible. As present world conditions prove, a non-religious and an irreligious intellectuality is a danger than which hardly any can be greater. Better have no advanced intellectual life at all, better have no triumphs of modern science, if we cannot have the influence of some pure and potent religion sovereign over all.

[*The Christian Advocate*]

It is no slur upon the other noble activities which have their source in the teaching of Jesus to insist that the fundamental activity of the church is the extension of the saving knowledge of Christ. A saved social order can be set up and maintained only by men who have themselves experienced the regenerating power of the gospel. Today the command that rings in the ears of the church is this ancient word of Jehovah: "Go forward." If the church is to fulfil its high mission for the redemption of men through Jesus Christ, it will sound the advance and move forward for conquest in the salvation of souls.

[Rev. Charles S. Burch, D.D., in *The New York* (N. Y.) *Herald*]

The peace of the world and the happiness of men can surely and only be builded on spiritual foundations. There is a spiritual life to be lived by every one who wills to live it, with compensations beyond compare with those of the purely transient, material effort, and only when the God spirit shall govern mankind instead of the world spirit will peace and justice and love and service come into their rightful sovereignty over the world of men.

[Francis J. Hall, D.D., in *The Constructive Quarterly*]

Openness of mind means openness to all truth and readiness to accept each new item of knowledge both in itself and in its consequences, however radical these may prove to be. It does not mean, however, vacancy of mind, which belongs only to the densely ignorant and incompetent; nor, to use a phrase of President Butler, is it equivalent to a mind which is "open at both ends," that is, lacking an assured standpoint.

[*The Methodist Recorder*]

We are living in a day of great opportunity for the church. At home there is a more serious spirit awakened by the tremendous crisis through which we are passing; a spirit of prayer is moving amongst the people. The nation has not become Christian, but there is a greater readiness to listen to the claims of religion and of Christ, and an earnest appeal by the united church might meet with a more cheering response than at any time within the last generation.

[*The Outlook*]

We want from our preachers neither ethics nor theology, but life. This is what the people mean by their demand for practical preaching.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy, $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

The Christian Science Quarterly is published in the Dutch and German languages. These editions are printed with the foreign language and English version on opposite pages. Orders for single copies, quantities, and subscriptions will be filled at the rates as shown on the opposite page.

The pamphlet "Prayer and Confidence" containing four articles reprinted from *The Christian Science Journal*, has been translated into Dutch.

A lecture by Francis J. Fluno, M.D., entitled "Christian Science: A Reasonable and Rational View of all Things," has also been translated into Dutch.

Both of these pamphlets are printed with the English version opposite the translated page and are on sale at prices as shown on the opposite page under the list of pamphlets.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

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Published Monthly

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

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 29

Boston, March 17, 1917

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS BOSTON MASS U.S.A.

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Items of Interest

"I predict that in the lives of the younger men now before me there will be seen from ocean to ocean in the United States the greatest system of highways to be found anywhere in the world," was the prediction of Senator Bankhead, chairman of the Senate committee on post-offices and post roads, when speaking recently in Atlanta, Ga., at a meeting held for the purpose of accelerating the building of the Bankhead Highway through the southern states. "The present Federal appropriation of $85,000,000 is but the beginning of the work that the national Government will shortly be doing in the matter of road construction," he said.

A soap factory in Lourenco Marques, Mozambique, started in 1914 with a capital of about $15,000, and an output of 600 cases, or 85 tons a month, has at present a capital of $60,000, and an output of 6000 cases a month. The soap is made entirely from vegetable oils and is in two qualities,—"mottled" and "yellow." The latter quality, which is said to be suitable for all toilet purposes, is made solely from coconut oil. The factory is run practically on the products of the district, only about 6 per cent of the materials used coming from abroad. These are mostly sodas and silicates.

A comparatively little known but valuable tree, most often called slash pine, is fast replacing long-leaf pine in many sections of the South, says the Forest Service. In some respects it is considered a better tree than the long-leaf pine. Its growth is more rapid, its yield of turpentine larger, and its wood is the heaviest, hardest, and strongest coniferous wood grown in the country. The chief causes for the rapid spread of the tree are its frequent and abundant seed production, its rapid growth, its ability to endure the shade of other trees, and its capacity to adapt itself to a wide range of environment. The tree is destined to play an important part in the future of the cut-over lands of the South. As an example of the high money returns obtained by turpentining the tree, it is stated that in one instance in South Carolina a twenty year old stand averaged 520 trees an acre, each of which yielded one cup. The turpentine operator paid the owner ten cents a cup, or a total of fifty-two dollars an acre, for the privilege of tapping the trees.

The Baldwin Locomotive Works of Philadelphia, says the *Manufacturers' Record*, has completed and delivered to the Virginian Railway for use on its lines a large triple articulated compound locomotive, which is apparently the most powerful railroad engine yet built. It cost more than eighty thousand dollars, and is of the same type as the big engine built for the Erie Railroad in 1914. While the latter is slightly heavier, the Virginian locomotive is a little more powerful. The new engine weighs 844,000 pounds, and has a tractive force of 166,300 pounds; the Erie engine weighs 853,000 pounds, and its tractive force is 160,000 pounds. The engine and tender combined are about 105 feet long.

An annual appropriation of $500,000 for three consecutive years is provided for in a bill to be considered by the Wisconsin legislature. The bill is aimed to improve and clear stump land in northern Wisconsin. This money will be available for clearing their lands to settlers in the upper part of the state, who can prove ownership of twenty acres or more of good agricultural, cut-over stump lands, and who are desirous of farming and cultivating them, provided that the work does not cost more than forty dollars an acre. The money will be loaned by the state on a twenty-year instalment plan, plus interest at 3½ per cent, payable annually.

By asking the Michigan legislature to increase its annual appropriation to $150,000, the Public Domain Commission of that state is preparing to carry into effect the most extensive forest conservation or tree planting plan which has ever been tried in this country, or possibly by any foreign nation. The state now owns, in round numbers, 540,000 acres of land. It is proposed to plant trees at the rate of 4500 acres a year, and beginning with 1947 to cut at the rate of 4500 acres a year and plant at the same rate with the more valuable pines.

In connection with the plan for improving the school system of China, and with a view to bringing the same up to the standards obtaining in the United States and other foreign countries, a Chinese commission left Shanghai at the beginning of the year to investigate the educational progress of the Philippine Islands, and *en route* made a short investigation in Japan. The commission is charged with the duty of devising methods whereby the industrial phases of modern educational effort may be applied to the schools of China in a practical way.

A remarkable expansion in the American potash industry has resulted from efforts to make the United States independent of foreign sources for potash. The 1916 production is estimated at 10,000 tons, with a value of $3,500,000. Of 8830 tons reported, 5750 were produced from mineral and 3080 from organic sources. Natural salts and brines yielded 3850 tons; alunite and silicate rocks 1900 tons; kelp 1110 tons; pearlash 200 tons, and miscellaneous industrial wastes 1750 tons.

Returns from 160 wood pulp mills throughout the country, received in connection with the census of pulp wood consumption and wood pulp production being made by the Forest Service in cooperation with the Newsprint Manufacturers' Association, show that in 1916 the reporting mills used 3,419,000 cords of wood and had an output of approximately 2,229,000 tons of pulp.

The National Astronomic Observatory at Cordoba, Argentina, will soon possess a new telescope which it is claimed will be the most powerful in the southern hemisphere and the third most powerful in the world. The Argentine Congress in 1912 appropriated $118,888 for the telescope and its dome, to be situated 1200 meters above sea level in the Sierra Chica. The telescope, which is a reflector, will have an aperture of 61 inches.

The National Assembly of Panama has under discussion a bill, which in all probability will be enacted into law, whereby the Government is authorized to use all efforts deemed opportune to found and maintain a Pan-American University in Panama City. The National Institute of Panama may serve as a base for the university.

The drainage basin of the Yenisei River in Siberia, Russia, and its tributaries, has an area of approximately nine hundred and seventy thousand square miles. River steamers can run on the main stream from Minusinsk, near the Mongolian border, to the Arctic Ocean, a distance of about fifteen hundred miles.

There were 20,000,000 baby chicks shipped in 1916 in the United States, in shipments ranging from twenty-five to several thousand in a single order. Express service is the only means of transportation at present, and the express companies make special provision for handling the shipments.

More than 42,000 miles of motion picture films were exported from the United States during 1916. Of this 30,000 miles were "exposed" films ready to be used. The balance were unexposed films, to be used in taking scenes abroad. The total value of the exported films was estimated at $10,000,000.

The annual trade returns of Hong Kong for 1916 may be the last in which opium will be considered as a factor of any consequence. Five years ago this trade involved from twelve to twenty million dollars annually, and represented one of the most profitable lines of business in the port.

The second and final gathering of Canary Islands cochineal, just ended, confirms the forecast made May 20, 1916, of a more than average crop of decidedly improved quality. Dealers now report a yield of approximately 727,500 pounds, with a large proportion of top quality.

During the fiscal year 1914-15 the British East African exports of goatskins amounted to 13,465 hundredweight of 112 pounds, valued at $267,900. In the same year the exports of sheepskins amounted to 2497 hundredweight, valued at $19,343.

During the crop year of 1915-16 the protectorate of Uganda, British East Africa, devoted 92,127 acres to cotton, and the production amounted to 99,341 hundredweight of 112 pounds, valued at $1,194,364.

In New Zealand there were 2338 public schools with 183,214 pupils enrolled at the close of 1915. The total amount expended for educational purposes during that year was $6,183,399.

Utah has displaced Michigan, which held third place in the beet sugar states, while it is well to the front in the production of minerals.

The area of olive trees under cultivation in Italy in 1916 was 5,703,169 acres. The olive oil yield is estimated at 874,786,000 pounds.

Fox skin and other fur exports to the United States from Prince Edward Island in January totaled $550,000 in value.

The autumn crop of cocoons in Japan was a large one, 9,472,600 bushels being gathered.

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Christian Science Sentinel

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

Vol. XIX March 17, 1917 No. 29

Truth Alone Repeats Itself

IRVING C. TOMLINSON, M.A.

A PROVERB frequently quoted declares that "history repeats itself." Too often this saying of mortals is translated to mean that mistakes, sins, sicknesses, and disasters repeat themselves; in fact, many mortals live under the constant apprehension that evil must needs be their portion. This false belief that evil repeats itself is so ingrained in human consciousness that some of the severest afflictions of mankind are the outcome of this mistaken thinking.

Heredity is the false doctrine that the sins and ills which have afflicted the parents will be manifested in the children. Mortals even go so far as to believe it a law that the poverty, discord, and disease of ancestors will necessarily have a repetition in their offspring. The belief of contagion is another noxious weed springing from this seed of error. The only law is divine; and if it were true that this was a divine law,—that evil and disease iterate and reiterate themselves,—then God would be powerless and Truth could not set men free. Christian Science, however, teaches that Truth is ever available, and ready to enlighten mankind as to man's God-bestowed birthright. Truth is powerful because of its very simplicity. Only the carnal mind produces complications.

Christian Science brings to the attention of all the vital fact that Truth alone really repeats itself; that only God, good, Life and Love, are repeated in God's man. We do not live today just because we lived yesterday, but because we are reflections of that eternal Life which sustains its own individual expressions. Science and Health says (p. 207), "The spiritual fact, repeated in the action of man and the whole universe, is harmonious and is the ideal of Truth." The spiritual fact of the universe is that God, the creator of it, is Life, Truth, and Love; therefore the conclusion to be drawn is that infinite Life, Truth, and Love are repeated in the action of the true man. In other words, God's man reiterates the activity of infinite Mind, everlasting Life, eternal Truth, and this is in exact accord with the Master's teaching that it is the Father that "doeth the works."

The spiritual fact of the one universe declares for universal peace, abiding joy, divine Love; hence God's man, held in the God-consciousness, is a repetition of peace, joy, and spiritual love. It follows from this that whatever is not the manifestation of health, harmony, or peace is without reality, presence, or being, and so has no existence in Truth; therefore discord of every name and nature is a fiction of belief, a dream of the night, and no part of God's universe or God's man. Again, in the glad summer days nature is manifesting itself in beauty, order, growth, and abundance. This is merely a hint of the underlying spiritual fact; and that which we name beauty, order, growth, and abundance is therefore made permanently manifest in the true man. The best that the eye sees indicates but faintly that which God has prepared for His children; and through this spiritual realization matter fades from thought. In very truth God's child is now the possessor, reflection, and expression of all that outward grace which nature repeatedly displays, and also of that eternal and unchanging perfection which it typifies, for "who is so great a God as our God?"

Each one, then, should not fail to appropriate for himself all the good he has known and all that ever can be known. George Macdonald writes of one of his characters: "It was truth and higher truth he was always seeking—only one thing could satisfy:—the conscious presence of the eternal." This divine beneficence is man's heritage, and no false whisperings of mortal mind, usurping reality and power, should be allowed to rob him of the spiritual fact of his existence; hence the important behest of our beloved Leader, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261).

What a convincing example we have in Christ Jesus of this very truth as to the spiritual fact being repeated in the action of man! The healing of the man who had never seen the light of day proved that the affliction was the outcome of the false belief of mortals that error can repeat itself, instead of the enactment of God that sight is the gift of divine Love and that only spiritual vision can be expressed in the action of man who is born of Spirit. The disciples also caught some glimpse of this great truth, as was evidenced in their healing of the life-long cripple before the gate Beautiful, as recorded in the third chapter of Acts. The man's companions, with their limited sense of good, expected that lameness would be a continuous repetition of mortal belief in his life, but the disciples, having some understanding of the truth of being, saw man only as the reflection of God, and he who had been a cripple went with them into the temple "leaping, and praising God."

How truly it may be said of the Master that all he said and did was a replication of the divine activity, because he was vitally conscious of his unity with the Father. His thoughts were expressions of Truth, his words were God's words, his acts revealed the activities of divine Mind; and he said, "He that believeth on me, the works that I do shall he do also." What a fair vista does this open to the undimmed eye, and what an inspiration to "work—work—work—watch and pray" (Message for 1900, p. 2), that day by day and more and more in our own lives the spiritual fact may be clearly repeated in the action of man, God-governed.

Two Memorials

FRANCES MACK MANN

NEAR the end of Jesus' days on this earth, while the members of the Sanhedrin were planning for his crucifixion, he went up to Bethany to the pleasant home of Simon, who had been healed of leprosy. Mary, Martha, and Lazarus lived there with Simon, and many believe that Simon was Martha's husband. Be that as it may, Jesus' visit to this home is the only incident recorded in the New Testament in which mention is made of Lazarus after he was so marvelously brought back from his stay in the unseen world. To do Jesus honor the family had made him a supper, with invited guests, and Lazarus reclined with him on the table couch. This company

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was no doubt composed of those whom Jesus and his disciples had healed, and this gathering of friends and disciples, at a time when all present knew that the authorities of the Sanhedrin and temple were seeking to put him to death, was in itself a loyal tribute to Jesus, their beloved friend.

Doubtless the two sisters, Martha and Mary, had often thought of how they could express their gratitude for all that Jesus had done for them, for had he not healed Simon of leprosy and brought Lazarus back to them after he had lain three days in the tomb, and by so doing given to them the surety of eternal life? But it was through Mary—the Mary who had sat at Jesus' feet and chosen the one thing needful, divine Love—that this gratitude was to be expressed.

Rabbis who attended a marriage feast were often anointed on the head with oil. Jesus had once been anointed by a grateful penitent who had poured ointment upon his feet, and had besides washed them with tears and wiped them with her flowing hair, as we read in the seventh chapter of Luke's gospel. This woman's social status forbade her approach to Jesus as he reclined at table in the house of Simon the Pharisee, except from behind the couch, where she could easily reach his feet. "She loved much," and she had offered her tribute of gratitude as best she could. Jesus openly approved her for doing this and said: "Thy faith hath saved thee; go in peace."

But now Mary of Bethany, with her great love, outdid all former honors paid to Jesus. As a hostess on friendly terms with her honored guest, she was free to approach him from the center of the triclinium. Taking the costliest anointing oil of pure spikenard, made from a rare Indian plant and used only by the wealthy, she poured some of the perfume on the head of Jesus. She had rendered the highest earthly tribute to one who was more than a king. According to John, she anointed the feet of Jesus and, as did the penitent woman, she too wiped them with the hair of her head. The fragrant odor filled the room, and soon voices were heard,—mutterings even among the guests and disciples,—until Judas Iscariot asked, "Why was not this ointment sold for three hundred pence, and given to the poor?" But Jesus rebuked him by saying, "For the poor always ye have with you; but me ye have not always." Then, speaking of Mary's act, he said, "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

From time to time we have read in our *Sentinel* this notice: "The memorial fund is still open, and contributions thereto will be received and receipted for by the Treasurer of The Mother Church." There has been no appeal for contributions to this fund. The statement that there was an opportunity to contribute to it has been all that was necessary; but the same spontaneous gratitude which moved Mary of Bethany to pay to her beloved Master the highest tribute in her power has moved the hearts of the Christian Scientists today to erect to their beloved Leader, Mrs. Eddy, a suitable memorial. Since first the opportunity to contribute to this fund was made known, there has been a steady, uninterrupted response on the part of Christian Scientists the world over, until now the full amount required is on hand.

It has been said that Mrs. Eddy's memorial is in her books; that she needs no other and would have wanted no other. True it is, "but wisdom is justified of all her children," and Mrs. Eddy will live in the hearts of men for her unselfish life and her never dying love manifested to all mankind throughout her words and works. The statement that Mrs. Eddy would not have wanted a memorial expressing the gratitude of her followers cannot be proved. If she had not believed in anything of this kind, would she have given five hundred dollars to the Baron and Baroness de Hirsch fund and written: "The movement to erect a monument to the late Baron and Baroness de Hirsch enlists my hearty sympathy. They were unquestionably used in a remarkable degree as instruments of divine Love" (Miscellany, p. 287).

The completion of the fund for this beautiful memorial for Mrs. Eddy—a song in stone—is cause for rejoicing. Nevertheless it is secondary to the fact that this expression of gratitude speaks of the ever increasing love for the *truth* as revealed to this age through our incomparable Leader, the noblest woman of the ages, the truest friend—excepting only Jesus of Nazareth—that the world has ever known.

Death Destroyed

ELSA CROSS

In his first epistle to the Corinthians the apostle declares that "the last enemy that shall be destroyed is death." Our beloved Leader writes in Science and Health, "Sin brought death, and death will disappear with the disappearance of sin." Again, in the same chapter, she says, "It is a sin to believe that aught can overpower omnipotent and eternal Life, and this Life must be brought to light by the understanding that there is no death, as well as by other graces of Spirit" (pp. 426, 428).

We need to see to it that we do not underestimate the importance of these teachings, or allow them to become inoperative in our consciousness through lack of sufficient practice. We cannot afford to deal lightly with the thoughts of death which are aggressively suggested to us in one form or another every day. We should meet and dispose of them with Christian Science, otherwise we are liable to reap the results of entertaining wrong conceptions of life eternal.

The days are not far past when such inventions as the automobile, the aeroplane, the wireless telegraph and telephone, were declared to be impossible and ridiculous daydreams, and this by members of the community who were looked up to as intelligent citizens. Nevertheless, thanks to the patient, persevering work of inventors, we are today realizing the value and usefulness of these same things. The genuine Christian Scientist stands in much the same position as these pioneers of invention; he has undertaken to demonstrate the healing power of divine Truth in every department of human life, and he must prove this in the face of every error,—sin, disease, and death.

The first two of this triad of evils—namely, sin and disease—are being effectually overcome by the power of Truth, and the Christian Scientist needs to shake off the inertia which would mesmerize him into evading the necessity for destroying his belief in death, in every thought, word, and deed where his assent to its possibility, actuality, or necessity is being demanded by mortal mind. He needs to know constantly, and to respond with the actual, indisputable fact that because God is the only presence and power, any lie which would assert the opposite of Truth is instantaneously self-destroyed when it is uncovered.

Such gross error as looking forward to a time of helplessness and death is a sin from which we should daily defend ourselves by the understanding that our glorious birthright as sons and daughters of divine Love is the authority, dominion, and power whereby we are daily to overcome in ourselves and in others the evil beliefs of death, disease, and sin in all of the myriad forms of sensuous appeal. Our Leader says, "The history of error or matter, if veritable, would set aside the omnipotence of Spirit; but it is the

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false history in contradistinction to the true" (Science and Health, p. 521). Knowing this, let us labor continually to deny and overcome all the claims of evil, whenever and however they may be presented, and so establish the kingdom of Life, Truth, and Love in the world.

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Truth Absolute

REUBEN POGSON

It was the transitory nature of all things material which was dawning upon a child's consciousness when she asked, "Does everything break?" Her mother fertilized the opportunity by presenting the contrast between the eternality of Spirit and the flittings of materiality. For many years mortals pursue material prizes, only to find that they all break. Each pursuer sees the unsatisfactory nature of the prizes which he himself does not strive for, but fails to discern that his own unattained prize rests on the same feet of clay. It is all written in Ecclesiastes, but in high disdain we pay the expensive fees and enter the school of hard experience to learn under the rod of affliction.

There can be nothing of absolute actuality in a transitory world. Such a world exists only to mortal sense. "Up" exists only so long as there is a "down;" "here" depends upon a "there;" obliterate a transitory "now," and we should have no "then" of any kind. If we were to apply to material things such absolute terms as infinite, eternal, good, we would either be using them in hyperbole or would have reduced them to a mortal sense. It is one of the easiest things in the world to take excerpts from a book containing absolute and relative terms and make the author appear to be inconsistent. The Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, contain absolute and relative terms, and the world contains critics.

To reply in terms of absolute truth to a question put from the standpoint of material sense might seem like perjury, which in a court of law would receive a penal sentence. Christian Scientists must distinguish between the spiritual facts which they are taught in Science and Health to declare to themselves, and what they have to admit to those who are questioning them from a material standpoint. When the husband of the Shunammite woman questioned her respecting the necessity of her journey to see Elisha, she replied, "It shall be well;" but when she answered Elisha's query, "Is it well with the child?" she said, "It is well," although to mortal belief the child was dead. The difference in her replies seems to have been the result of her recognition of the diverse standpoints of the questioners. Jesus exposed the inability of the material or human sense to perceive truth when he said, "Having eyes, see ye not?"

Speaking of the Word, John says, "He was in the world, and the world was made by him, and the world knew him not." The first and second "world" were used in the absolute sense, meaning the spiritual universe; the last "world" was used to indicate the world of mortal, material sense. Throughout Science and Health there are statements of absolute truth, cognized by spiritual understanding, and again there are numerous statements which deal with material belief, which are sometimes termed the relative. Many of the words in the Glossary are explained in both the absolute and the relative significations. Mrs. Eddy condemns the use of such statements to the suffering sense of the patient as "Nothing ails you" (see Science and Health, p. 460), and she herself practised this considerate treatment.

The so-called relative sense is capable of deceiving and being deceived, while absolute Truth can never deceive or be deceived. Mental reservation, practised by certain religionists who justify evil means for the sake of the end to be gained, is one of the deceits of the relative sense. The Jewish philosophers juggled with the relative sense of truth; hence Pilate's weary cynicism, "What is truth?" Jesus himself had exposed the "Corban" farce and many others. Some of these evasions contained a humorous element, and as they injured naught save the users' moral sense, they were winked at. At their best the isms of the world are mainly composed of relative truths, their remedial power for the world's discord being similar to the blind leading the blind, who unite in finding the inevitable ditch. Christian Science is the fan which separates material chaff from spiritual wheat.

By revealing God as Principle and declaring that only to be true which is in perfect accord with Principle, Christian Science reveals the way of emergence from this transitory material state of consciousness into the eternal security of absolute Truth. Be the human mind ever so astute, it cannot dodge or hoodwink Principle. That rightness whose standard is Principle sweeps away the mortal sense of right which builds Juggernaut cars, lights Moloch fires, and raises funeral pyres for their contingent victims. A ram instead of a lad represented Abraham's first step from a material sense of sacrifice toward the spiritual. In Hebrews we find the truth about sacrifice: "In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come . . . to do thy will, O God." Sacrifice is the odor of sanctity reascending from man to God, the infinite Giver.

The metamorphosis which spiritual understanding produces is illustrated by the origin, life, and ascension of Christ Jesus. That Spirit was the everlasting Father, and man His coexistent Son, was the truth which changed Mary's sense of creation and resulted in the immaculate conception of Jesus. His life was the progressive overcoming of all the asserted material laws of existence by his understanding of the absolute law of Principle. "Be of good cheer," he said, "I have overcome the world,"—the entire range and compass of a material sense of existence. On the mount called Olivet the Master dispelled every vestige of the manifestation of material sense, and this demonstration has been rightly termed the ascension. When reading that portion of the Scripture where Jesus said, "Son, . . . thy sins be forgiven thee," Mrs. Eddy caught her first glimpse of the truth of man's indestructible being and was healed, as she tells us on page 24 of "Miscellaneous Writings." Who then dare say that Christian Science is neither scientific nor Christian!

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Our Daily Bread

FLORENCE E. B. DONALDSON

Daily reiteration of the familiar phrases of the Lord's Prayer would seem to have led to mere verbatim repetition of great fundamental truths which were intended as practical guides and waymarks in our journey through the desert of human hopes and fears. Christian Science not only throws new light upon this perfect epitome of the needs of humanity, but teaches that when a true understanding of its meaning has been gained it will instantaneously heal the sick. We are, however, dealing here with the single clause, "Give us this day our daily bread;" and Mrs. Eddy's interpretation, or the spiritual sense of it, as given on page 17 of "Science and Health with Key to the Scriptures," the text-book of Christian Science, which reads, "Give us grace for today; feed the famished affections."

The great stress laid by Christ Jesus on the importance of seeking supply for the need of the day only, reveals a point of deep metaphysical significance. Since he spoke to the

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Jews, his words might well have fallen on understanding ears, had not the following of the law of Moses become mere letter and routine instead of spiritual obedience to divine commands. In the journey through the wilderness the Israelites had learned that the manna fell to meet the need of the day only. There was enough for them all to gather as they chose, but if they tried to store it, except as divinely commanded, the food became bad and useless. The great Teacher's insistence on the taking of no thought for the morrow showed how necessary this was, not only as a proof of trust and confidence in the unfailing love and care of the heavenly Father, but as signifying spiritual understanding of the fulness of man's inheritance of good. That at least one of his immediate disciples grasped the true meaning of this prayer is evident from St. John's words: "Now are we the sons of God." There could be no sense of want or lack in the Father's house. For every returning prodigal, even, there is "enough and to spare."

Even a superficial study of the gospel narratives shows that the simple words of this clause of the Lord's Prayer cover both the material and the spiritual needs of mortals. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," was the definite promise given to the listening multitudes in the Sermon on the Mount. The spiritual nature of the true bread from heaven is brought out continually in the teaching of Jesus of Nazareth, as well as in the epistles of St. Paul and the other writers of the New Testament. Mrs. Eddy's paraphrase, already referred to, emphasizes the fact that spiritual grace is, or should be, the real object of this petition. What we need is grace to assimilate the fruits of Spirit; strength to turn from the material to the spiritual; wisdom and understanding to let go of the false and to grasp the true. To crave food for the "famished affections" is the desire to—

> Make channels for the streams of love,
> Where they may broadly run,

as we read on page 89 of the Christian Science Hymnal. To pray aright is necessarily to know that the right desire is already granted. The only possible hindrances to the manifestation of good sought from on high are such things as doubt, fear, anxiety, self-seeking, and unbelief; but however arid the nature of the surroundings, God can furnish a table in the wilderness—even "in the presence of mine enemies," as the psalmist declared. We must, however, be careful to draw near to it clad in the garment of righteousness, and not in the rags of erroneous belief or materialistic thought.

Christian Science brings home to its students the supreme importance of seeking spiritual food unfailingly for each separate day. Some people may deem it possible to store enough on Sunday to last through the week, but Christian Science shows how impossible this is, and how imperative is the injunction of Christ Jesus to his disciples to pray for daily bread. The need to seek for grace daily becomes more apparent with each point gained. The supply is indeed unfailing, but the conditions imposed are the daily service of good. The prophet Isaiah summarized these requirements as follows: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure."

The teaching of Christian Science makes quite clear to its students that spiritual understanding is manifested in spiritual blessings. At the same time the spiritualization of thought becomes apparent in improved human conditions, but this improvement is incidental. There are numerous interesting illustrations in the Bible of the right apprehension of man's food as spiritual, being followed by the meeting of the human need. The manna which fell in the wilderness daily for forty years supplied the need of the Israelites. Elijah was fed by the ravens when "he went and did *according* unto the word of the Lord." Later the channel for his supply was the widow of Zarephath, who not only supplied the need of the prophet, but received also for *herself* and her household for obedience to the "word of the Lord, which he spake by Elijah."

Again, when Daniel and his three friends turned from the dainty food of the king's palace, the effect of the simple fare they chose in exchange proved their understanding of the fact that purity of purpose and motive was more potent for health of countenance than the richest material food. When Jesus hungered in the wilderness and resisted the temptation to turn stones into bread for his own need, we are told that "angels came and ministered unto him." In the clear understanding that man's true life was not dependent on material food, spiritual sense overcame the human belief of material need. On another occasion his sense of hunger vanished as he fed with the bread from heaven the receptive thought of the wondering woman of Samaria. Again, when thousands of hungering hearts had followed him into desert places in search of spiritual food, he knew they could not suffer for seeking truth, and the handful of loaves and fishes supplied the human need for all.

It is useful to note that the Master's recognition of unlimited supply to meet the needs of mortals was always attended with minutest care that there should be no waste. The "good measure, pressed down, and shaken together, and running over," is available for all in the spiritual bread of life, but it must be sought for, utilized, assimilated, and shared with others.

"Canonical writings"

ELMA WARWICK WILMARTH

We are quite likely to attach the most value to those things which we have had to make some effort to gain. A large majority of people claiming to be Christians take the Bible for granted, just as they do the air and the sunshine. Most of us cannot remember a home in which there was not at least one copy of the Book of books; but how it came into existence perhaps mattered little to us. Some of us read or studied the Bible from a sense of duty, some from habit, some because it stood for the best in certain kinds of literature, and others because it was a light to their feet and an inspiration. When, however, its sacred pages were made radiant in the light thrown on them by Science and Health, then indeed its value increased, until by much study it became "our sufficient guide to eternal Life" (Science and Health, p. 497). We now realize that, as Ruskin says, "no book is worth anything which is not worth much; nor is it serviceable until it has been read and reread, and loved and loved again."

Just as we accepted the Bible without question, so we may lazily accept the various names which have been given to it. Do we stop to consider just what is meant by the term "canonical writings" in the explanatory note of *The Christian Science Quarterly*? To the Bible student it means exactly what the familiar term "authorized" means in speaking of the Christian Science literature. The word canon in clas-

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sical Greek is properly a straight rod. As the early Christian fathers used the word in its widest sense to mean "the rule of the church," so the canon of Scripture may be described as the collection of books which form the original and authoritative written rule of the faith and practice of the Christian church. The uncanonical books were described simply as "those without," or those "uncanonized." The apocryphal books, which were supposed to occupy an intermediate position, were called "books read." Popular belief assigned to Ezra and the Great Synagogue the task of collecting and promulgating the Scriptures as part of their work in organizing the Jewish church. Doubts have been thrown on this belief, but it is in every way consistent with the history of Judaism. The Old Testament as a whole appeared after the time of the Maccabean persecution. The complete canon of the New Testament, as commonly received at present, was ratified at the third Council of Carthage 397 A.D.

No book offered to us as "just as good as the Bible" would be tolerated; and since its treasures have been unlocked for us by Mrs. Eddy in "Science and Health with Key to the Scriptures," should we not, as one of our chief obligations to its author, likewise zealously guard our text-book against substitution? In Section 6 of Article VIII of the Manual every member of The Mother Church is admonished not "to forget nor to neglect his duty to God, to his Leader, and to mankind." Loyal students of Christian Science have been criticized and called narrow-minded because they follow their Leader's instructions and read only the authorized literature of Christian Science, together with the Bible, in studying the Science of Christianity, through which they are enabled to repeat the healing works of Christ Jesus and his early followers. Since, however, Mrs. Eddy has given the world this new-old religion, is she not entitled to our loyal obedience if we take the name of Christian Scientists?

To guard against adulteration Mrs. Eddy has given very plain instructions for our guidance in the Manual. Of special importance is this part of the by-law relating to the reading in churches: "The readers shall not read from copies or manuscripts, but from the books" (Art. III, Sect. 4). A further safeguard for the literature is given in Section 11 of Article VIII, where we read: "A member of this Church shall neither buy, sell, nor circulate Christian Science literature which is not correct in its statement of the divine Principle and rules and the demonstration of Christian Science. . . . A departure from the spirit or letter of this By-law involves schisms in our Church and the possible loss, for a time, of Christian Science." Students of this teaching should readily perceive that no less care should be taken in preserving this literature in its purity than has been exercised in respect to the Bible, since the welfare of humanity is so vitally concerned therein.

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[Written for the *Sentinel*]

We Praise Thee, O Lord

HELEN A. LEE

For love that makes all alien people kin;
For joy that glows, illuming all within;
For peace, full flowing river of the soul;
Long suffering charity, beholding aye the goal;
For gentleness, compassionate to the poor;
For goodness, native, changeless, and secure;
For meekness, of reviling unaware,
And temperance, to use Thy gifts with care;
For faith, assurance Thou art still the same
Pure Spirit whom Thy plenteous gifts proclaim,—
We laud and magnify Thy glorious name!

Selected Articles

[C. W. J. Tennant in *North Herts Mail*, Hitcham, England]

A more careful study of Christian Science on our critic's part would have prevented him from making statements which, although true in the absolute sense, cannot be held to be true in the relative sense which he intended. For instance, he declares that Christian Science says there is no such thing as suffering. In the absolute sense this is perfectly true. By the absolute I mean that in God, divine Principle, Life, Truth, and Love, there can be no suffering. It does not proceed from the creator, "with whom is no variableness, neither shadow of turning." On the other hand, to the relative or temporal sense sin and suffering seem very real. In this connection the teaching of Christian Science is made very plain by Mrs. Eddy in the following passage from page 460 of "Science and Health with Key to the Scriptures": "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being."

Christian Science is not a new religion, as our critic seems to imagine; it is Christianity in its pure and primitive form, healing the sick as well as reforming the sinner. It is fulfilling the injunction of the Founder of Christianity to go into all the world and preach the gospel and heal the sick,—not by will-power, material means, or any other contrivance of the human mind, but through the spiritual understanding of the word of God, who forgives all our iniquities and heals all our diseases. The practice of Christianity in the first century of the Christian era destroyed the "works of the devil,"—sin, disease, suffering, and death,—and it will do so again in the twentieth.

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[Thorwald Siegfried in *Tacoma* (Wash.) *Tribune*]

In answering a critic of material medicine in your columns a physician went out of his way to "judge that our critic belongs to that class of people who believe in Christian Science." In the fact that the critic he names is not a Christian Scientist the doctor may find food for thought because it indicates that material medicine is unpopular even with those who are not fortunate enough to have displaced it with Christian Science healing.

The doctor says that it is the "duty of those whom we call physicians and surgeons to secure for the human race such good health as shall bear them in activity and happiness onward in their course to that goal, euthanasia." If that be a correct statement of the purpose of material medicine, then popular dissatisfaction with it is indeed warranted, and its failure to bring the healing which well intentioned doctors hope for and expect, is easily explained. Euthanasia means, very simply, an easy death, and with that as an ideal, or "goal," it is difficult to see how any one can help mankind to experience harmonious and eternal life.

If it be answered that death itself is a stepping-stone to life eternal, it may fairly be said that no bit of rational proof has ever been brought in support of such a self-contradictory proposition; moreover, both the precept and the example of Christ Jesus accord with Mrs. Eddy's statement concerning the perfect life: "Death can never hasten this state of existence, for death must be overcome, not submitted to, before immortality appears" (Science and Health, p. 76). Of his own mission Jesus said that its purpose was "that whosoever believeth in him should not perish, but have eternal life," and that he who understands him "hath everlasting life, and . . . is passed from death unto life."

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Christian Scientists have learned that every person's experience tends to conform to the ideals which he has in mind. Therefore they are intent on having perfect ideals, and they are perhaps oftenest accused of inconsistency when they are most consistent in keeping these perfect ideals in view, however much they may seem to be contradicted by sense-testimony. Far from being an inconsequential affair, this practical and indomitable idealism has become to Christian Scientists the most effective means for bringing perfectly harmonious and eternal life into their experience, at least in proportion to their consecration and wisdom. And it will be a glad day for humanity when all doctors follow the example of Christ Jesus in having an ideal of perfect Life in place of euthanasia, and in healing disease through a large acquaintance with true spiritual health instead of seeking ever more intimate knowledge of disease. In that day doctors will heal sin and disease together, as Christian Science does now.

The arduous training of the physician outlined by our critic is more than matched by the lifelong endeavor of the faithful Christian Scientist to conform his every thought and act to the perfect standard of Christ Jesus. Physicians who have become Christian Scientists have found in Science and Health more about health than their study of disease ever had, or could have, revealed to them. In making the new-old gospel effective for healing the sick they find necessity for greater consecration of thought and purpose, more constant prayerfulness, and more loving consideration for their fellows than ever before.

Our medical critic states that he knows of a single case in which an invalid died when the surgeon "knew that life was but a matter of a few short hours without surgical aid," and attributes death to the invalid's preference for Christian Science to the operation which had already been prepared for. Knowing nothing of the facts except his statement, it may be pertinent to say that patients are often healed in Christian Science after every material remedy has failed. Christian Science inevitably prolongs life, and instead of laying the blame for this one death at its door the surgeon might profitably have refrained from being quite so sure that death would follow refusal to accept his particular treatment. Of surgical treatment it is well known that death sometimes follows quickly and in cases where every assurance is given that there is no danger. We need not go beyond our own state to find recent cases in which surgical operations on the tonsils and adenoids, and for other so-called minor ailments, have resulted fatally, contrary to all expectations. The doctors and relatives involved in these cases no doubt acted in good faith. Had their confidence been greater in another remedy they would have employed that one; and the best interests of humanity will be served by each system striving to merit popular confidence through clean, effective healing, instead of casting unnecessary aspersions at their competitors. Christian Science bears intelligent comparison with other systems of healing; careless criticism of it, grounded in entire ignorance of the subject, benefits no one.

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[S. T. Downs in *The Huntington* (Ind.) *Herald*]

It would be necessary for one to read dispassionately but a small portion of Mrs. Eddy's writings or the Christian Science periodicals to know that it is stated and restated on practically every page that the mission of Christian Science is to destroy sin. Therefore when a public speaker implies that Christian Science tries to argue against the necessity for the destruction of sin, as did a local evangelist, he shows that he is either guessing at what Christian Science teaches, or that he is accepting and repeating misinformation from others.

The Bible tells us that sin brought sickness and misery to mankind, and shows clearly that sin is not a part of God's creation; hence sin is unreal, untrue as a spiritual fact—a false belief of mortal mind, called the "carnal mind" by St. Paul. The Christian Science teaching of the unreality of sin has been construed by some to mean that sin should be ignored, while, as stated, the belief in sin must be destroyed. The writings of Mrs. Eddy bring to mankind an understanding of spiritual law that lifts human consciousness—possibly gradually, but surely—above the belief in and love of sin; and it is thus that the destruction of sin is accomplished.

Those who have not tested Christian Science for themselves may ask if this teaching is practical and if it is demonstrable, and the answer is that it is not only intensely practical but Christianly scientific, and hence provable. Multitudes have testified to its efficacy in the destruction of false appetite, dishonesty, and sin of every name and nature, and as a natural consequence there have been a like number of testimonies of the healing of every kind of physical disorder. Since sin causes sickness and disease, their destruction naturally follows the destruction of the cause.

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[W. D. Kilpatrick in *Escanaba* (Mich.) *Mirror*]

The evangelist recently holding meetings in Escanaba made it a part of his duties to attack Christian Science. His objections and observations, it may be noted, are ones which have been so often repeated and replied to that it would be difficult to plead any excuse for the misstatements incorporated in his attack. Just how he proposes to further the interest of Christianity and its message of brotherly love by his methods, he probably knows best.

The critic objects to the Christian Science teaching that heaven is not a locality but a divine state of Mind, probably forgetting Jesus' words, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Christian Science does not teach that Jesus was God, nor does the Bible so teach; but Christian Science does teach that Jesus was the Son of God and that, as Mrs. Eddy says, the "Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him" (Science and Health, p. 26).

Christian Scientists believe implicitly in prayer,—in constant prayer, in prayer without ceasing; and they believe that sin and sickness are overcome in proportion to man's ability through prayer to conceive of these conditions as not of God and consequently without the reality which underlies the creation of Spirit, or God. The mission of Christian Science is to relieve the world of its sin, sickness, and misery of every name and nature, and to put in place thereof the better understanding of God and of man's true relation to Him. In accomplishing its purpose it has passed far beyond the stage where shallow and unchristianly criticism can impede its steady progress.

Nothing in the teachings of Christian Science warrants the assertion that Christian Scientists do not believe in marriage. Christian Science teaches the absolute necessity of purity of thought as an essential to spiritual growth, and those at all acquainted with Christian Science or Christian Scientists know that an atmosphere of impurity is something foreign to the teaching of their religion or their methods of living.

Christian Science teaches that God is infinite Person, but it does not personalize Him in a limited, humanly circumscribed sense. No authority can be found in the Bible for so conceiving of God, and Christian Scientists could hardly be criticized for thinking of God as Jesus described Him, that is, as Spirit. In defining God as infinite intelligence, or Mind,

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Christian Science is in no way diverging from the Bible; and its conception of God as "Love" certainly finds authority in John's declaration that "God is love." The definition of God as Principle admits of no questioning from the standpoint of the Scriptures, for we find in the dictionary that Principle is "beginning; commencement; a source, or origin," which of course is according to the Bible definition of God. Attention to what Christian Science teaches would reveal the fact that it is in agreement with the Scriptures at every point.

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[Lloyd B. Coate in *Salem* (Ohio) *News*]

If the charge made by the reverend critic be true, that the teaching of Christian Science is opposed to God's Word, how are we to account for the fact that thousands of people who never before took any interest in the Bible, have become, after reading the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, Bible students and now love and revere the Bible? The good Book says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

This critic claims that Christian Science denies the divinity of Jesus. Christian Science does not deify Jesus, but glorifies his name in accord with his own words as given in the seventeenth chapter of John's gospel. Jesus taught all mankind to worship not his personality but God. Speaking of Jesus' resurrection, Mrs. Eddy says that "the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter" (Science and Health, p. 497).

As a result of Mrs. Eddy's teachings we have better citizens; students have an increased faith in God; a greater impetus is given to Bible study; a greater desire has been awakened to follow in the footsteps of Christ Jesus. The great Master said, "By their fruits ye shall know them." Since Mrs. Eddy's teaching leads mankind to God and the acceptance of Christianity, it cannot be opposed thereto.

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[From an editorial in *The Record*, Los Angeles, Cal.]

The Record, being fairly wise in its day and generation, has not lavishly used the publicity stuff sent out by various "benevolent" institutes, societies, associations, and clubs. We speak now of those much advertised associations that seek to advise the public in regard to its health, or that seek to prevent disease, or that desire to shoot us all full of serums and germs before we catch something. Somehow we always have had a mean suspicion that most of these associations were conducted largely for the benefit of certain doctors who seek a medical monopoly in this country. We are glad to discover our suspicions verified by a recent yellow circular from the National Association for the Study and Prevention of Tuberculosis.

This circular says that there is a national movement on foot to institute a National Medical Examination day for every person, sick or well. It is planned that at least once a year every person in this country be examined by a doctor, who will in nine cases out of ten find something wrong with the subject; and who better could be found to rectify the ailment than the examining doctor? The circular naively says: "Out of the thousands who have been examined and found to be impaired, only 10 per cent imagined there was anything wrong with them; the remaining 90 per cent supposed themselves perfectly well."

So once a year it is proposed to herd the people of this nation together for the members of the Medical Association to go over. . . . The cold fact is, that the medical schools of this country have been turning out tens of thousands of doctors for whom there were no patients. It has been increasingly difficult for a doctor to make a living from the normal supply of patients; so the start was made when by law school children were vaccinated, their tonsils excavated, their glands side-swiped, their ears drilled out, and their blessed little tummies thoroughly made over.

But even infantile paralysis fear waves, and epidemics of appendicitis—said being frequently merely constipation, and school clinics and health departments costing millions, could not provide enough jobs; and with the automobile, and some new mental creeds, and other revelations keeping the people disgustingly healthy, it becomes necessary not only more closely to watch and ward the public health by law, but to prevent by law any healer healing unless he is a "regular." The latest move in the big plot is to put every person in the nation under the direct power of the members of the American Medical Society, and this is a move that should be checked before it is too late. . . .

The circular closes by saying, "The best way to discover disease early is to have a periodic overhauling of your body at least once a year." . . . Let's have one week a year when everybody has to subscribe to at least six daily papers and pay for a year in advance. Isn't a newspaper as much of a necessity as a doctor? And since lawyers and writers and other professions do not have to compel folks by law to support them because they cannot make a living by their own efforts, why should a certain clique of a certain brand of medical theory—not science theory—be given this sort of a strangle hold? Nix on that annual examination thing; we have trouble enough now keeping in trim without combating half a million professional fear germs.

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[Robert S. Ross in *Gloversville* (N. Y.) *Herald*]

In reply to the criticism of an evangelist permit me to state: It is true that those who get an understanding of Christian Science lose the desire to pray as they once prayed, if they prayed at all, but they by no means lose the desire to pray. According to the old order, believers are taught to plead with God for blessings, while Christian Scientists are taught that God has already provided all good for them, and that all mankind need do, therefore, is to wake up and realize His all-power and ever-presence.

"God is Love," Mrs. Eddy writes on page 2 of Science and Health. "Can we ask Him to be more?" she continues. "God is intelligence. Can we inform the infinite Mind of anything He does not already comprehend? Do we expect to change perfection? Shall we plead for more at the open fount, which is pouring forth more than we accept? . . . Asking God to *be* God is a vain repetition. God is 'the same yesterday, and today, and forever;' and He who is immutably right will do right without being reminded of His province."

It is true also that those who get an understanding of Christian Science surrender the common belief that the crucifixion of Jesus in any way relieves them of the responsibility of working out their own salvation. Jesus was the Way-shower. We follow him only to the extent that we profit by the example he left us, and overcome error in our own lives. "His true flesh and blood were his Life," Mrs. Eddy writes on page 25 of Science and Health; "and they truly eat his flesh and drink his blood, who partake of that divine Life."

If there is one thing more than another that Christian Science is doing, it is freeing the human mind from the brood of time-honored superstitions that infest it and is putting Christianity on a reasonable, demonstrable basis. The people of the world have been taught to believe in God, but Christian Science teaches them how to know Him.

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Editorial

Healing by Prayer

In her dedicatory sermon, delivered in The Mother Church, Jan. 6, 1895, Mrs. Eddy, speaking of Science and Health, said, "This book is the leaven fermenting religion; it is palpably working in the sermons, Sunday schools, and literature of our and other lands" (Pulpit and Press, p. 5). From time to time in the more than two decades since this statement was penned, fresh evidence of its truth has been presented, and in no wise is this more strikingly manifest than in the change which has taken place in the attitude not only of the general public, but also of religious and educational groups, toward the healing of the sick by prayer. Formerly it was almost universally believed and taught that the healing of sickness which comprised so great a part of Jesus' ministry was due to a power pertaining exclusively to himself and those few who came into personal contact with him, and upon whom he specifically conferred this power. This belief necessarily carried with it the further belief that the healing was miraculous, in the sense that this word is used to denote something not according to law,—something supernatural.

Of course this estimate of our Master's work was contrary to his own words, but this inconsistency either was not noted or else was not taken into account by those who recognized their inability to heal as Jesus and the early Christians had healed, and the conclusion was therefore reached that Christian healing was a closed dispensation. Jesus had said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father;" also, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover;" but until Mrs. Eddy called attention to the true significance of these words, and demonstrated the truth of her interpretation of them, they were as a closed book. Commenting on the latter saying, Mrs. Eddy writes: "This is an unqualified statement of the duty and ability of Christians to heal the sick; and it contains no argument for a creed or doctrine, it implies no necessity beyond the understanding of God, and obedience to His government, that heals both mind and body" (Christian Healing, p. 7).

The new gospel which the Master taught was sufficiently striking in its departure from the teachings handed down from the time of Moses to bring the multitudes about him to listen, but it is at least an open question how lasting an impression would have been made had he not emphasized his teachings with the healing works. No argument could have been so convincing to John's messengers as what they witnessed "in that same hour," for we read that the great Teacher "cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight." Because in every age there are those eager to "hear some new thing," people flocked to listen to the new-old gospel which Mrs. Eddy preached, but it was not until she had proved indubitably that it was possible for every earnest student of her teachings to heal the sick, that the older churches awoke to the value and possibility of this work, and since then some of these churches have held classes for teaching the healing of the sick by prayer.

One of the most recent and one of the most important acknowledgments of the power of prayer to heal the sick comes to us from the University of St. Andrews, Scotland, in its notice issued last May inviting the submitting of essays on prayer, and offering a prize of one hundred pounds for the essay found to be "most widely helpful." The reason advanced for soliciting these essays is that "at this time of world tragedy the significance of prayer in daily life is everywhere becoming more widely recognized, and it is felt that the time may have come for gathering together a record of the thoughts of those who have realized its meaning and power and are willing to share their experiences with others." The scope of these essays is to include, "The meaning, the reality, and the power of prayer; its place and value to the individual, to the Church, and to the State: in the every-day affairs of life, in the healing of sickness and disease: *in times* of distress and of national danger, and in relation to national ideals and to world progress."

To Christian Scientists, prayer is, as some one has well said, "the Christian's vital breath," and the importance of obeying the command to "pray without ceasing" is well understood. That the use of prayer as Jesus used it for the healing of the sick is today more frequent and is entered upon with more expectancy of favorable results, is indeed something for which to be thankful; and as Mrs. Eddy's teachings on this subject become more widely known, their leavening qualities will be more clearly seen and be more gratefully noted and acknowledged.

Archibald McLellan.

Acquaintance with the Scriptures

In reading the gospels it is very interesting to note how thoroughly acquainted Christ Jesus was with the Scriptures of the Old Testament. What is more, it often happened that when he was confronted with what seemed very difficult problems, he answered his questioners, whether they were friendly inquirers or hostile critics, with some passage of Scripture which all the people claimed to accept. It is, moreover, deeply interesting to observe that he "plunged beneath the material surface of things, and found the spiritual cause," as Mrs. Eddy tells us on page 313 of Science and Health. In other words, he seldom took the accepted and usually material sense of the Scripture to which he referred, but found its spiritual and metaphysical meaning, and thus gave to every unbiased thinker a nobler outlook upon the human problem involved.

When the Sadducees came to ask him what he believed about the future life, and presented the case of a woman who had had seven husbands, he answered them by saying, "Ye do err, not knowing the scriptures, nor the power of God." Now, there was nothing in the Old Testament which dealt specifically with such a case as the one presented, namely, which husband such a woman would have in the future life, and yet the Master held them firmly to the Scripture statement found in the third chapter of Exodus, and gave his own interpretation of it in these words: "He [God] is not a God of the dead, but of the living: for all live unto him." On many other occasions his profound acquaintance with the Scriptures furnished him with the needed defensive argument when he was assailed by the materialistic thought of those who claimed to be deeply religious people; and at one time he intimated that while they searched the Scriptures thinking that in them they would find eternal life, yet he added, "Ye will not come to me, that ye might have life."

This of course applies to the many today who claim to accept the Scriptures as a whole, especially the New Testament, and yet who refuse to seek life in the Christ way,—in the way which is not only pointed out all through Mrs. Eddy's teachings, but which has been found by unnumbered

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thousands as the way of health, holiness, and happiness. Nay more, how many are there outside of Christian Science who at all admit the only kind of life which the great Teacher presented, namely eternal life, the unbroken consciousness of being as the expression of God, forever with us, reflected in the immortal qualities of the Christ-idea.

Christian Scientists may well ask themselves whether they deserve the criticism passed by the Master when he said, "Ye do err, not knowing the scriptures, nor the power of God." They do undoubtedly "search the scriptures," and the impelling motive is that they may know more about the power of God to overcome everything on the human plane which is unlike Him. They should, however, often question themselves whether this study is followed with the same devotion which would be required in pursuing any branch of physical science. No one would suppose for a moment that a mere smattering or superficial knowledge of a subject along this line would fit one for demonstrating its rule, and yet people are sometimes tempted to believe that this is sufficient when it comes to a demonstration of the Science of being,—a mistake which is far more serious than one would be on the plane of material sense.

The writer remembers a night spent in prayer and Scripture study when a case of healing appeared to be at a standstill, but the right word was found in the twenty-fourth and twenty-fifth verses of the eleventh chapter of Mark's gospel. It was not enough merely to read them,—the mortal sense which resisted the spiritual demand, on the part of patient and practitioner, had to be uncovered and overthrown, and as this was done the mountain of sickness and fear was "cast into the sea." We cannot too often remind ourselves of the first tenet of our church, as given on page 497 of our textbook, namely, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

ANNIE M. KNOTT.

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Humor

IN one of Emerson's fables the squirrel is made to say to the mountain, "If I cannot carry forests on my back, neither can you crack a nut." This little mite of a creature is represented as maintaining its intelligent individuality in the face of the mountain's great bulk, and the juxtaposition of these two wholly dissimilar bodies furnishes an example of humor which justly brings a smile. The Christian who cannot take a joke is in need of spiritual help, for human experience is full of the most ridiculous pretensions on the part of evil which should be promptly laughed out of court. What, for instance, could be more preposterous than the attempts of error to substitute itself for truth, to prove itself to be something when it is really nothing; what more laughable than its apelike mimicry of the qualities of good? Every Christian Science practitioner knows the healing value of not taking sickness at its own valuation. Evil asks nothing better than to be taken seriously, whereas it is invariably illogical, futile, and foolish, because outside the precincts of reality.

Genuine humor always has a touch of kindliness, which is another way of saying that it is akin to love and happiness, and so tends to destroy fear. It is noticeable that races which have this saving grace of humor, though they may not have reached a high state of intellectual development, do not disappear before so-called superior races, but find a place for themselves under the sun. Nations which can take their misfortunes humorously do not go down before those who hate, but rather follow a spiritual law of the "survival of the fittest."

The writings of the Discoverer of Christian Science are marked by an underlying kindliness which is not incompatible with humor and is closely allied with happiness. Indeed Mrs. Eddy, with the unerring touch of the true metaphysician, dared to coin a word which humanity sorely needed and the dictionary failed to supply,—the word "happify." On pages 57 and 58 of Science and Health we read, "To happify existence by constant intercourse with those adapted to elevate it, should be the motive of society. Unity of spirit gives new pinions to joy, or else joy's drooping wings trail in dust." One wonders that this precious word, "happify," has not long since found an abiding place in the language of true religion.

Contrary to certain strange notions which have prevailed about religion, Christian Science emphasizes the happifying influence of Christianity when scientifically understood. Under its benign influence youth need not fade into ugliness, but may shine forth perpetually in the lives of those who have learned to love evermore. We read in the Preface of "Miscellaneous Writings," "Truly may it be said: There is an old age of the heart, and a youth that never grows old; a Love that is a boy, and a Psyche who is ever a girl" (p. ix). The pink freshness and springtime spontaneity of some little shepherdess in Dresden china and the "little boy blue" blowing his horn through a nursery rhyme are but symbols of charming right ideas. It should not be forgotten that in Zechariah's vision of the restoration of Jerusalem he prophesied, "And the streets of the city shall be full of boys and girls playing in the streets thereof." If a heavenly Father-Mother protects and cherishes, should not the children play? Christian Science does not make of Jack a dull boy because of all work and no play.

The meadows and pastures, the waters of brook or sea, the growing corn with "first the blade, then the ear, after that the full corn in the ear," the trees of the forest, the birds of the air, the tinted morning glory, and the sweet wild rose, they all may bring some inmost meanings to the attentive ear of spiritual understanding. As they typify, so they happify. Glad surprises are constantly held in readiness for "the poor in spirit," the meek and hungry, the receptive among God's little ones, who take no pride in mere solemnity. It takes a scientifically trained Christian justly to appreciate the metaphysical humor of the squirrel's encounter with the mountain, to sound this tiny idea's tremendous declaration of rights whereby each of the infinite number of ideas constituting the universe is entitled to live, move, and have its being in the infinite Mind.

WILLIAM D. MCCRACKAN.

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Among the Churches

Current Notes

WALLA WALLA, WASH.—Christian Science services are held every Sunday in the Washington State Penitentiary under the auspices of First Church of Christ, Scientist, and are supported by the churches and societies of the state of Washington and by individuals interested in the work. The average attendance has been one hundred and eighty-four men. At the Thanksgiving service, which was held in the chapel in the early afternoon, there were present nine women, twenty townspeople, and two hundred and fifty-eight men. Ten copies of the *Sentinel*, 8 *Journals*, 4 *Heralds*, and 56 *Monitors* are listed and put on routes till all who wish to read them have had a chance to do so. There is a large class of men who are reading the literature but do not yet attend the services.

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DURBAN, NATAL, SOUTH AFRICA.—The sale of literature for the year ended Oct. 31, 1916, has exceeded all previous records in the history of our organization, and the demand continues to increase. It is interesting to note that the public are beginning to support *The Christian Science Monitor*, of which six copies are now being sold weekly. New subscribers have also been added to the list. The lending library has been freely used, and at times the supply of copies of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has been insufficient to meet the demand. The number of copies of the different works in the library now are: 22 of Science and Health, 29 of Mrs. Eddy's other works, and 6 of "The Life of Mary Baker Eddy" by Sibyl Wilbur. The Sunday school has progressed steadily, the number of scholars attending being greater than in any previous year.

The public libraries of Pietermaritzburg, Dundee, Estcourt, and Pinetown have through their secretaries accepted gifts of Mrs. Eddy's works, and in some cases the periodicals also. The attacks on Christian Science and the adverse criticisms which have been published, have been mainly from a religious and theological source. Twelve answers in all from the committee on publication have been printed in the *Natal Mercury*, the *Natal Witness*, and the *Times of Natal*. During the year there has been an increase of twelve in the number of institutions and stores regularly receiving Christian Science literature. The list now totals thirty-seven, and includes public institutions, police and fire stations, prison, Salvation Army Social Farm, tea rooms and hair dressing saloons, hotels and railway stations, troops on active service in East Africa. Copies of Science and Health have also been presented to the Durban Women's Home and the Durban Men's Home.

EXETER, ENGLAND.—During the year 1916 there were distributed by this society 4404 pieces of Christian Science literature, comprising 600 *Sentinels*, 108 *Journals*, 3496 *Monitors*, and 200 pamphlets. They were delivered at the various military hospitals, police stations, cab stands, barracks, clubs, railway stations, and other places, where they were readily accepted, also appreciated.

MESA, ARIZ.—The dedication of the new home of the Christian Science Society last evening [Feb. 4] was attended by a large number of people. This home is a very attractive one, located in a convenient part of the city. The first society was organized in Mesa Feb. 1, 1908, and continued for about two years. It was reorganized in 1913 and met at the Palm House for several months, then moved to the K. P. Hall and held services there until the completion of the new home. The first service in the new building was held on Oct. 29, 1916.—*Mesa Tribune.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 1, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 9, 1917.

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

Those who have made application for membership prior to Nov. 3, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
286 Huntington Avenue, Back Bay, Boston, Mass.

The Lectures

SILVER CREEK, N. Y. (Society).—John Randall Dunn, lecturer; introduced by Lester D. Ehmke, who said in part:—

It is now generally acknowledged that human wisdom and diplomacy of themselves are not equal to the task of destroying mortal hate and fear; for whenever God and the brotherhood of man are ignored, peace and health are invariably sacrificed. Christian Science, on the other hand, makes the love for God and man so vital to one's daily life that he feels no security when living in disobedience to divine law. It does not, however, seek to be judged solely by its teachings, but rather according to the consummate test, What is it doing for mankind?

CAPE TOWN, CAPE COLONY, SOUTH AFRICA (First Church).—Clarence W. Chadwick, lecturer; introduced by the Honorable Mrs. Hay, who said in part:—

Nothing that is true can be new, for all of truth is and always has been ever present; but man's consciousness needs to be aroused in order to be able to discern it and to understand how to apply it. This is what Christian Science is doing for the world today; it is showing us how it is possible for us to open our hearts to receive the things of infinite good and to make them practical in our daily experiences.

VANCOUVER, B. C., CANADA (First Church).—Paul Stark Seeley, lecturer; introduced by William H. George, who said in part:—

Christian Scientists have become such only because they have found a demonstrable, satisfying understanding of God in this teaching which has been their help in time of trouble. Our greatest need is really to acquaint ourselves with God. There is a human yearning, a hungering however faint in the consciousness of each one, to know God. This is not surprising, for the Bible records God as saying, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." What do we need to be saved from if God is All and there is none else beside Him? Only from ignorance of God and the effects of that ignorance. Since God is All-in-all, He must be the very source of wisdom, intelligence, health, strength, and life. Jesus the Christ summed up the result of really knowing God in these words: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Christian Science is acquainting its adherents with God by giving them a provable understanding of Him; and because of this it may rightly be called the grandest discovery of modern times.

The Vancouver Sun.

FORT WAYNE, IND. (First Church).—Willis F. Gross, lecturer; introduced by Alton H. Perkins, who said in part:—

In reply to the question of the Pharisee as to which was the great commandment in the law, Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." This answer of Christ Jesus would indicate that the whole purpose of the Bible was and is to teach men how to love truly.

Christian Scientists, through the understanding that Christian Science has given them, are accepting this rule or law of love as the only practical philosophy of life, and they are joyfully learning to apply it to every department of human activity. The sick are being healed; home is becoming happier; social relationships are growing more kindly, sin-

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cere, and dignified; business is conducted with greater ease and success, and public service has come to mean what the name implies. And so as Christian Scientists have stepped from the kingdom of selfishness into the kingdom of service, they have visioned a new race,—healed, ennobled, unified, and redeemed through that Mind which was in Christ Jesus.

Journal-Gazette.

URBANA, ILL. (Society).—Dr. Walton Hubbard, lecturer; introduced by the Rev. Frank D. Adams, pastor Universalist church, who said in part:—

The faith and philosophy of Christian Science is meeting a need in some of our neighbors or it would not be here. That is the simplest of spiritual axioms. As Emerson said of himself, "The fact that I am here proves that the Great Soul had need of an organ here." It may well be true that the established churches could have met that need. Personally I believe they could; for they are Christian churches. But they evidently did not meet it; so this faith came to join its ministry with theirs, therefore Christian Science has no apology to make for its being here. Possibly the rest of us ought to apologize for making it necessary for it to come.

FAIRFIELD, IOWA (First Church).—Virgil O. Strickler, lecturer; introduced by Rollin J. Wilson, who said in part:—

Sooner or later there comes to every one a sincere desire to know God aright, and to experience in the here and now, as well as in the hereafter, the freedom of existence which that knowledge and conformity thereto alone confirm. At no time within the Christian era have men and nations, individually and collectively, stood in greater need of the prevalence of that knowledge and the freedom of existence resultant from true conformity to the truth. Christian Science would seem to hold that the fulfilment of sincere desire unto freedom of existence is the complete restoration of primitive Christianity.—*The Fairfield Tribune.*

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

ARIZONA—Nogales (auspices Tucson): George Shaw Cook, High School Auditorium, 8:15 p.m., March 26.
Tucson: George Shaw Cook, Tucson Woman's Club, 8 p.m., March 27.

CALIFORNIA—Sacramento (First Church): John W. Doorly, Tuesday Club House, Twenty-eighth and L Streets, 8 p.m., March 30.

CANADA—Montreal, Province of Quebec: Virgil O. Strickler, Windsor Hall, Windsor Hotel, 8:15 p.m., March 27.

ENGLAND—Bournemouth, Hampshire: John Sidney Braithwaite, King's Hall, Royal Bath Hotel, 3 p.m., April 12.
St. Albans, Hertfordshire: John Sidney Braithwaite, The Hall, 20 London Road, 8:15 p.m., March 26.

GEORGIA—Augusta: Charles I. Ohrenstein, The New Mojeska Theater, 3:30 p.m., March 25.

ILLINOIS—Champaign (First Church): Clarence W. Chadwick, Sunday afternoon, March 25.
Chicago (Twelfth Church): John Randall Dunn, Le Moyne School Auditorium, Waveland Avenue and Rokeby Street, 8 p.m., March 27.
Monmouth: Prof. Hermann S. Hering, New City Hall, North Main Street, 8 p.m., March 27.
Oak Park: John W. Doorly, Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., March 24.
Shelbyville: Prof. Hermann S. Hering, Yale Theater, 8 p.m., March 30.

INDIANA—Crown Point: Clarence W. Chadwick, Central Music Hall, 8 p.m., March 26.

IOWA—Des Moines (Second Church): Prof. Hermann S. Hering, Auditorium, 8:15 p.m., March 26.
Fort Dodge: Dr. Walton Hubbard, Strand Theater, 912 Central Avenue, 8 p.m., March 29.

KANSAS—Garden City: William W. Porter, Stevens Opera House, 8:30 p.m., March 27.
Great Bend: William W. Porter, Regent Theater, 8 p.m., March 26.
Hutchinson: William W. Porter, De Luxe Theater, 3 p.m., March 25.
Wichita: William W. Porter, Church Edifice, 828 North Lawrence Avenue, 8:15 p.m., March 23.

MARYLAND—Baltimore (First Church): Virgil O. Strickler, Garden Theater, Lexington Street, near Park Avenue, 3:30 p.m., March 25.

MASSACHUSETTS—Greenfield: Bicknell Young, Victoria Theater, 19 Chapman Street, 3 p.m., March 25.
Northampton: Bicknell Young, Academy of Music, 8 p.m., March 25.

MINNESOTA—Fergus Falls: Dr. Walton Hubbard, Lyceum Theater, 8:15 p.m., March 27.
Minneapolis (Third Church): John Randall Dunn, Church Edifice, West Lake Street and Holmes Avenue, 3:30 p.m., March 25, and 8 p.m., March 26.
Montevideo: Dr. Walton Hubbard, Montevideo Opera House, 8:15 p.m., March 30.
St. Paul: Dr. Walton Hubbard, Church Edifice, Summit Avenue and Grotto Street, 8 p.m., March 23 and 24, and 3:30 p.m., March 25.

MISSOURI—Brookfield: William R. Rathvon, De Graw Theater, 3 p.m., March 18.

NEW JERSEY—Asbury Park (Society): Bliss Knapp, Armory, Lake Avenue and Bond Street, 3:15 p.m., March 18.
Weehawken: Bicknell Young, Union Hill High School, 8:15 p.m., March 29.

NEW YORK—Jamestown: John Randall Dunn, Samuel's Opera House, 8 p.m., March 29.
New York (First Church): Bicknell Young, Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., March 26 and 27.
Potsdam: Virgil O. Strickler, Opera House, 8 p.m., March 26.
Tonawanda: Virgil O. Strickler, Y. M. C. A. Auditorium, 8 p.m., March 19.
Troy: Bliss Knapp, Griswold Opera House, 3:30 p.m., March 25.
Yonkers (Second Church): John W. Doorly, Fernbrook Hall, Laurence Street, 8:15 p.m., March 22.

NORTH CAROLINA—Charlotte: Charles I. Ohrenstein, Academy of Music, 8:30 p.m., March 26.
Greensboro: Charles I. Ohrenstein, The Municipal Theater, 8 p.m., March 29.
Wilmington: Charles I. Ohrenstein, Academy of Music, 8:30 p.m., March 27.

NORTH DAKOTA—Ellendale: Prof. Hermann S. Hering, I. O. O. F. Auditorium, Main Street, 8 p.m., March 23.

OHIO—Chillicothe: Prof. Hermann S. Hering, Elks Hall, 42 West Second, 8 p.m., March 29.

OREGON—Portland (First Church): Paul Stark Seeley, Church Edifice, Everett Street, between Eighteenth and Nineteenth Streets, 8 p.m., March 29 and 30, and 3 p.m., April 1.
Salem: Paul Stark Seeley, Opera House, 3 p.m., March 25.

PENNSYLVANIA—Philadelphia (First Church): Frank Bell, Church Edifice, Walnut Street, west of Fortieth, 3:30 p.m., March 25, and 8 p.m., March 26.
Pittsburgh (First Church): Ezra W. Palmer, Soldiers Memorial Hall, Fifth Avenue and Grant Boulevard, 3 p.m., March 25.

RHODE ISLAND—Providence: John W. Doorly, Church Edifice, Prospect and Meeting Streets, 8 p.m., March 19 and 20.

SOUTH CAROLINA—Charleston: Charles I. Ohrenstein, Seigling Recital Hall, 8 p.m., March 24.

SOUTH DAKOTA—Sioux Falls: Prof. Hermann S. Hering, Colonial Theater, 4 p.m., March 25.
Watertown: Dr. Walton Hubbard, Church Edifice, Maple Street and First Avenue, S.E., 8 p.m., March 26.

TEXAS—Paris: George Shaw Cook, Elks Building, Grand Avenue and Nineteenth Street, 8 p.m., March 30.

VIRGINIA—Richmond: Charles I. Ohrenstein, Academy of Music, 8:30 p.m., March 30.

WISCONSIN—Madison (Society of University of Wisconsin): Virgil O. Strickler, Woman's Building, 8 p.m., March 29.
New London: Virgil O. Strickler, Grand Opera House, 8 p.m., March 30.

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Testimonies of Healing

I have been in Christian Science over seven years. For twenty years I had been sick with organic heart trouble, malaria, catarrh, and minor ailments, and the doctors said I would never be well. While I was visiting my mother at Scranton a Christian Scientist loaned me Science and Health, and through reading it I was entirely healed of every ailment in a few months. My husband has been healed of rheumatism and bronchial trouble.

We are very thankful for the healing of our little son when he was five years old. While my husband and I were away from home the boy was taken down with what is called "black diphtheria." We were sent for, and when I saw the boy I knew by past experience (as two children had passed on with the same illness) that from a material point of view there was no hope, so we telephoned to a Christian Science practitioner. We were advised to send for a doctor in order to comply with the law, and we did so. When the physician arrived he said it was a very bad case and administered antitoxin, saying there would be no results from it for at least twelve hours.

The practitioner arrived just after the doctor left, and began treatment, but at about sunrise to material sense the boy was dying. The practitioner told us to have no fear, but to hold to the truth. Up to this time the child had been breathing with great effort, but now he stopped, opened his eyes, and turned on his side. The doctor came in and my husband informed him that the crisis was over. The physician showed surprise and said that the antitoxin did not take effect so soon, and he sat there waiting for the boy to pass on, but instead the child was getting better. He continued to improve for a few days, then had a hemorrhage. It seemed necessary to send for the doctor, but I also telephoned to the practitioner. The doctor tried to check the hemorrhage but could not, so telephoned for a specialist. The bleeding had then continued about three hours. We again telephoned the practitioner that the child was no better, but she spoke very encouragingly, telling us not to fear, and in about twenty minutes, and before the other physician had arrived, the flow of blood stopped. No one knows how thankful we were for these demonstrations.

Later, paralysis in its worst form developed, and the physician said nothing could be done for the child. He could not swallow or talk, could not take even liquid nourishment. The doctor said this condition would be very slow in yielding, but two days later the boy was able to swallow with ease. The physician called occasionally to see how he was getting on, for three months, but the only medicine the child took was half a tablet which the doctor gave him at the beginning of the illness. He knew we were Christian Scientists, and after seeing how every difficulty was overcome, he did not offer any more drugs. He said so severe a case always left some trouble, but the boy is in perfect health. We are very thankful to God for Christian Science.

KATE A. DEVINE, Woodcliff-on-Hudson, N. J.

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Deep gratitude impels me to tell what Christian Science has done for me. When I turned to it a few years ago I was suffering from what the doctors called congestion of the blood, rheumatism, nervous trouble, and severe headaches, but with the help of a practitioner in a short time I was restored to perfect health. At the last treatment glasses which had been worn for two years were laid aside.

Since then a paralyzed condition was overcome in a few days. I have also experienced an instantaneous healing of an injured finger. Although it was badly crushed, so that the bone was splintered, there was no sense of pain. I immediately applied the truth as taught in Christian Science, with the result that in a little while the finger was normal in size and in a few days it was completely healed. For this experience I am exceedingly grateful, as it proved to me the ever-presence and power of God. My health is now better than ever before. Divine Love has since been and always will be my only physician.

I am grateful for the physical healing, but still more for the spiritual uplift, for the peace of mind that indeed "passeth all understanding." I am deeply grateful to our Leader, who has revealed this truth to all mankind, and I hope to live each day as one should live who professes to be a Christian Scientist.—MARY HERB, Philadelphia, Pa.

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[Translated from the German]

Having long remained silent, I feel compelled to testify to the blessings which I have received through Christian Science. In 1910 I was taken ill with rheumatism, and after seven weeks' treatment at the hospital was dismissed with a stiff elbow joint. I was unable to work and constantly suffered great pain. After two years of unsuccessful treatment with steam and mechanical motion, an operation was suggested as the proper means of obviating the trouble. The operation brought no improvement, however, but instead there was atrophy of the muscles in the hand, which became entirely numb and void of sensation. Massage was resorted to, as well as electrical treatment, but it was all of no avail. Finally, after having become a cripple, I was told that I must accept the situation.

Through a lady with whom I was acquainted my attention was then called to Christian Science, and as one who is drowning will catch at anything, so did I grasp this teaching. I applied to a practitioner, who gave me treatment, and the feeling returned to my arm within a short time. I began to work with that hand as formerly, and how grateful and happy I was for this result, and for having found Christian Science, which has brought me so much good! In March, 1916, I was taken severely ill with catarrh of the lungs, as stated by the physician whom I had to call in. I made no use of the medical prescriptions, but notified a Christian Science practitioner, who lovingly took up treatment. Within a short time I was able to leave my bed, and am feeling quite well. I am thankful for the benefits which our heavenly Father has bestowed upon us, and gratefully remember our Leader, Mrs. Eddy, who has done so much for mankind.—FRAU ANNA HOFFMANN, Berlin, Germany.

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Nine years ago my wife and I were asked to read and study Science and Health, that we might help the work of a practitioner who had been asked to treat one of our relatives. Since all things else had failed, we gladly entered into it, with no other motive than to help this brother, and without realizing the great change which was taking place in our own consciousness until after about a year of earnest study and regular attendance at church services.

I had been considered frail from birth, and as I grew to manhood was sick a great deal; but after beginning the study of Christian Science I soon discovered that chronic headaches and bowel trouble had disappeared. One day in helping to lower a heavy case my little finger was almost torn off at the first joint. Every one in the warehouse wanted to send for a doctor, but I went directly to a Christian Science practitioner, who gave me treatment, and then home. My wife dressed the finger, and in two hours I was back at work. There was never any pain or swelling, and in a month the finger was perfectly healed.

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Several years after this, while traveling, my lungs became so sore that it was difficult for me to breathe; but I managed to reach home, and then telephoned to a practitioner for help. Within a few days I was free from the pain, but what is known as lung trouble had developed. I worked every day, but members of my family who were not Scientists were so worried they begged me to go West. I however knew that God was my only salvation from sickness and all sin, so continued to have Christian Science treatment. Although my business associates gave me just six months to live, in three months I was entirely healed without having missed a day from my work.

Over two years ago I seemed on the verge of a nervous breakdown, and although Christian Science treatment was given me, I grew worse until I was unfit for work. As nearly four months had passed since I began treatments, and by this time I knew practically nothing that was going on, my wife changed practitioners. My relatives were nearly frantic over my condition, and it was decided to allow them to call a specialist for examination and diagnosis of the case. The specialist pronounced it insanity of a type that has never been healed by medical treatment. A blood test was taken, which confirmed the verdict. One of the relatives then sought another specialist, who assured him that he had an entirely new treatment which he was trying at his sanitarium. He said that at the end of eight weeks' treatment I would either be well or would have to be sent to the state hospital for the insane. It was deemed best to satisfy mortal mind in this way, so as a last resort I went to the sanitarium and Christian Science treatment was discontinued. At the end of the prescribed time, as I was still apparently hopelessly ill, one of the relatives asked my wife if she would be willing to take me from the sanitarium and have Christian Science treatment for me. My brave and faithful wife at once took me to the home of a loving sister who was a Christian Scientist, and asked the last practitioner to resume the work. It sometimes seemed a hard fight, on account of the manifold phases this error assumes, but at the end of six weeks after leaving the sanitarium I was entirely healed and ready to stand a living testimony to the efficacy of Christian Science to heal every discordant condition.

When I called to see the manager of the business with which I had been connected for years, he confessed surprise and said he had never expected me back again. He also said he had filled my position; but I knew that man is always in his right place and that God is his true employer, and in two weeks I was back at work. To say that I am filled with overflowing love to God, and with gratitude to our beloved Leader, is inadequate to express my feeling. I can truly say that for every bitter fight and tribulation I glorify God each hour of the day. I feel that I have been raised from worse than death, and that every trial has been a waymark to eternal life here and now.

RALPH C. TRUITT, Kansas City, Mo.

I wish to add to the foregoing testimony a word of gratitude. Though sometimes the evidence of the senses was far from assuring, I never for one instant doubted that the power of God could and would be demonstrated through Christian Science treatment and the healing ultimately accomplished. As my husband was unable to work for six months, there were many laws of financial limitation, but these were all broken and he has a better position than ever before. For four months I had to be separated from our two little girls. This in itself at one time would have been a great trial, but I knew that my place was with my husband, and I not only overcame all sense of unhappiness because of the absence of the children, but at no time had any fear for myself in being with my husband, knowing that I was divinely protected and cared for every moment. My husband quite frequently meets in a business way the examining specialist who pronounced him incurably insane, and who again examined him the day he left the sanitarium. He never fails to tell my husband how glad he is to see him well.

The children have never taken any medicine. They have passed through the experiences of measles, mumps, whooping-cough, chicken-pox, and many minor ailments, but through Christian Science have been quickly healed, with no bad after effects. I myself have not only been wonderfully benefited physically, but many faults of disposition have been corrected. I have learned that the spiritual healing is priceless, and is in fact the only real and true healing. I appreciate more and more every day what our Leader has so lovingly done for us all and made it possible for us to do, and am truly grateful for the knowledge that God is Love.—MARY E. TRUITT.

✧

I am deeply grateful for the spiritual understanding gained from a study of the Bible and Science and Health, and for the many blessings received since coming into Science. Six years ago my leg was broken, and after it had been in a cast for six weeks the doctors found it was an inch and a half short, so they broke it again in the hope of getting it to knit so that it would be like the other. This it refused to do, and when the doctors saw they could do nothing for me, they said I would be lame for life. Although I was under Christian Science treatment, I suffered continually, but I persevered and in about two months was able to walk. I was a trifle lame at first, but the lameness has all disappeared. About two years ago I was healed of a throat affection from which I had suffered every winter. My brother at the age of sixteen became paralyzed on the left side, so that his arm, his leg, and the muscles of his face were affected. A Christian Science practitioner gave him treatment, and in about six weeks the condition was overcome. He is now a strong, healthy young man.

My daily prayer is to have the Mind which was in Christ Jesus, that I may bring others into this truth. I am more than thankful for the understanding I have of God, and am grateful to our Leader, Mrs. Eddy. Two brothers and myself were brought up in this wonderful truth, and it is seventeen years since any one of us has taken a drop of medicine.

WALTER MANTEY, Milwaukee, Wis.

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For about ten years I have been studying Christian Science, and often the thought has come to send my thanks to the *Sentinel*, but each time error has said that I needed something big, something definite to speak of. I did not come to Science for healing; in fact did not know how much it was needed. A friend took me to a Wednesday evening meeting, and during the service I experienced a great sense of peace, for which I was indeed grateful, being storm tossed at the time. After that not a mid-week service was missed, and a year later I began to attend the Sunday services, finding they gave me much more help than those of the church which I had been attending.

About four years ago I was healed by Christian Science treatment of poisoning in both hands. Circumstances were so difficult at the time that I was most impatient, and this retarded the healing; but as soon as I was able to be more grateful and try to see what could be learned through the experience, the healing came, and with it greater patience and gratitude. My healing seemed slow, about six months elaps-

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ing before it was complete, but when compared with that of a relative who was suffering from the same condition, it was quick. This relative was quite incapacitated for a year, although a doctor was in almost daily attendance.

The condition manifested itself at the busiest time of the year for my work, but whenever I needed something done which was more than usually difficult, some one always offered to do it. For this added proof of Love's protection and care I was most grateful. I did not lose an hour from my work, although during the whole time I was unable to dress myself.

I am most grateful for our literature, especially the *Monitor*, which is very helpful. Gratitude to Mrs. Eddy can only be expressed by endeavoring to live and work faithfully, according to one's highest understanding of Christian Science.

Lilian A. Blacklock, Chelsea S.W., London, England.

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My heart is filled with thankfulness to God for all that has been done for me in Christian Science. I used to have colds and throat trouble from the beginning of winter to the end. Now I am very seldom troubled in this way, and when I am the difficulty is quickly overcome.

Deep gratitude is felt for the healing and spiritual uplift which came to me at the birth of my last child. I was sick two hours, but held to the truth all the time and never had so many beautiful thoughts as came to me during that experience. I knew that every declaration of truth the practitioner made was healing me of just that much error, which must be destroyed at one time or another. I was able to go to church when the baby was a week old and have missed only one or two services since. I was almost entirely healed of a great sense of hurry and impatience, which would often result in my being very nervous, and was shown that God gives us all things good, plenty of time to do our mental work, and that each day's supply of strength and love comes with that day. I am beginning to have in some measure that peace "which passeth all understanding."

I can never tell half of what Christian Science has done for me; and my love for Mrs. Eddy, who was pure enough to hear the silent voice of Truth, can be proved only by loving God above every one and my neighbor as myself. I never was so well and happy in my life, and have cause every day to be more grateful to Christian Science.

Lillian J. Hathaway, Chicago, Ill.

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It is about nine years since I was led to the truth and healed of what is known as lung trouble in its worst form, after I had been given up by our physician, who told my wife that I could last but a few weeks. Christian Science was brought to my notice, but at first I refused to have anything to do with it. I was finally persuaded to attend a Wednesday evening meeting, but was not much impressed by it. Soon afterward, however, a copy of the *Sentinel* was handed me, and after reading it through I became so interested that instead of not wanting to attend the service I offered to accompany my wife on the following Wednesday evening if she wished to go. We went, and the truth was surely brought to me. I then applied to a practitioner for help, and through her clear knowledge of the truth I was healed. I have been able to overcome many errors since. The tobacco habit, which had been with me since I was seven years old, left without any apparent effort on my part.

On the last day of the year 1914 I fell downstairs while carrying part of a press weighing about two hundred pounds. I landed on the ground sixteen steps below, breaking through the last three steps. Thanks to the power of Truth I received only a slight bruise on the elbow of my left arm, although I was unconscious for a few minutes and was doubled up under the heavy iron. I felt no ill effect from the fall, and had the stairs repaired and the press in the new shop before two hours had passed. I have been healed of acute throat trouble instantaneously, also of a severe cut across the left knee, which almost exposed the bone. Two hours after this accident I went across the bay to San Francisco to visit friends. No ill effects were experienced either then or afterward.

I thank God for all the blessings I have received, and am very grateful to our Leader, Mrs. Eddy, for the path she has pointed out to us. I am also grateful to all those who have helped me on my journey from sense to Soul. My greatest hope is that I shall continue in the light and be able to lead others into the truth. God is keeping me in health and strength and supplying my every need, giving me that spiritual uplift I never had before.

V. M. Green, Oakland, Cal.

✧

It gives me great joy to write this testimony of my gratitude. In February, 1915, I was taken with great pain in the abdomen, and swelling set in accompanied by high fever. I was in and out of bed for days, was scarcely able to walk, and at last got so bad that my husband insisted on my seeing a doctor. The physician said I had two abnormal growths, with an abscess forming; also that a rupture left from an operation several years before was pressing on the bowels, and that an immediate operation was necessary. I asked him for something to relieve the pain, as I was in such misery, but he said medicine would do no good.

I went home to talk the matter over with my husband, and we both dreaded the operation. Then suddenly the thought came to me to try Christian Science, in which I had been interested years before but which had not been thought of for some time. About two blocks up the street was a reading-room, and very painfully I dragged myself there that night about half past seven. I told the attendant of my condition and what the doctor had said, and her reply was, "God, divine Truth, can dissolve tumors, and He will heal you." She loaned me a copy of Science and Health, also a *Journal* from which I could choose a practitioner. It was nine o'clock when I reached home, but I read until one o'clock, then went to bed and had the first good night's sleep in a week and a half. The next day I went to see a practitioner, and after several treatments began to get better. By the tenth of March, when I left Chicago to go to the country, the healing was complete.

I am thankful to God for Christian Science, and grateful to our Leader, Mrs. Eddy. Many blessings have been received since my first healing, and I am striving to have my daily life express my gratitude. My health has never been better.—Agnes Schram, Coloma, Mich.

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When about to board a car on a busy thoroughfare, I was run over by a heavy touring car, which passed directly over the middle of my body. I was taken into a near-by establishment and my head, which was cut and bleeding, was bound up. I was perfectly calm, and requested that I be taken to my home in East Cleveland, eight miles away. I also gave our telephone number, so that my daughter and her husband might be informed that I needed help.

The message was received by my son-in-law just as they were about to start for evening service, and he answered that everything would be taken care of. Christian Science treatment was given me at once. I was taken home in the

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automobile which had run over me, but even before the long, slow ride was over I knew I was having help. I had been scarcely able to breathe and the pain was extreme, but I began to breathe more easily. When I reached home the practitioner was informed that the pain was severe, and in half an hour it had all disappeared. My injuries were considered very serious, but my recovery was rapid and wonderful, so that in twelve days I was back at my office.

The morning after the accident, among the many telephone calls was one from a business man, an entire stranger to me, who said to my daughter: "I saw the whole thing. I stood within a few feet of her when the accident occurred, and it was nothing short of a miracle that she escaped with her life, and she was the coolest one in the crowd." Had he known that a few years previous I was healed of what had been called an incurable heart trouble, he would have been surprised that I did not even lose consciousness.

It is about eight years since this experience, and there has been no return of the alarming conditions caused by the accident, nor have there been any bad after effects. The healing was perfect. I am grateful indeed for this proof of God's power to heal, for other benefits too numerous to mention, and for the light which Christian Science has shed on the Scriptures. As the wife of a Methodist minister I had learned to love the Bible, but Christian Science has opened up to me new beauties in its pages. While it was to me an interesting account of healing work long past, and of beautiful promises which I did not know how to apply, Christian Science has made it a present help in time of trouble, and a guide in every affair of life. I cannot adequately express my gratitude for our Leader, Mrs. Eddy, who gave us this "Key to the Scriptures."

ELLEN J. HUBBARD, East Cleveland, Ohio.

Christian Science has indeed been a blessing to me, and I am glad to give my testimony in the hope that it may help some one who is searching for the light of Truth. It is several years since I began the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. With the help of a practitioner I have been healed of bronchitis and severe colds, which were a regular winter occurrence from childhood and which several physicians had failed to cure. An unhappy, complaining, pessimistic disposition has also been overcome. Life is one glad song to me now, for I have found that God is Love and will meet our every need.

When my little son was born I had many wonderful proofs of God's power. My husband not being a Scientist, it seemed as though a wall was closing around me. The nurse, physician, and all my friends thought I could not get well, but we are promised that through the prayers of the righteous the sick are healed, and I was wonderfully delivered through the work of a faithful practitioner.

I am thankful to God for all these blessings, and grateful to Mrs. Eddy, that noble woman who has made it possible for the world to know Christian Science. My desire is to be worthy to be called a Christian Scientist, and to be able to guide my child in the straight and narrow way that leads into peace and up to God.

LAURA BARTLOW MARTIN, Hamilton, Ohio.

It gives me pleasure to verify my daughter's testimony. I was with her during the weeks that followed the birth of her child and saw the overcoming of many serious physical conditions. I am very grateful for all the blessings we have received.—NANCY BARTLOW.

From Our Exchanges

[The Christian Work]

We have now come to a great crisis in the world's history—it may be a second era after two thousand years of Christian preaching and teaching. Certain it is that we are coming to a fresh and enlarged conception of the gospel of Jesus. His moral and ethical teaching in the beatitudes and the Sermon on the Mount have a significance and a grip on the minds and consciences of men as never before. We admit the oriental imagery, but his sayings embody the second commandment of loving our neighbor as ourselves, and always turning the other cheek of kindness, no matter how many times we may have been smitten. We are to understand his command to resist not evil as literal. There is no place in the heart of the real follower of Christ for malice, revenge, envy, or hatred—"love is the fulfilling of the law." And what he says about hearing these sayings and doing them is literal truth which we must all face.

[The Christian Intelligencer]

Christ himself was an optimist. He spoke of his joy as being necessary to make man's joy full. Now how could he have such great joy and so bright a view of the world? Was it because he ignored the evils in the world and the sorrows of men? We know that that is not true. For no man ever saw so clearly and felt so keenly the wretchedness of human sin and the agony of human sorrow. No one ever gave himself so completely to wipe away the stain of the one and the tears of the other.

And, also, no man ever knew so well the power that was at work overcoming these and building up holiness and happiness into the world's life. There is the secret of Christ's joy. Let a degraded sinner be brought into his presence, he knew the remedy for all the sin. If a Herod sat upon the throne while John lay in prison, he knew the irresistible power that would overturn that throne and break that prison door. If the cross stood waiting to receive him to a shameful death, he knew the glory that would gather round its head sublime. It was the marvelous hopefulness of Christ that filled his troubled life with joy supreme.

[Rev. George W. McPherson in *The Watchman-Examiner*]

Men must come to Christ before they can become brothers of men and children of God, claiming God as their Father. Our Lord hedged these great truths round about as one would the moral and legal grounds of relationship in a family. I want no one to tell me that John Smith is my natural brother, for I know who are my natural brothers as I know who is my natural father. To say that John Smith is my brother would be to incriminate the character of my father. And as human relationships have their boundaries and lines of demarcation and clearly defined laws and characteristics, so likewise has the great regenerated family of God. It is in Christ alone where God is our Father, and in Christ alone where men are brothers.

[Western Christian Advocate]

A casual study of the ordination Christ gave his first disciples, the twelve, will present some interesting facts. He sent them forth "to preach, and to have power to heal sicknesses, and to cast out devils." His ordination now is strangely limited to preaching, teaching, and ministering, some may claim. A trinity of functions, but not covering the entire life of man, one may say. That all depends on the breadth of interpretation given to the word "ministry." That ought to cover an ordination for service to all the needs of man.

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[*The Biblical World*]

Christianity has never been effective when it has endeavored to evangelize forces which are reactionary. It has always centered around those persons by whom history is actually being made. The current of real history carried Paul away from Antioch and Ephesus and other cities that were soon to be only symbols of the past, and flung him across the sea into creative history at Rome. When Paul came to Rome, Christianity began to evangelize the inevitable. So, too, Luther was caught up by the new forces which made modern Europe, and carried into these forces the gospel.

Every man who has been of religious significance in history has had an intuitive readiness to throw in his lot with the inevitable while it was in the making, and to leaven it with the gospel. Our own day calls for similar evangelization. The church must win the loyalty of the men who are actually making tomorrow.

[William H. P. Faunce, D.D., LL.D., in *The Homiletic Review*]

We need a new theology, simpler, larger, more human than anything the past has given us, a theology which will be based on our deeper knowledge of human nature and on the simple teaching of Jesus Christ. The men who in the trenches have faced the last and most searching tests of the soul will insist on a religion that is real, and if they cannot get it inside the churches they will seek it elsewhere.

[*The Congregationalist and Christian World*]

A truer imitation of Christ and a more thorough sharing of his secret by his church and his disciples would secure for us all the warrior spirit without the hate which war engenders; simplicity of life without the austerity of the ascetic, and a holy power, the want of which is half the secret of our restlessness. When we can say with the great captains of their souls, "I have learned, in whatsoever state I am, therewith to be content," we may also begin to say with them, "I can do all things."

[Francis J. Hall, D.D., in *The Constructive Quarterly*]

Another requirement of truth seeking is openness of mind, or readiness to recognize and accept truth from whatever quarter it may come, however unexpected its tenor may be, and whatever may be its effects upon our previous convictions and postulates. In ultimate issues there are no closed questions—no questions, that is, which we are debarred from reconsidering when new light is thrown on them.

[S. Zane Batten in *The Pacific Baptist*]

It was a sad day for the world when the distinction was made between the clergy and laity, and when work for the kingdom was narrowed down to preaching. Under the influence of this false conception the work of the priest and preacher was exalted; doing church work for the mass of men meant attending church service, listening to preaching, and aiding in evangelistic work.

[*The Methodist Recorder*]

We have to venture with God. We have to be prepared to risk something on His faithfulness. The wind and the clouds are to test our faith. The Christian life, from beginning to end, is really a great adventuring ourselves with God in despite of winds and clouds.

[*Zion's Herald*]

Everywhere the Bible appeals to men to make a life, and not just to earn a living; to rub the sleep from their eyes, to awake from the dead, and to press toward the mark of a highly developed, that is a spiritualized, manhood.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff *morocco* covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy, $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

The Christian Science Quarterly is published in the Dutch and German languages. These editions are printed with the foreign language and English version on opposite pages. Orders for single copies, quantities, and subscriptions will be filled at the rates as shown on the opposite page.

The pamphlet "Prayer and Confidence" containing four articles reprinted from *The Christian Science Journal*, has been translated into Dutch.

A lecture by Francis J. Fluno, M.D., entitled "Christian Science: A Reasonable and Rational View of all Things," has also been translated into Dutch.

Both of these pamphlets are printed with the English version opposite the translated page and are on sale at prices as shown on the opposite page under the list of pamphlets.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.



From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. For all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $5; six months $2.50; three months $1.25; one month 50 cents. In all other countries additional postage at the rate of $3 yearly is required. By carrier through a local news-dealer, one week 12 cents; one month 50 cents. In the Boston Postal District, by mail, one year $7.25. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

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

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Boston, March 24, 1917

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Items of Interest

Brazil, a field rich in possibilities for the cattle industry, has been a cattle country, although not a meat exporting one, since early colonial times. For the past year the new meat export business has received the special attention of Brazilian officials, business men, and economists. The only existing census of the herds in the republic sets their total at 30,000,000, but the number is undoubtedly larger than that. It is thought that not only the rolling plains of southern Brazil, which border upon Uruguay, Argentina, and Paraguay, but also a vastly more extensive central and tropical highland region, may prove in time to be valuable cattle ranges. In these states are vast lands still undevoted to agriculture. Frost is practically unknown there. A special pasture adapted to the Brazilian soil and climate grows there all the year round and keeps the cattle constantly in fit condition.

The administration revenue bill, designed to raise $350,000,000 through special taxes and bond issues, passed the United States Senate by a vote of 47 to 33, and was signed by President Wilson. The bill provides that $175,000,000 of the taxes collected under it, and under the revenue bill of last year, shall "constitute a special preparedness fund" to be used in army, navy, and fortifications expenditure. Strong objection was made to the excess profits tax feature of the bill, which placed a tax of 8 per cent on the net profits of corporations and joint stock companies when they exceed $5000 a year and are more than 8 per cent of the capital invested. A second important feature will increase the present tax on estates 50 per cent. This tax will range from 1½ per cent on net estates over $50,000 to 15 per cent on estates over $5,000,000.

Colombia has worked out a comprehensive road system intended to facilitate highway traffic and to connect interior points with railways, ports, and commercial centers. Much interest in road construction has also been shown recently in the neighboring countries of Venezuela and Peru, and there is a certain similarity between the completeness of the Peruvian plan and that of the project passed by the Colombian Congress. The extension of roads will cover practically the whole of Colombia. The best routes have been selected, and their maintenance provided for. To provide a special fund for this road construction a surtax of 5 per cent will be levied on all imports. In addition to this fund the toll tax, which has been collected on certain roads, will continue. Other assistance may be granted by legislative bodies to petitioners for roads when requests are accompanied by satisfactory details and estimates.

Congress has passed, and Secretary Lane has recommended to President Wilson that he approve, the act under which surplus lands in Indian reservations will become subject to settlement and entry, notwithstanding that they may be withdrawn as coal lands or may be valuable for coal deposits. These lands heretofore have not been subject to agricultural entry for the reason that there was no law under which entrymen might acquire title to the surface thereof with reservation of the coal deposits to the Government. The present act provides for such agricultural entries and for the issuance of patents to entrymen with reservation of the coal, and the right to mine the same, to the Government. This act will open to entry several hundred thousand acres of land in Indian reservations.

Since colonial times Boston and New York have been linked by the Boston post road. Up to the introduction of the railroad, it was the only means of land communication between New England and New York. Automobile associations and others are interested in urging that it be reconstructed into a concrete road, as concrete has proven both satisfactory and economical for use as a road-bed. The plan now urged to effect this object is the formation of an Interstate Commission comprised of state officials of New York, Connecticut, and Massachusetts, as well as auxiliary members from boards of trade of the cities traversed by the road.

A company has recently been formed in New Zealand, with a capital of £70,000, for the purpose of producing iron and steel from magnetic and titaniferous iron sand, of which there is a large deposit on the coast of Taranaki, near New Plymouth, North Island. Works are being erected at this place. The present intention is to install a furnace capable of dealing with seventy tons of iron sand weekly, but plans have been drawn for the installation later of an additional furnace capable of dealing with 200 tons weekly. The production of steel is also contemplated.

Income tax collections in the second or down town district of New York, N. Y., are expected to amount to $66,000,000 for this year. The collections for the same district last year were less than $24,000,000; the year before about $15,000,000, and in 1914 less than $14,000,000. It is calculated that when the time for filing returns closes, 55,000 individuals and 29,000 corporations will have presented their statements. The large increase in revenue from this source over previous years is accounted for in part by the fact that the rate has been increased.

A state wide tree planting campaign has been started in Kansas, in which the State Agricultural College and the state forester will cooperate. A series of meetings to encourage the planting of trees will be held at various community centers over the state. Care will be taken to advise the residents of the different localities to plant only trees which are able to grow best there. A second series of meetings will be held early in April, when the actual tree planting is to be done.

There was more fog during 1916 than in any previous year for which records have been kept, according to figures compiled at the various signal stations for the United States Bureau of Lighthouses. The greatest fog was at the San Francisco light vessel, where there was a murk for 2221 hours during the year, more than one quarter of the time. The highest record on the Atlantic coast was at Egg Rock, Maine, where 2048 hours of fog were recorded, equivalent to about 23 per cent of the year.

After eight years of investigation, the United States Department of Agriculture says it has discovered the secret of making Roquefort cheese. Instead of limestone caves in which French Roquefort cheese is ripened, department experts are using ordinary refrigerators, and for the expensive goat's milk used in the French process they are substituting cow's milk. After further experiment at the department station at Grove City, Pa., the process will be turned over to American cheese makers.

The first meteorological station in Ecuador was established in October, 1915, at the Quinta Normal (Agricultural School) near Ambato. Substations are now established at twelve other places, and all are in charge of the director of the Quinta Normal, where the data are computed and reduced to tables each month. Twenty-five more substations are to be installed and equipped.

Out of the total of approximately seventy-five thousand adult males in Arizona, thirty thousand are employed directly in mining and ore reduction, says the *Tucson Citizen*, and many thousands of additional men are employed in the industries for which mining is directly responsible. Almost forty million dollars is paid annually in wages to the men employed underground.

The Peruvian Government has adopted new provisions for agricultural loans, Congress having passed a law on this subject which provides for loans to farmers and stock raisers on agricultural implements, sawmills, live stock, meat and dairy products, fruits growing or harvested, timber and lumber.

The Standard Oil Company of the United States, it is reported, will seek indemnity for the destruction of its oil properties in Rumania at the time of the German invasion of that country.

The two principal items invoiced at the American Consulate at Basel, Switzerland, for the United States during 1916 were aniline colors and schappe (spun silk), their values being $2,046,990 and $2,031,462 respectively.

The third forecast of the cotton crop in Burma for the season of 1916-17 gives 212,007 acres under cotton in the ten districts that make regular returns. The total yield for the province is estimated at 43,504 bales.

During 1916 there were 17,358,144 coconuts, valued at $697,768, invoiced at the American Consulate at Colon, Panama, for the United States.

The exports of ball bearings from the Goteborg (Sweden) consular district for the United States for 1916 were invoiced at $1,367,761.

Approximately 95,000 tons of sulphur were produced in Japan during 1916, of which 75,000 tons were exported.

The so-called Chinese rice paper is made from the pith of a tree growing in Formosa.

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Christian Science Sentinel

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

Vol. XIX March 24, 1917 No. 30

"Wars and rumors of wars"

GEORGE SHAW COOK

IT is becoming more and more evident that we exist in a world of thought. Everything in our environment, all that we use, what we eat, what we wear, what we buy and sell, the houses in which we live, the churches in which we worship, exist because of thought, and from the Christian Science viewpoint, in the last analysis, as thought. Every action of the physical body, every act of the body politic, every commercial or industrial activity, originates in thought and is controlled by thought. Thought is the source and essence of all things.

Human activities and instrumentalities, being products of the human mind, partake of the nature of that mind. They reflect, therefore, the limitations and idiosyncrasies of the mind which is their cause or inducement. For this reason so-called material conditions are subject to variation, instability, reversal, disturbance, discord, upheaval, conflict. Writing more than forty years ago, Mrs. Eddy said: "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace" (Science and Health, p. 96).

Since this world is a thought world, it is evident that mortals are to a great extent controlled by the state of thought which for the time being is predominant. The contagion of thought is such that one is likely at present to be controlled by "discord and dismay," unless his understanding of Principle is sufficient to govern him in peace. Today the mental atmosphere is surcharged with thoughts of war, for the world is gazing with horror upon the most appalling struggle that has ever been known to mankind. Millions of mortals are engaged day and night in the manufacture of engines of destruction, and other millions in their use, while human ingenuity and human resources are being taxed to the utmost in order that one group of nations may prove itself victorious over another group.

Nor is this all. Even before the present war is ended there has appeared above the mental horizon the specter of a post-bellum conflict for commercial supremacy. Meanwhile, not to mention political disturbances and upheavals, we find ourselves constantly threatened by, if not actually experiencing, bitter strife between capital and labor. And one need only read week by week a digest of editorial opinion on current topics to realize that we are always in the midst of a "war of words" about every passing event.

Since these conditions seem in belief to exist, is it at all strange that many times persons find themselves, often without apparent cause, feeling irritable, argumentative, contentious, or even angry and hateful? Is it any wonder that at other times people believe themselves to be unhappy, depressed, and discouraged? Should we be surprised, then, to find such thinking externalized as discordant conditions in the home, the office, or the church? May not this also furnish a possible explanation for some conditions of physical disease which have not been otherwise explained?

We have seen that no so-called material condition can exist without a mental cause; and, as is obvious, conditions of social, political, and commercial unrest have their origin and existence in thought. If then there seems to be a diseased body, a disturbed home, a discordant church, or a depressed business, shall we not as metaphysicians be acting wisely if we turn our attention to the prevailing belief in war as a possible cause of the trouble? Christian Science teaches us to look for and discover mental causes of discord. It shows us how to analyze these causes, and explains that when they are discovered and analyzed they can be removed only by right thinking; by substituting right ideas for wrong beliefs.

We have found the prevailing belief in war to be a probable cause of much present-day suffering. How shall we analyze this cause? What is its nature? What is its basis? War is based upon the belief that there are countless minds. This belief in many minds results in conflicting opinions, misunderstanding, contention, strife, destruction, desolation, and destitution.

The truth which corrects or destroys this mistaken belief and its awful consequences is, that there is but one Mind; for in the one immortal Mind there can be no war, no confusion, no discord, disease, or death. The one omnipotent Mind is God, and God is infinitely good, infinitely loving, infinitely just. War is not good. On the contrary, it is quite the reverse of good; it has even been classed by a noted general as "hell." Then war cannot be an idea of the one infinitely good Mind. It does not exist in Mind.

War is not loving. It is in fact the expression of envy, jealousy, fear, and hatred. It is not, therefore, instituted or authorized by that Mind which is infinitely loving, which is perfect, divine Love. There is no war in Love. War is not just. The cause of war is frequently, if not always, injustice. Hence war is not caused or permitted by an infinitely just Principle, or Mind, which is the only real lawmaker. There is no Principle in war, and no war in Principle. We thus see that war has no basis in Truth. It manifests no real intelligence. It is without real law or authority. In reality there is nothing to sustain it or upon which it can depend. It is not going on in Mind. It has no origin, history, or continuity. It can therefore have no consequence or effect. Life, Mind, is the only real presence, and Life cannot be disturbed or destroyed. In the realm of reality, in the universe of Mind, there is no turmoil, no confusion. All is perfect harmony, always.

Relatively speaking, war seems real and its causes often seem to be justifiable. In every conflict one side appears to human sense more nearly right than the other. It is not necessary, however, in this article to assign causes or to judge motives. From the human viewpoint the present conflict seems very real, and we as Christian Scientists are not indifferent to the hardships it entails. As humanitarians we have been glad to contribute materially to the relief of suffering; but this does not free us from the responsibility of declaring and knowing that in the absolute sense it is all

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unreal, because it is not of God. Nor is it right for us to accept evil conditions as inevitable or to prophesy their continuance or their recurrence.

While John the revelator says "there was war in heaven," and on page 567 of Science and Health Mrs. Eddy says of the angel Michael that he "fights the holy wars," to the student of Christian Science it is evident that these statements refer to the mental conflict between good and evil, Spirit and matter, which is taking place in the partially regenerated human consciousness. This is the Christian warfare whereby in the individual and collective human consciousness evil is being overcome with good. It is only from the limited, finite point of view that war, or conflict of any kind, can appear real; for as Mrs. Eddy goes on to say of the angel whose office it is to impart a sense of Love's protecting care, "The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death."

Spiritual Weapons and Warfare

GRAY MONTGOMERY

ST. PAUL declared: "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God." The warfare of Christian Science is not directed against any person or class of persons, or against any church; the battle is wholly waged against evil thoughts.

In Christian Science we know that evil is not a person; it is not an ecclesiastical organization or a medical association, but it is wrong thinking. The weapons of our warfare are right thoughts reflected from divine Love. Thoughts of Love overcome all fearful thoughts; good, pure, and holy thoughts remove all bad, impure, and ignoble thoughts, just as light banishes all darkness. We get rid of the evil thoughts of the carnal or mortal mind by the power of right thoughts based upon the spiritual understanding of perfect, infinite God, or divine Love, and perfect spiritual man in God's own image and likeness.

We do not "war after the flesh," but we aim to bring every thought "to the obedience of Christ." We do not overcome hatred and malice by giving back hatred and malice in return, but we overcome evil with good; we overcome hate through divine Love. We do not overcome malicious mental malpractice or aggressive mental suggestions by sending back evil and destructive thoughts, by cherishing unloving and bitter thoughts, thus becoming mental malpractitioners ourselves, but we can dissolve all error by knowing the allness of infinite Love, in whom there is no element of evil or destruction. Love does not know either sin, disease, or death, and in Love's presence evil thoughts and malicious purposes cannot exist.

In the chapter of Science and Health entitled Animal Magnetism Unmasked, we are told that mistaken, ignorant, and malicious thoughts may cause a person who fears them, accepts them, and believes in their so-called power, to sin, to be sick, and to suffer. Mrs. Eddy then shows us how to destroy this wrong mental influence by recognizing God, infinite Love, as the only power, the only Mind. While she explains that the practice of animal magnetism leads to destruction, she never intended that we should declare either mentally or audibly that any particular person, no matter how great a sinner, would be destroyed. In fact, she has directed us to do exactly the opposite, for on page 106 of "The First Church of Christ, Scientist, and Miscellany" she says, "I admonish Christian Scientists either to speak charitably of all mankind or to keep silent, for love fulfils divine law and without this proof of love mental practice were profitless."

Throughout her writings Mrs. Eddy admonishes us not only to "speak charitably of all mankind" but to think charitably, and in our daily deeds to express unselfish and universal love toward our fellow men. Nothing less than a life of loving-kindness is demanded of us as Christian Scientists. As did the Saviour, so Mrs. Eddy makes the expression of love the true test of discipleship. Animal magnetism is rendered harmless as we turn to ever present divine Love, God, from whom flows only goodness and love, and in whom "we live, and move, and have our being."

Already there are unnumbered thousands who through the power of divine Love have risen above many false beliefs, have overcome a great deal of fear, and have put off much that is sensual and sinful. They are genuine Christian Scientists who, by becoming clear transparencies for Truth or reflectors of divine Love, are able to bring healing to others. If one is not living the pure, consecrated life demanded of a Christian Scientist, he cannot gain the spiritual understanding which heals the sick. Even though one is able to repeat word for word the statements of truth contained in the Bible and Science and Health, he can realize spiritual harmony and the reign of divine Love only in the degree that he has demonstrated spiritual living and goodness in his own life. Mrs. Eddy says (Miscellany, p. 160), "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science."

Purifying Experience

CORA F. COLLISON

IN scanning the history of mankind as revealed in the Bible, we find that many of its narratives tell of the lives of those who have passed through fiery trials and risen to higher planes of thought, and who through these experiences have become shining lights to all generations. In speaking of those "of whom the world was not worthy" Paul says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Frequently through trials and suffering the gold of human character is separated from the dross; then the true man, the man created in God's image and likeness, is brought to light. On page 278 of "Miscellaneous Writings" Mrs. Eddy says, "Those only who are tried in the furnace reflect the image of their Father." So, when passing through trying ordeals we may follow the example of Moses as he approached the burning bush, and take off our shoes,—lay aside material beliefs of life and intelligence as resident in matter,—and step reverently, for the ground upon which we tread is holy.

It was through bitter experience that Moses learned meekness and humility. The pride of power and of human intellect had to be overcome before, chastened and purified, he beheld the light of Truth revealing the way of salvation. Thus he became the great leader of his people, and it was after he ascended the mount which burned,—a further overcoming of materiality,—that his ears were attuned to hear again the voice of Truth. This revelation brought forth the ten commandments, upon which all law and gospel were founded. How often it is seen that not until we are tested and tried to

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the utmost do we rise above the material sense of life and hear the "still small voice" of Truth.

Isaiah says concerning the Messiah, "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them." This prophecy was fulfilled in the life of Christ Jesus. Even he, the immaculate one, was "a man of sorrows, and acquainted with grief." Those priceless words of wisdom contained in the Sermon on the Mount were proclaimed after the temptations encountered in the wilderness, and the full proof of life as indestructible and eternal was revealed after he rose above the shadow of the cross and the tomb. Yes, "with his stripes we are healed." Following in his footsteps we encounter, as he did, the world's resistance to the truth; but the Christ-man, being spiritual, is never touched by error.

It is the unwillingness of the human mind to part with material belief which causes all inharmony, and until each individual rises above the plane where the human will crosses the divine, his upward path is overshadowed by these material beliefs. Wrong purposes and selfish desires opposed to the will of God cause all human strife. The giving up of the human will may seem to bring darkness and desolation, but as this veil of material sense is torn asunder a brighter and more spiritual light dawns upon the vision; then the true man, the risen Christ, appears. All who look beyond the veil of the flesh may recognize this ideal man, who ever has been and ever will be at-one with the Father. Then we can say with Job, "I know that my Redeemer liveth," and with the Master, "I and my Father are one." Through this self-renunciation we are prepared for the descent of the Holy Ghost, the spiritual inspiration which brings to disciples of Truth today, as of old, the assurance and proof of God's omnipotence and healing power, casting out all error and establishing the brotherhood of man.

The great error in all human problems is the belief that there is a power apart from God. Just in proportion as His omnipotence is realized and this knowledge applied to everyday problems, happiness and success are manifested in human affairs. The world's problems are but a replica of individual ones. Out of all the seeming conflict and confusion which at times agitates the minds of mortals, the voice of Truth will eventually be heard; but not until all elements of discord, such as pride, anger, malice, envy, revenge, and the like, are uncovered and entirely consumed, can peace and holiness become paramount in the hearts of mankind. Jesus once said that he came to send fire upon the earth, adding, "What will I, if it be already kindled?" Jesus was referring to the truth which he had taught and practised, the truth that man always has existed and always will exist as God's image and likeness, pure and unfallen.

Then as now this truth was a rebuke to all that is unlike God, and it caused dissension in the hearts where pride and materiality reigned. Notwithstanding the trials and persecutions which beset his pathway, Jesus ever stood firm in his realization of man's identity as the son of God. Paul and other apostles were tested to the utmost, suffering many persecutions for Truth's sake. In this day and age another follower of the Master faced the anathemas of an ungrateful world with courage unshaken, as again the voice of Truth sounded forth its clarion notes and the "seven thunders uttered their voices;" but through every adverse circumstance which beset Mrs. Eddy during her earthly career she learned the omnipotence of divine Love and constantly proved the truth of the Master's teachings.

It is through the clearer understanding of Truth which they are gaining through the inspired teachings of Mrs. Eddy and the study of the Bible as illumined by the text-book, "Science and Health with Key to the Scriptures," that Christian Scientists are learning how to bring forth "signs following." They rejoice in this knowledge, and that they have learned how to "abide under the shadow of the Almighty" and there rest secure from all the attacks of error. They pray "Thy kingdom come," knowing that it has come, and affirm with assurance that God is omnipotent and ever present.

Then let us rejoice, though human experience may seem to have its Gethsemane and its Calvary, for it is even by these that we are uplifted to see the dawn of that brighter day when all earth born shadows will have melted away in the sunrise of Spirit, radiant with light from above. And with joyous song caught from strains of heavenly melody, we shall find our lives attuned to the perfect harmony of celestial being. Then with hearts aflame with the reflection of divine Love we shall reach out to our brother man, and the warmth of that touch will bring healing and blessing and make the whole world kin.

Gossamer Webs

CAROLINE E. LINNELL

One beautiful August day, as I was walking on the slope of a Colorado mountain in one of nature's own gardens, the profusion, variety, and beauty of the flowers were a joy and an inspiration to me. Blue harebells, the gaillardia, the Indian paint-brush, and many varieties of gentians covered the ground as thickly as if sown by a gardener; but the particular flower for which I was searching, the beautiful Mariposa lily, was rare and most difficult to find. Presently in a little grove of aspens I saw a partly opened bud, but when I picked the dainty thing, instead of the beautiful promise of the lily bud I found a misshapen flower with the petals drawn and crumpled together. On looking closer to discover the cause of the malformation, I found that when it was only a bud a spider had spun his web so closely about it that the flower had not been able to unfold in its perfection.

Gently I broke the gossamer bands, and the pearly silken petals rolled back, revealing the painted throat of the lily and its feathery golden stamens. As I looked at the beautiful, perfect flower and the fragments of the spider's web which had bound it, I recalled the well known passage in Science and Health where Mrs. Eddy tells us that "mortal mind is constantly producing on mortal body the results of false opinions; and it will continue to do so, until mortal error is deprived of its imaginary powers by Truth, which sweeps away the gossamer web of mortal illusion" (p. 403). The spider's web had been no part of the flower, but seemed to make it misshapen, thus obscuring and deforming its perfection. So also the webs which are spun by false mortal belief are no part of the divine creation, even though they may seem to deform and deface the perfect manifestation.

Mankind has for ages accepted the binding claims of false belief as an inevitable part of human existence, and has helplessly allowed the weaving of the gossamer webs until there has seemed to be no hope of freedom; but to this generation has come the call of Truth, showing us how to break the web of illusion and thus obtain our freedom. On page 227 of Science and Health we read: "Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right." As this gossamer web which seems to bind and entangle is woven by wrong belief, so our emancipation comes by knowing that the bonds of one's enslavement are not real and enduring, but are merely the illusion of material sense and can be swept away by the touch of Truth. When we learn that sickness is no part of man's true being, this very understanding sets us free to

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overcome the enslaving sins and fears which seem to make this bondage possible.

The chief cause of sin and sickness is ignorance as to our real selfhood. We have thought that we were children of mortality, bound by material laws which were so mighty that it was an impossibility for poor struggling humanity to break them. Now we are learning that all this was a mistake, that we are in reality the children of God, with all that this implies; that our heritage is health, peace, freedom, power; that we are governed by spiritual law, not by material belief; that we are influenced by the divine Mind, not by any human mentality. We are learning that because we are the children of God we have a right to expect in ourselves qualities which are like our Father: that because God is Love, we can be pure, loving, happy, peaceful; that because God is all-power, we have strength; because God is Life, we reflect health and vigor; and because God is Mind, we manifest mental activity.

As we more and more realize the truth of our being and daily dwell in the consciousness of our real selfhood, this realization becomes to us the power of Truth, "which sweeps away the gossamer web of mortal illusion" and sets us free to attain the "glorious liberty of the children of God."

"Whence comest thou?"

W. L. MERRITT

As a usual thing, the one who is coming into Christian Science finds the first rough place in his upward climb to be the question, If God is All-in-all, and all-power and all-presence, whence comes the evil that seems to finite sense to be in the world? In the first chapter of Job, even God is credited with this same question,—"And the Lord said unto Satan, Whence comest thou?" Satan's answer is typical of all evil and is the only way evil could ever be explained to mortal mind, namely, "From going to and fro in the earth, and from walking up and down in it." In other words, mortal belief is the result of delving into matter for cause, and of believing in matter as substance; the result of a material, sensuous state of mind. It is, however, nothing, for it is the seeming absence of God, Spirit, as the true Life of men. It is as darkness, which although it is nothing to spiritual vision, to material sense is very real.

Where does a mistake in a mathematical problem come from? A little thought soon shows that it is due to a lack of knowledge of the principle of mathematics, or, personifying the mistake, the mistake might say of itself that it came "from going to and fro" in numbers, regardless of their basic law. Now let us see how this applies to the problem of the origin of evil. Mrs. Eddy tells us in Science and Health that God is Principle. Then sin, sickness, death, and all evil, seem to be present because we have gone "to and fro in the earth" and not lived according to Principle, or God's law. Manifestly the way to correct this mistake and its resultant discord is to apply divine Principle, Truth, to our every problem; or, as is said in the Bible, "Acquaint now thyself with him [God], and be at peace."

Again, it is easily seen that a mistake in numbers is not real in the absolute sense, but only seems real or true to the one who accepts it as correct; and as soon as the correct rule or basic law is applied, the mistake vanishes and is unreal. So evil is real only to those who indulge or believe in it, and when the law of God, or Principle of the universe, is applied to it, it vanishes into its native nothingness.

Christian Science does not teach us to ignore evil; but as in mathematics that which corrects the mistake is not the disregarding of the error but the application of the truth to the problem, so also in life that which corrects evil and destroys it is not the disregarding of it but the applying of the law of God to it, as Jesus did when he healed the sick and the sinning. Thus Mrs. Eddy shows us, on page 339 of Science and Health, that "a sinner can receive no encouragement from the fact that Science demonstrates the unreality of evil, for the sinner would make a reality of sin . . . Only those, who repent of sin and forsake the unreal, can fully understand the unreality of evil."

Wholeness

LOUIS A. GREGORY

WHOLENESS is a universal human ideal, an innate, heartfelt, spiritual desire. Even the thought that erroneously rejects perfection as "too good to be true," usually accepts this synonym of perfection as a practical standard of soundness, health, or completeness, including all desirable elements. The admonition to be "whole" therefore makes a stirring appeal to human consciousness. So effectual was this appeal, voicing the spiritual thought of Jesus, that virulent disease and sin instantly vanished before it.

The word "whole" occurs frequently in the score or more of cases where the gospels quote the language Jesus addressed to those whom he healed, and even where the word does not occur the sense connotes wholeness. Mrs. Eddy says: "The so-called laws of matter and of medical science have never made mortals whole, harmonious, and immortal. . . . Hence the importance of understanding the truth of being, which reveals the laws of spiritual existence" (Science and Health, p. 273). The Christ-command to be "whole," or the declaration that the one addressed was whole, was not that of one mortal speaking to another; it was spiritual man, the idea of God, speaking to the human sense. It was always heard and understood in that way, as proved by the instant and perfect healing that accompanied it, for the human mind and senses do not so perceive man, and consequently cannot heal in that way; neither can they convey or receive such perception or healing. Christ, the ever present, perfect, and only healer, states the truth and synonymity of holiness and wholeness to every individual continually, and the hearing and expressing of that truth is healing.

Wholeness is the eternal condition of man as God's child, and includes spiritual consciousness as the only consciousness of man; therefore he understands this true condition and demonstrates it. The spiritual power and good that Jesus demonstrated is not then peculiarly and exclusively his possession; but it is peculiar to the Christ-spirit manifested by him and is exclusive of everything else, as the full reflection of infinity must be. Surely the same power and good that Jesus reflected are elements of the "Spirit of truth" that he said should remain for all time with those who follow him as "the way,"—who understand and apply the truth he taught and demonstrated.

Jesus made it clear in many ways that bodily health or wholeness depends upon holiness. Directly to the point is his admonition to the impotent man: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." Likewise the Science of Christ teaches that genuine wholeness and true holiness are always inseparable. It reveals that belief in physical health and harmony apart from goodness is a delusion, since "only the action of Truth, Life, and Love can give harmony" (Science and Health, p. 169). On the one hand, this Science disagrees with the medical method that attempts to heal disease without correcting the evil which in

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mortal belief caused it; on the other hand, it shows that religious teaching is erroneous if it does not prove the power of infinite Mind, God, good, to destroy disease and all inharmony as well as sin.

Erroneous or creedal religion does not destroy sin as does the spiritual power of Christ, Truth, nor does material medicine heal sickness as Christ Jesus did. He proved long ago what Christian Science is demonstrating today—that perfect religion, spiritual understanding, says to the sick, "Be whole," and its command is followed by healing, just as it says to the sinning, "Sin no more," and the response is reformation, for both are expressions of infinite Principle. Mistaken religious profession, lacking the recognition of God as Principle, does not accomplish either result, for the departure from Principle which denies the power or presence of Spirit to heal disease, detracts from the demonstration of spiritual power and presence to heal sin.

Truly to be "whole" one must possess the undivided garment of Truth, must accept and prove the Christ-teaching of salvation from all evil, sin, and death. Yet ofttimes a slight perception of the glorious truth the Master taught is sufficient to transform human experience. The epistle of Mark tells of a woman who, hearing of Jesus and his works, felt if she could but touch the hem of his robe she would be healed. She was healed, and received the assurance, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

Faith in anything imperfect neither produces such healing nor fulfils the Messianic promises of complete salvation; but true faith in the perfect Principle of the Master reproduces such healing now and leads to the promised knowledge of the truth that makes free. Such freedom, or wholeness, must be among the "greater works" that the Saviour declared should be accomplished by his followers, "because I go unto my Father," as he said,—because man, conscious of his unity with God, is whole.

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[Written for the *Sentinel*]

From Cross to Crown

M. LOUISE BAUM

WAYMARK of victory, triumph white,
Pillared with beauty and domed with light.
Circle of empery, grand and good,
Crowning at last high womanhood.

Long had the solemn cross pointed the way
Down the dark centuries toward the day.
Sealed was the sepulcher, none saw Christ;
Woman, the first there, kept the tryst.
Dawned on her waiting heart vision of Life,
Blameless forever, unstained of strife.
Saw she the perfect round, Parian pure,
'Stablished in Spirit, in Love secure.
Here is a conqueror God hath crowned,—
Love slays the dragon without a wound.

What shall a world of woe offer here?
Ah! not a sword, but a cleansing tear!
Meekness in samite robed, bringing sheaves,
Nothing can give but a heart that receives.
Steps for the pilgrim are plain to trace,
Where who love God meet face to face;
Where, in the placid pool, troubled no more,
The heavens are mirrored from shore to shore.
Built is the shining whole, stone on stone,
Promise, fulfilment, and lo! the crown!

Selected Articles

[Judge Clifford P. Smith in *Pittsfield* (Mass.) *News*]

It ought to be a plain proposition that a medical doctor should be almost the last person to explain the method of Christian Science healing. If he understood it he would practise it,—at least he would wish he were able to do so. Nevertheless, medical journals continually misrepresent the practice of Christian Science, and some of those items are reprinted in disinterested periodicals.

An instance of this occurred recently, when the *News* reprinted an article from the *Journal of American Medicine*. In that article the writer described the method of Christian Science as "an application of the power of a stronger mind over a weaker one." This is the very opposite of Christian Science, and is what this religion emphatically condemns. Christian Science declares the right of every individual, whether called weaker or stronger than another, to be free from the domination, mental or physical, of other persons; and it teaches how to attain and maintain this freedom. Mrs. Eddy, more than any teacher in modern times, has exposed the danger and evil of hypnotism, suggestion, and mental trespass upon human rights. Any one who wishes to know the method of Christian Science needs first of all to learn that its theology and practice are based, to quote words used by Mrs. Eddy in "Miscellaneous Writings" (p. 62), "on the action of the divine Mind over the human mind and body."

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[H. R. Colborne in *Sydney Telegraph*, New South Wales, Australia]

From a report of a case in which a conscientious objector stated he was a Christian Scientist, a misconception may arise in the minds of your readers as to the teachings of Christian Science.

Mrs. Eddy, the Discoverer and Founder of Christian Science, at the time of the Spanish-American War wrote as follows: "Pray for the prosperity of our country, and for her victory under arms; that justice, mercy, and peace continue to characterize her government, and that they shall rule all nations" (Christian Science versus Pantheism, p. 14). In answer to the question that was put to her about the same time, "Should difficulties between the United States and Spain be settled peacefully by statesmanship and diplomacy, in a way honorable and satisfactory to both nations?" she wrote, "I will say I can see no other way of settling difficulties between individuals and nations than by means of their wholesome tribunals, equitable laws, and sound, well-kept treaties;" and later on she says, "But if our nation's rights or honor were seized, every citizen would be a soldier and woman would be armed with power girt for the hour" (The First Church of Christ, Scientist, and Miscellany, p. 277). On page 448 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy writes, "It is Christian Science to do right, and nothing short of right doing has any claim to the name."

From these quotations it will be seen that Christian Science stands for right and justice; it nowhere teaches that men should shirk their duty, but it does teach that their acts are the results of their right or wrong thinking, and that while in the present stage of human experience the sword may have to be taken in defense of human rights, it never teaches that the sword should be taken for any other purpose, nor that it should be taken with the thought of malice, hatred, or revenge; nor does it teach that war will be destroyed by war. In speaking of the first commandment of the Decalogue Mrs. Eddy says that it is her favorite text, and adds that "one

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infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed" (Science and Health, p. 340).

As was well pointed out by the Christian Science lecturer who recently visited this city, divine protection can be claimed only by a man who is thinking and acting rightly. That men have been divinely protected is evidenced by many instances recorded in the Scriptures. Christian Science teaches that the law of divine protection is an ever operative spiritual law, and this has been proved by many; but it is always subject to the condition stated in the first and ninth verses of the ninety-first psalm—well described as the soldiers' psalm.

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[Lloyd B. Coate in *The Alliance* (Ohio) *Review and Leader*]

If our friendly critic is correctly reported, there are some things said deserving of commendation, and some things that need correction. He is reported as saying that "there were many things the church might learn from Christian Science, including greater loyalty to the Bible, more faithful testimony to the power and grace of Jesus Christ, the value and privilege of prayer, and last, but not least, the potency of a holy life." We appreciate this statement, together with his admission that Christian Science heals the sick. This fact is now quite generally conceded.

While Christian Scientists are most grateful for the physical healing of disease, our friend is wrong if he thinks they give more emphasis to physical healing than to spiritual. That people are healed of physical disease is not the only reason for the growth of the Christian Science church. In most instances the greater joy that comes to Christian Scientists is due to the fact that the teachings of Science and Health satisfy the deepest spiritual needs of men. In the light of Christian Science the Bible is more precious than before this truth was made known. A teaching that leads its followers to have greater confidence in God and the promises of Christ Jesus cannot be opposed to Christianity.

Instead of Christian Science being opposed to and contrary to the Bible, it is saving the Bible from mutilation through the unbelief of those who believe in matter and a material creation as the real, rather than in Spirit and a spiritual creation as the only reality of existence. Fairness and justice would give Mrs. Eddy the same right to her view of the Scriptures as the dean of the Moody Bible Institute of Chicago would ask for himself. Through Mrs. Eddy's understanding of the Scriptures the sick are healed and the sinner is reformed as Jesus promised. Shall Mrs. Eddy's explanation of Scripture be called unreasonable when it heals the sick, while a material interpretation does not? Surely the one nearest right is the one whose fruit is most in accord with what the great Master said would follow those who believe and understand his words.

Christian Scientists are strict monotheists; that is, they believe in only one God. On page 587 of Science and Health Mrs. Eddy defines God as "the great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence." Christian Science insists that the only reality in existence is God and God's creation. On page 71 Mrs. Eddy says: "Nothing is real and eternal,—nothing is Spirit, —but God and His idea. Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense." When professed Christians accept God as omnipotent, then they will begin to see the unreality of evil. Evil is to be scientifically reduced to nothingness by understanding that God is all-power, in the way taught by Jesus.

Christian Scientists believe in God as infinite Person, but not in the sense of a big corporeal man. On page 116 of the text-book Mrs. Eddy says, "If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense." It would be impossible for human language to pay a higher tribute to Jesus the Christ than may be found in the writings of the Discoverer and Founder of Christian Science. Christian Scientists believe in glorifying Jesus as he requested in that remarkable prayer recorded in the seventeenth chapter of John's gospel.

Christian Science is leading mankind out of the darkness of atheism and infidelity into a clearer understanding of God. The Church Manual governing all Christian Scientists teaches that Christ Jesus is the ensample for all Christian Scientists, and it states that to acknowledge any other Christ than the one mentioned in the Scriptures would disqualify one from membership in this church. (See Art. VIII, Sects. 3, 7.) We believe if the ministry would make a more careful and prayerful investigation of Christian Science, a greater number would make a similar acknowledgment to that of the clergyman in *Broadway Tabernacle Print:* "Christian Science is a protest against the awful materialism of our age." Referring to the disbelief in the world against Jesus' healing work, he says: "It was at this crisis that the Founder of Christian Science arose, and in defiance of the opinion of her day not only claimed all the miracles of Jesus of Nazareth as genuine, but asserted that just such mighty things can be done today. Her teaching was a protest against the entire materialistic conception of man."

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[W. Stuart Booth in *Canon City* (Col.) *Record*]

A paper purporting to be for Bible students, which was widely distributed in Canon City recently, referred to Christian Science as having been brought forward by Satan with a view to confusing the people and leading them away from the truth. It is indeed passing strange that Satan should be credited with bringing forth the very teaching that not only posits but proves the powerlessness, yea, the utter nothingness, of Satan and all evil, including sickness and sorrow, fear and lack, as well as sin. That Christian Science does this is now an acknowledged or indisputable fact, even where its method of accomplishment is not understood.

Inasmuch as the carnal mind is ever the same, it is interesting to note that when the Pharisees could no longer deny the healings wrought by Christ Jesus, they attempted to discredit him by saying that he cast out devils by the prince of devils, which is just another way of saying that Satan had sent forth Jesus to confuse the people. The Master refuted this lie with the self-evident truth, "Every kingdom divided against itself is brought to desolation; . . . and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"

The study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, reveals its basis to be the immutability of God, good, and His perfect creation. From that premise it proves that all evil is simply the figment of the devil, declared by Christ Jesus to be a liar and the father of lies. Mrs. Eddy was eminently practical in all her teachings, which are not expressed in dry dogmas but in daily deeds. All through her writings we find such admonitions as the following from pages 283 and 201 of Science and Health: "We must receive the divine

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Principle in the understanding, and live it in daily life; and unless we so do, we can no more demonstrate Science, than we can teach and illustrate geometry by calling a curve a straight line or a straight line a sphere." "The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death." Christian Scientists are daily finding that in proportion as they obey these admonitions, and conform their thinking and living to the law of God, the fruit of the Spirit is their present reward, and they know of a certainty that "God is not the author of confusion, but of peace."

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[Avery Coonley in *The Whig*, Quincy, Ill.]

In his recent revival in Quincy an evangelist had a number of things to say about Christian Science. Of those quoted in *The Whig* one was true, namely, that there are intelligent people in the movement. Another, that Christian Science teaches there is no such thing as sin, was true if it be understood that Christian Science recognizes sin only as a belief of the human mind. Christian Science declares that God made all that was made, "and, behold, it was very good." Since sin is not good but evil, God did not create it, and therefore it exists only in false belief. The correction of error by truth reforms the sinner and destroys the sin.

The evangelist's statement that Mrs. Eddy is a "false teacher" because she does not interpret the Bible statements about "blood" as he does, is only an expression of his opinion. Since there are scores of Christian denominations, each differing from the others in the interpretation of the Scriptures, this opinion is not important. It may be said of Mrs. Eddy's understanding of the Bible, that it has enabled Christian Scientists to heal the sick as Jesus promised "them that believe" they should be able to do. No other Christian denomination is putting its interpretation of the Bible to so searching a test.

The statement that Christian Science "makes it impossible to pray" is absurd. Christian Scientists not only endeavor to "pray without ceasing," but they strive to make the solution of their daily problems the subject of prayer, and it is commonly remarked by friendly members of other denominations that their prayers are answered in unusual degree, a fact which indicates that they know how to pray.

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[Editorial in *Los Angeles* (Cal.) *Graphic*]

Opportunity for propaganda is being made of the commission appointed by the state legislature to examine into the various aspects of health insurance by those who are desirous of a socialization of medical practice, and if Californians don't watch out the doctors will surely "git" them. This propaganda desires "to make the public understand the necessity of frequent examinations, the value of supervision rather than mere treatment;" and "if the people at large could be interested in the matter sufficiently to make them act at all, they would probably make the organization complete and arrive with one leap at state medicine." There you have it. You are going to be doctored whether you will or no.

Now, we are familiar with the socialist argument that as all the people in a state maintain all the doctors in the state in order to cure them when they are sick, they might as well pay those doctors through the state to prevent people from sickness, and indeed give them a bonus on a reduced death rate. That is excellent in theory, but some medical men we know, having regard to the acknowledgedly inexact state of their science, are candid enough to say, "Heaven forbid that we doctors be given compulsory powers over private citizens."

It may be true, just as the more crime there is the more prosperous are the police, that the more sickness there is the more healthy it is for the doctor's bank-roll; but there is at present not sufficient evidence that the medical men know enough about disease and the ways of curing it to justify their endowment with compulsory powers. Bernard Shaw, for instance, who is for state compulsion in all sorts of things, tried in his "Doctor's Dilemma" to make out that even with the great advances in medical knowledge practitioners are yet but a sorry set of bunglers, forgetting that if he is logical in his state socialism he must nevertheless compulsorily hand himself and the bodies of his fellow citizens over to the empirical care of these same "bunglers."

It is old-fashioned to talk about personal liberty, and admittedly as society becomes more complicated and highly organized it involves further interference with the life and conduct of the individual citizen; but there is surely a reasonable limit. Otherwise we shall soon see Mr. Private Citizen, who, because too busy making bread and butter for his bairns and enough money to pay his increasing state taxes, has neglected to appear at the City Hall for his weekly inspection, being held up in Broadway by the state doctor and a squad of police and forcibly made to put out his tongue for the "once-over." And what lively elections we shall see when the fight is on between the various factions for possession of the state medicine chest! Possibly a *bloc* composed of the advocates of mental therapeutics, faith healers, psycho-analysts, osteopaths, and homeopaths may triumph at the polls over the lancetites and the serumites, what time the poor patient has not a kick left, because he will have paid his doctor's bills in advance to Sacramento.

But there is a ray of hope. Those who are seeking compulsory methods and discussing "the harmful results of free choice of physicians," are lecturing among the women voters a great deal. Well, there will be a slump in the propaganda as soon as the woman understands that under a state system she will not be able to choose her own personal doctor. Regarding that sacred prerogative the average woman is adamant.

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[Charles W. J. Tennant in *Reading* (England) *Observer*]

Our critic says that Christian Science is antichristian. This is not true. Christian Science is the restoration of Christianity in its original simplicity and purity, healing the sick and reforming the sinner by the same spiritual understanding which was possessed by Jesus, his disciples, and the early Christians. If this critic were fulfilling the command of our Master to heal the sick by this means, he would know of the doctrine, whether it was of God or not. He who has not the signs which "follow them that believe" is hardly in a position to judge those who have.

Another of our critic's gratuitous remarks is that Christian Science is a great delusion. Had he any conception of the hundreds of thousands of sick and suffering who have been healed and regenerated, of the multitudes of victims of every form of vice and bad habits who have been transformed into pure, upright, and worthy citizens through the benign influence of Christian Science, he would be the last person to call it a "great delusion." Again, Christian Science has nothing in common with pagan philosophies. The age is crying out for the practice of Christianity more than for the preaching of dry dogmas. Humanity is calling for bread in place of the stones of creeds and ceremonies. Christian Science is giving this bread of life, and for this reason the movement is spreading throughout the civilized world with a rapidity unknown by any religion save primitive Christianity. The opposition of the carnal mind has no effect on its growth; it is of God, therefore it advances.

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Editorial

One Standard

When Jesus sent forth the twelve disciples he gave them this comprehensive commandment: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." This command has since been called "the great commission," and upon this great commission is largely based the authority for all Christian ministry. It must be noted, however, that before our Master commissioned these disciples to go forth, he gave them power to do the things which constituted this ministry, even the healing work which he himself had done. Matthew says that he "gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease;" in other words, he taught them how to minister to those in need: not only those who were worried or afraid about their spiritual condition and aspirations, but also those who were suffering from all manner of bodily ills.

It is upon these same lines that Mrs. Eddy has predicated the Science of Mind-healing, and that she taught Christian Scientists to minister to those having the same spiritual and physical needs today. It is also to be noted that Jesus foresaw that as ministers of Truth his disciples would be misunderstood and mistreated, therefore he warned them that because of the perversity of mortal mind they would be as "sheep in the midst of wolves," and that only by the exercise of wisdom surpassing the wisdom of this world, and by faith in God, could they escape the snares set for them. Because she too discerned the iniquity of mortal mind, and the hatred of Truth which is a part of this belief of mind in matter, Mrs. Eddy saw the necessity for preparing her followers to heal the sick and to protect themselves while so doing.

Christian Scientists have had ample reason to be grateful for the Leader's keen discernment and that she provided for their need not only through personal instruction, but also through her writings, especially Science and Health, of which she writes on page 50 of "Miscellaneous Writings": "'Science and Health with Key to the Scriptures' is a complete text-book of Christian Science; and its metaphysical method of healing is as lucid in presentation as can be possible, under the necessity to express the metaphysical in physical terms. There is absolutely no additional secret outside of its teachings, or that gives one the power to heal; but it is essential that the student gain the spiritual understanding of the contents of this book, in order to heal."

In the Church Manual, page 86, direction is given as to the basis of teaching from Science and Health in both the Normal and Primary classes, and on page 84 there is a rule for the guidance of students' associations which directs that the Bible and Science and Health shall be their only guides. Over twenty years ago the Bible and Science and Health were ordained to be the impersonal pastor of the denomination, and during all this time the Sunday Lesson-Sermons have been compiled from these two books. It is plain therefore that Mrs. Eddy recognized that in establishing Christian Science, and in making it useful to the world and able to withstand the misrepresentations and denials that were sure to follow its faithful practice, she must set a standard by which the genuineness of all that purports to be Christian Science might be determined; and with her usual wisdom and foresight she took every means possible to identify Science and Health as this standard.

With this standard of Christian Science, supplemented and sustained by her other writings, Mrs. Eddy has equipped her followers to carry on the work which Christ Jesus commissioned not only his immediate followers, but all Christians to do. To those who today are teachers of Christian Science, this standard of correct teaching says, on page 454: "Teach your students the omnipotence of Truth, which illustrates the impotence of error. The understanding, even in a degree, of the divine All-power destroys fear, and plants the feet in the true path,—the path which leads to the house built without hands, 'eternal in the heavens.' Human hate has no legitimate mandate and no kingdom. Love is enthroned."

Strengthened by this assurance, and also the assurance that the purity and authenticity of Christian Science as taught by Mrs. Eddy is established and preserved as definitely as is the standard of fine gold, Christian Scientists may proceed with confidence to do the works which their Master, Christ Jesus, said should crown the labors of all who should believe on him.

Archibald McLellan.

Playing Safe

Since Paul in addressing the Corinthians once drew a most telling illustration of spiritual activity from the races in the Isthmian games, it may be permissible to point a similar moral from the modern athletic field. Sometimes nothing less than a phrase culled straight from the common vernacular will suffice to place a given situation squarely before human thought. When one side in a game has obtained the advantage and tries to maintain this advantage without taking any further risks, it is said to be "playing safe." This policy may succeed for a time, but presently the side which continues to "play safe" loses the power of initiative, drops its individuality and activity, and becomes incapable of further effort.

The reason for this effect is simple enough. "Playing safe" is always due to fear, and eventually earns the fruits of fear; and the same is true in regard to the mental battles so prevalent in human life. Men and institutions after reaching an assured position have a way of settling down into a groove of profitless conservation, which is mental dry-rot. They are tempted to leave well enough alone, or to "let sleeping dogs lie," as the saying is, out of a dread of disturbing others or of being disturbed themselves. Thus fear paves the way for greed, personal power, autocracy, and reaction, and the freshness and spontaneity of spiritual progress is effectually blocked.

An individual or organization bereft of inspiration cannot bring forth demonstration, but is turned over to the tender mercies of mortal mind, which is enabled to know beforehand just what will be done under given circumstances. In this stagnant state of mind individuals often outstay their usefulness in office, and institutions keep on their swaddling clothes long after they have outgrown them. The competitor having run a good race and received a prize, clings to his prize, forgetting that he has other races to run and that his goal is perfection. It is quite useless to look to "the wisdom of this world," even though supported by popularity, or to man-made laws, or to mechanical efficiency for safety from hidden foe or false friend.

On page 89 of "Miscellaneous Writings" Mrs. Eddy has summed up the statement of man's true safety in the words, "Immortal man, in God's likeness, is safe in divine Science;" and mankind must seek safety in the spiritual realization of this fact, or else forego any possibility of attaining peace on earth. On another page (117) of this same work Mrs. Eddy

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writes: "The student of Christian Science must first separate the tares from the wheat; discern between the thought, motive, and act superinduced by the wrong motive or the true—the God-given intent and volition—arrest the former, and obey the latter. This will place him on the safe side of practice. We always know where to look for the real Scientist, and always find him there."

He who will not choose the better part, and who rests content in moral atrophy, excludes himself by this very fact from the joys of heaven. For him there can be no moments of supreme gratitude over sin destroyed, or disease cured, or grief rejected through Christian Science, since all of this involves taking a stand and overcoming error by drawing the line of demarcation. The sweet moments resulting from self-sacrifice are not for him who refuses to renounce self, nor can he reach a Sabbath rest after the six days of his endeavor. Can the early dew, the limpid blue of the sky, the pink of the trailing arbutus, the tender haze upon the distance, the boldness of cliff or crag, the velvet green pastures or the peace of still waters be ever truly comprehended as symbols or divine qualities, till the Christian through spiritual understanding has learned to separate matter from Mind? Can he ever truly run his race and win his prize, if he continues trying to "play safe," and is not willing to risk all for Christ, Truth? For Truth makes safe,—and there is no other safety.

WILLIAM D. MCCRACKAN.

"Mark the perfect man"

BIBLE students in general are acquainted with the psalmist's statement, "Mark the perfect man, and behold the upright: for the end of that man is peace." This statement usually carries with it a thought of sadness, because many take it to mean that even the perfect man does not find peace before the end of his earthly days. In Christian Science, however, we are taught to look diligently for both peace and perfection, even though the religious opinions of those about us may tell us that these are not to be attained here, at least. One of the profound utterances of the great Teacher is this: "The disciple is not above his master: but every one that is perfect shall be as his master."

Unbiased students of the New Testament must admit that perfection was the goal toward which all thought was directed in the time of Christ Jesus and his immediate followers; and that this truth had a vital place in the healing work done at the beginning of the Christian era is clearly understood by all students of Christian Science. On page 259 of Science and Health Mrs. Eddy says, "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration." It needs no argument to show that without a perfect Principle no problem can be worked out rightly or with satisfying results; and if our demonstrations at times appear to be slow, it only proves that we have failed to grasp the meaning of the perfect Principle of Christian Science or are unwilling to comply with its high demands.

The religious teachings which were familiar to many of us before we came to Christian Science embodied a certain kind of humility which made us quite ready to declare that we were constant offenders against divine law; but this teaching also furnished the belief that God was acquainted with this human imperfection and was at least partially responsible for it. Christian Science, however, takes away from us this crutch of mortal belief by uncovering the lameness of the mortal argument that anything which God made is ever less than perfect.

Here it may be asked how or where we are to "mark the perfect man." This brings us to Mrs. Eddy's oft quoted statement on page 476 of Science and Health: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals." A superficial reading of this passage might leave one with the impression that Jesus regarded every sinning man whom he met as God's perfect man. The passage, however, distinctly says that he beheld this perfect man "in Science." This does not mean that a Christian Scientist would for a moment admit the reality of the sinning mortal concept of a man, but would look away from this and beyond it to the perfect spiritual idea, which, like the perfect creator, is ever present. Paul presents this very beautifully in the first chapter of his epistle to the Colossians, where he speaks of "Christ in you, the hope of glory." To this he adds, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Without this sense of man's real nature and capabilities it would not be possible to bring about healing for any one. It is to be noted that the practitioner does not make the man perfect, but his work is to present the perfection which is inseparable from the Christ-idea.

Of all our Master's utterances none has more profound significance than these words spoken to his followers: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." St. John, who gave us these wonderful words, says in his first epistle, "If we love one another, God dwelleth in us, and his love is perfected in us." Christian Science constantly reminds us that God is Love, and teaches us that it is through the recognition and demonstration of divine Love that we reach the perfect man and find here and now the peace of God "which passeth all understanding."

ANNIE M. KNOTT.

Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Virgil O. Strickler, C.S.B., a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul Streets, Back Bay, Friday, April 6, 1917, at eight o'clock. The public is cordially invited.

Among the Churches

Current Notes

NORTHERN CALIFORNIA.—The press as a general rule maintains a friendly attitude. Reprints from the Christian Science publications, the *Sentinel*, *Journal*, and *Monitor*, have appeared in a great many papers and magazines. Christian Science lectures were published in full by local papers in twenty communities. Copies of these papers have been circulated by local workers and also by this office.

Christian Science publications and periodicals have been sent to the state prisons at San Quentin and Folsom, and to the Preston Industrial School at Ione. Services are held in San Quentin the first and third Sundays of each month, three workers from San Francisco having charge; and at Folsom services are conducted every Sunday morning, the workers from Sacramento attending to this. Public libraries have been supplied with Christian Science books and periodicals by the Trustees under the Will of Mrs. Eddy, and renewals of subscriptions to periodicals are being made when they terminate.—*Committee on Publication.*

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SOUTHERN CALIFORNIA.—The newspapers continue to be increasingly friendly to our cause. While nearly twice as many corrections were sent out from this office as compared with the previous year, only one newspaper owner, outside of the sectarian press, refused to print the correction, and this on the ground that the erroneous statement was minor and unimportant. In one paper a three column article attacking Christian Science and Mrs. Eddy was printed as a paid advertisement, but the reply was accepted without charge. Thirty-four corrections were published, as were also eighty-three full reports of lectures delivered by members of the Christian Science board of lectureship of The Mother Church (twenty more than last year), and a large number of reprints from our periodicals and of articles favorable to Christian Science and to medical freedom which appeared in other periodicals. More than one hundred thousand of these papers were distributed, in addition to their normal circulation.

Literature distributed from this office is approximately as follows: 10,302 *Sentinels*, 1972 *Journals*, 307 *Heralds*, 46,-331 *Monitors*, 229 *Quarterlies*, 1275 pamphlets; 3100 papers containing corrections, 27,593 containing full reports of Christian Science lectures, 7000 containing articles on medical freedom; 15 copies of Science and Health, 22 of other writings by our Leader, 3 of "The Life of Mary Baker Eddy" by Sibyl Wilbur; 1000 copies of the speech by Senator John D. Works, 200 pamphlets, "Dangers in the Use of Serums," and 500 copies of "Medical Freedom."

There have been placed in ninety-eight libraries in southern California, through the assistance of the Trustees under the Will of Mrs. Eddy, 681 books and 132 subscriptions.

Committee on Publication.

NEW YORK, N. Y.—The past year has witnessed a most encouraging awakening to the teachings of Christian Science in our state. The newspapers have published 179 answers written to correct attacks on or misrepresentations of Christian Science. They have also published 379 favorable articles, exclusive of lectures and answers, including news items and editorials on the Cole case. The number of reports of lectures published was 235, including 11 full lectures, making a total of 793 favorable articles of all kinds published during the year. This office is assisting the Trustees under the Will of Mrs. Eddy to place complete or partial sets of our Leader's writings and other authorized Christian Science literature in public libraries, libraries of universities, colleges, and normal schools, also Federal and state prisons and reformatories. The number of copies of the various publications so donated during the past year was 220 pieces, and 347 subscriptions to the *Sentinel*, *Journal*, or *Monitor*. The literature distributed by this office direct numbered 59,115 pieces.—*Committee on Publication.*

Admission to Membership in The Mother Church

The next admission of candidates will be June 1, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 9, 1917.

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

Those who have made application for membership prior to Nov. 3, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
236 Huntington Avenue, Back Bay, Boston, Mass.

The Lectures

PETOSKEY, MICH. (First Church).—Ezra W. Palmer, lecturer; introduced by the Rev. Louis Grosenbaugh, who said in part:—

Speaking of more recent developments in the sphere of religion, our attention is at once directed to Christian Science. Its growth and fruitage have been truly phenomenal, and its record is almost without a parallel. The name "Christian Science" at once challenges attention. What I mean by this will be understood when I say that Christ Jesus on the one hand and science on the other are preeminently the dominating forces in present-day life. No intelligent man will deny that the world of today is rapidly yielding to the teaching of Christ and accepting the findings of science. To be truly Christlike, and to be genuinely scientific, means for us in these days the highest and best to which man can attain. How much of the teaching of Christ and how much of the finding of science the great movement before us has assimilated, will very likely appear in the lecture to which we shall soon listen.

Like every other new movement in the world's religious history, Christian Science has met with strong and bitter opposition. Much of this unkind criticism is, I am sure, the outgrowth of misconceptions as to what Christian Science really embodies. In many instances a false image has been set up, and against this caricature men have vented their spleen. Such criticism need not be taken seriously. The critics threw stones at the prophets and they put a crown of thorns on the head of Christ Jesus, but this did not bring to naught any of the things for which Christ and the prophets had stood. But Christian Science is facing the dawn of better days. Its phenomenal growth on the one hand and its fine fruitage on the other are rapidly putting the mistaken and unfriendly critics to silence. The logic of facts is winning out. The tree is coming to be known by its fruits.—*The Petoskey News.*

WEISER, IDAHO (Society).—Dr. Walton Hubbard, lecturer; introduced by Attorney Frank Ryan, who said in part:—

Christianity and civilization have produced many creeds, and those creeds have in turn developed advocates of all degrees of religious enthusiasm. To me the least admirable Christian, if Christian he can be called, is the one who fails to apply his religion to his every-day life, who takes his religion only as a best suit for Sunday wear. A church should be measured by the quality of men and women it produces. While myself not a Christian Scientist, I number many of that faith among my friends and acquaintances, and have been pleased to note their zeal in their work and endeavor to apply the fundamentals of their faith in daily life. They occasion admiration because they do not practise empty forms, but appeal to the reason, and through it endeavor to reach the heart and soul. An institution which can thus compel admiration and show the almost phenomenal growth it has, besides numbering among its members so many worthy and intellectual people, must have much to commend it and justify its existence.

HIGHLAND PARK, ILL. (First Church).—Virgil O. Strickler, lecturer; introduced by F. W. Smith, who said in part:—

The one quest of all mankind is for happiness. One looks for it in achievement, another in acquiring knowledge or great learning. Some hope to find it in the exercise of power or influence, and many pursue it in pleasure or the

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possession of wealth, only to say with Solomon of old, "Vanity of vanities; all is vanity," or to find the long sought golden apples filled with ashes. But whether the journey be through narrow and winding by-paths or along the broad highway, the goal is always the same,—happiness.

Some fifty years ago a consecrated woman made the discovery that true happiness consists in living in harmony with absolute good, or God. Now, to dwell in harmony with God it is necessary to know God, and Mrs. Eddy's discovery of scientific Christianity, by interpreting the Scriptures in their spiritual meaning, discloses to us an ever present God who is infinite Love, whom we can reflect with ever increasing clearness, and in whom we can live with ever increasing harmony. The Master said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

TAMPA, FLA. (First Church).—Willis F. Gross, lecturer; introduced by George Silas Hall, who said in part:—

The words Christian Science were first applied to the religious movement which started nearly fifty years ago in one of the small states among the hills, not of Judæa, but of New England. The author of this great movement was not a mighty potentate or of ecclesiastical descent, but a mild, gentle, loving type of womanhood, whose receptive ear caught the whisper of a "still small voice," which said, "Peace, be still." She at once began to whisper this message of peace to others, with the result that there are today several million men, women, and children who are daily and hourly sending out a prayer of praise and thanksgiving to God for blessings received physically, morally, and mentally.

The Tampa Tribune.

ROCKFORD, ILL. (First Church).—John Randall Dunn, lecturer; introduced by A. C. Woods, who said in part:—

Christian Science presents to the world today the undivided garment of religion as taught and practised by Christ Jesus nineteen centuries ago. As a rule the churches in general have been unanimous in their efforts to better mankind, and no doubt have accomplished much good in the world, but there has been lacking the complete fulfilment of Jesus' command wherein he admonished his disciples not only to preach the gospel but also to heal the sick, and added, "He that believeth on me, the works that I do shall he do also;" and he further stated, "By their fruits ye shall know them." It is the endeavor of Christian Scientists to fulfil the entire demands of the Master, both in preaching the gospel and in healing the sick.



Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

ARIZONA—Tucson: George Shaw Cook, Armory (note change), 8 p.m., March 27.

CALIFORNIA—Los Angeles (Ninth Church): John W. Doorly, Church Edifice, 430 South New Hampshire Avenue, 8 p.m., April 6.
Pasadena: William W. Porter, Church Edifice, Oakland Avenue, near Colorado Street, 8 p.m., April 2.

COLORADO—Denver (First Church): Bicknell Young, noonday talks, April 2, 3, and 4.
Trinidad: Bicknell Young, Church Edifice, 317 Pine Street, 8:30 p.m., April 5.

CONNECTICUT—Middletown: Bliss Knapp, Middlesex Theater, Main Street, 3 p.m., April 1.
New Haven: Frank Bell, Hyperion Theater, 3:30 p.m., April 1.

ENGLAND—Cambridge: John Sidney Braithwaite, The Guildhall, 5 p.m., March 29.

ILLINOIS—Chicago (Fourteenth Church): Virgil O. Strickler, Constellation Masonic Temple, Byron and North Robey Streets, 8 p.m., March 31.
Jacksonville: Clarence C. Eaton, Odd Fellows Temple, East State Street, 3 p.m., April 1.
Wheaton: Clarence W. Chadwick, Library Hall, 8:10 p.m., March 27.

INDIANA—South Bend: Frank Bell, Oliver Opera House, 8 p.m., April 6.

IOWA—Red Oak: Bicknell Young, Beardsley's Opera House, 3 p.m., April 1.

KANSAS—Garnett: Willis F. Gross, Opera House, 8 p.m., April 6.

KENTUCKY—Louisville: Clarence W. Chadwick, Macauley's Theater, 3 p.m., April 1.

MAINE—Bangor: Frank Bell, City Hall, 8 p.m., April 2.
Portland: Ezra W. Palmer, Keith's Theater, 3 p.m., April 1.

MARYLAND—Cumberland: Prof. Hermann S. Hering, City Hall Auditorium, 8 p.m., April 5.

MASSACHUSETTS—Boston (The Mother Church): Virgil O. Strickler, Church Edifice, Falmouth, Norway, and St. Paul Streets, 8 p.m., April 6.
Boston (Second Church): Charles I. Ohrenstein, Whiton Hall, Centre Street, Dorchester, 8 p.m., April 2, and Church Edifice, Elm Hill Avenue and Howland Street, Roxbury, 8 p.m., April 3.
Greenfield: Bicknell Young, Victoria Theater, 19 Chapman Street, 3:30 p.m. (note change), March 25.
Holyoke: Virgil O. Strickler, City Hall, 8 p.m., April 5.
Rockland: William R. Rathvon, Happy Hour Theater, 4 p.m., April 1.

MICHIGAN—Howell: Virgil O. Strickler, Woman's Club, 8 p.m., April 1.

MINNESOTA—Alexandria: Clarence W. Chadwick, High School Auditorium, 8:15 p.m., April 3.
Thief River Falls: Clarence W. Chadwick, Auditorium, 8:15 p.m., April 5.

NEBRASKA—North Platte: Bicknell Young, Masonic Hall, 8 p.m., April 6.

NEW JERSEY—Orange: Charles I. Ohrenstein, Central School Auditorium, 3:30 p.m., April 1.
Trenton: John Randall Dunn, Taylor Opera House, Broad Street, 3:30 p.m., April 1.

NEW YORK—Brooklyn (First Church): John Randall Dunn, Church Edifice, New York Avenue and Dean Street, 8:15 p.m., April 5 and 6.
New York (First Church): John Randall Dunn, Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., April 2.
New York (Fifth Church): Charles I. Ohrenstein, Aeolian Concert Hall, 34 West Forty-third Street, 8 p.m., April 6.
Syracuse: William R. Rathvon, Empire Theater, 4 p.m., March 25.

NORTH DAKOTA—Devils Lake: Clarence W. Chadwick, Court House, 8 p.m., April 6.

OHIO—Columbus (First Church): Prof. Hermann S. Hering, Church Edifice, East Broad Street, near Ninth Street, 8:15 p.m., April 2 and 3.
Mansfield: Prof. Hermann S. Hering, Opera House, 3 p.m., April 1.

OKLAHOMA—Lawton: George Shaw Cook, High School Auditorium, 8 p.m., April 3.
Tulsa: George Shaw Cook, Convention Hall, 3 p.m., April 1.

OREGON—Grants Pass: Dr. Walton Hubbard, Opera House, 8 p.m., April 6.

PENNSYLVANIA—Bethlehem: Charles I. Ohrenstein, High School Auditorium, 8 p.m., April 5.
Oil City: Bliss Knapp, Carnegie Hall, 8:30 p.m., April 6.
Pottsville: Willis F. Gross, Garden Theater, 3:30 p.m., April 1.

VERMONT—Bennington: Willis F. Gross, High School Auditorium, 8 p.m., March 30.

WASHINGTON—Mount Vernon: Paul Stark Seeley, Rex Theater, 8 p.m., April 3.
Puyallup (First Church): Paul Stark Seeley, I. O. O. F. Hall, Pioneer Way and Second Street, 8 p.m., April 5.
Seattle (Second Church): Paul Stark Seeley, Ballard High School Auditorium, 8 p.m., April 2.
Toppenish: Dr. Walton Hubbard, Lyceum Hall, 8 p.m., April 3.

WISCONSIN—La Crosse: Clarence W. Chadwick, La Crosse Theater, 8:15 p.m., April 2.

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Testimonies of Healing

Two years ago I first learned what Christian Science really is, when I was instantaneously healed of two serious conditions while reading Science and Health. For fourteen years I had suffered from a hernia, which came soon after a very delicate operation, when two abnormal growths were removed. Refusing another operation, which promised only temporary relief, I had a surgical appliance made and wore it all the time. Two and a half years ago another growth came, which developed rapidly; then a double hernia appeared. As doctors had told me that there was no cure for these diseases in a material way, I made myself as comfortable as I could with a stronger support.

At this time a Christian Scientist came to live in the hotel where we were then staying, and I often asked him questions about Christian Science healing, for the subject was new to me. After two months, as I was growing worse, I asked this gentleman if I could be helped through Christian Science, and he said I could be healed as well as others. He advised me to get a copy of Science and Health and try to understand it as I read, adding that the chapter on Prayer would be very helpful. My prejudice against Mrs. Eddy and her teachings had been strong, although I did not really know anything about her or about Christian Science; therefore some time passed before my thoughts were changed enough for me to obtain her book. When I finally did so, I shut myself in my room at seven o'clock in the evening, and read and reread the chapter on Prayer. As I read I knew that a great change was taking place, but was so interested that I forgot the bodily conditions. My consciousness was filled with gratitude to Mrs. Eddy for being able to write those wonderful words, and all prejudice vanished. I had never heard of any one being healed by reading a book, and was greatly surprised, when my husband told me it was midnight, to find that I had been healed. For the first time in months I slept all night like a child, and in the morning I was like a new woman, the growth having dissolved and passed painlessly away.

My neighbor assured me that if I had no fear, and would leave off the truss, the other trouble would go. I thought this was impossible, because I had suffered from it so long that it seemed a part of me. However, that day I read every available minute, and all the evening until bedtime. Upon retiring I noticed that the hernia simply disappeared from sight, and in the morning the material support was laid away and has never been worn since. A few days later a fear of a return of these troubles became rather alarming to me, as did a sense of pain, so I asked for a few treatments. The third day proved to me that I was healed forever, as all fear went with the pain.

I cannot express my gratitude to Mrs. Eddy for her book "Science and Health with Key to the Scriptures," when I realize that today I am a perfectly well woman. Christian Science not only has made me well and happy, but has taught me that there is a God, for when I prayed aright He heard me and healed me.

CORA H. SPENCER, Medford Hillside, Mass.

I wish to verify the statement made by my wife regarding her truly wonderful and complete healing through Christian Science over two years ago. Since then she has enjoyed the best of health. Previous to her healing she had been in poor health for years, dangerously ill at times, and had undergone a surgical operation which had left her in a very serious condition. Another operation was recommended as the only help from further suffering, but at this she rebelled, and turned to Christian Science as the last resort. I was with her during all this time and am extremely grateful for the good that has come to both of us.—W. W. SPENCER.

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I wish to express my deep gratitude to God for the great blessings that have come to me through gaining an understanding of Christian Science. It has completely changed my life from constant ailing to one of health and usefulness. Christian Science found me at the darkest period of my life, when all that seemed to make life worth living had been taken from me and I was almost in despair. For many years I had felt it was of no use to pray, for I thought God *did not* hear my prayers; that He had sent all these troubles for some reason, and I am afraid I was very resentful.

Just at this time a Christian Scientist explained to me something of her religion, and told me that God is Love. She also gave me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I earnestly studied, along with the Bible, and soon learned that God is indeed Love and "a very present help in trouble." In a short time my sorrow was turned into joy and peace. When I began the study of Christian Science I was suffering from severe lung trouble, and two doctors had told me I would never be able to stand the British climate. I soon learned that with God's help it is possible to live anywhere, and before long I was healed. That was about ten years ago, and my health is better than it ever has been before. Many erroneous conditions have presented themselves since, such as asthma, rheumatism, headaches, loneliness, also an internal trouble which I had had for many years and which had caused me much pain and inconvenience; but all these conditions have been overcome through the understanding of Christian Science.

I am grateful to Mrs. Eddy for giving us our text-book, also for our literature, which indeed meets every need; but above all, I am thankful for my fuller knowledge of God.

JEANNIE HUNTER, Birkenhead, Cheshire, England.

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From early girlhood I had been a church member, but sought in vain the spiritual illumination which I craved. It was this, rather than a hope of physical healing, which finally impelled me to make a serious effort to learn the truth as revealed in Science and Health.

My early training was lacking in discipline, my mother having yielded to my caprices mainly because our family physician had impressed her with the thought that I must be humored owing to a weak and sickly condition, consequently I grew to young womanhood with impaired health and a wilful disposition. Later a great sorrow came into my life, and neither the teachings of the church to which I belonged nor the pastor to whom I went for comfort could supply my spiritual needs; so I left the church of my youth, though never ceasing to pray to be led to the light.

When I came into Christian Science in the spring of 1910, I was full of discord, both mental and physical; but gradually all the old beliefs slipped away into their native nothingness, among them throat trouble (from which I had suffered since childhood and which several of the best specialists in the city had pronounced incurable), anemic conditions, extreme nervousness, headaches, female troubles, and constant colds. I was also healed of a bad case of erysipelas, chills and fever, falling hair, and stiff neck. A severe attack of influenza was overcome in a few hours by absent treatment.

In the summer of 1914 I was instantaneously healed of a severe abdominal trouble through the loving help of a

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member of our family. This healing was a revelation to me, and never before or since have I felt such spiritual uplift as was mine in the moment the pain left me. My hearing was very bad when I first came into Christian Science, as I had been deaf for over ten years. Now I can hear the readers in church, and even hear the clock tick, and I am confident the condition will yield entirely with growth in the truth. My disposition has changed a great deal for the better, and if I keep in the narrow path I shall yet reach the heights.

I am very grateful that my home life is so harmonious. My husband, who is also a Christian Scientist, has been a great help to me in overcoming lesser ailments. We have found that the truth meets all our problems,—physical, financial, and spiritual. Above all the physical help I am grateful for the understanding of God I have gained in Christian Science. It is a joy to know that He is not responsible for all the sin and sorrow in this world. I am also grateful to that wonderful woman, Mrs. Eddy, for the courage she had to open the way for us, and that her loving forethought has made it possible for us to enjoy our helpful Christian Science literature.—SATIE M. BOLDTMANN, New York, N. Y.

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[Translated from the German]

It is with a sense of deep gratitude to God that I give this testimony in recognition of the blessed power of Truth and Love. It was in 1912 that I first heard of Christian Science, after having gone through years of severe physical suffering. Since the birth of our child an anemic condition prevailed, which affected my lungs and indeed the whole system. Upon medical advice I was taken to a sanitarium in 1909, where I stayed six months and seemed to recuperate; but unfortunately the trouble returned with greater force in 1912. I was again taken to a sanitarium, and also spent a few weeks in the South in order to get rid of hoarseness, but received no benefit.

Sorrow and mental anguish drove me almost to despair. Everything seemed wrapped in darkness and gloom, when through the light of Christian Science my path began to be illumined. Like one drowning I seized the help extended, and the stream of life which I thereby found restored me to health and happiness. I saw as never before that God, our Father, is Love, and many have been the blessings which I and my seven year old child have received. I never doubted the power of Truth and Love, which was explained to me untiringly by my practitioner until all error disappeared.

I am entirely well today, and happy with my dear ones. I know that God is an ever present help, our strength and comfort. Our thankfulness to God is immeasurably great, and we are very grateful to Mrs. Eddy, whose discovery is blessing mankind so abundantly.

FRAU EMILIE BRANDENBERGER-SCHMIDT, Basel, Switzerland.

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Over ten years ago I attended a Wednesday evening meeting at a Christian Science church, but hearing there a statement which seemed to me to be exaggerated, and having previously been prejudiced against Christian Science, I found it an easy matter not to attend any more meetings. Six years later I again attended a few services, also purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy; but not long after beginning to read this book I heard a lecture, "Why I am not a Christian Scientist," and as a result discontinued attending all church services and gave away my copy of Science and Health.

As time wore on my miserable sense of existence brought me to a state where I was daily seeking a way to bury my heavy mental burdens, and nightly praying to a personal God to relieve me of my troubles so that the world would be made better by my having been in it. One day in April, 1915, in cleaning out my desk I came across a pamphlet covered with dust, which proved to be a speech delivered by Senator Works in the United States Senate. I had not read very far before a change took place in my thought; the door of human consciousness opened, light entered, and I was made free. This was a demonstration which only those who have shared in a similar experience can appreciate, for like the pamphlet buried in dust, so was I buried in materiality. I then discontinued the use of medicine, liquor, and tobacco, without any ill effects upon my nerves, although I had been a tobacco fiend until that time.

The Christian Science literature, reading-rooms, and practitioners have contributed to my better understanding. In offering this token of gratitude I can only say that I hope to be ever mindful that I am a living representative of divine Mind, and that this testimony will be instrumental in bringing others to acknowledge the truth. Less than two years ago I was a miserable person; now I am a different man. I have gained in weight, and have experienced a peace of mind that I would have said it was impossible for even God to give me.

I am thankful to the author of the pamphlet, who so generously devoted the necessary time and labor to collect the evidence contained therein, for it opened to me the way to understanding. I thank God that Mrs. Eddy was fitted to receive the truth, and demonstrated that she was the one divinely authorized to promulgate the teachings of Jesus in a way to be most readily understood.

JOHN H. N. DAVIS, Chicago, Ill.

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Words cannot express the joy I have found in Christian Science, for it is the "pearl of great price," and has brought me health and peace. I was healed of stomach trouble of ten years' duration, also of constant headache. At a time when all material means had failed, a kind neighbor advised us to try Christian Science. Soon after taking up treatment I seemed to grow worse, and it was thought I was passing on, but I was brought back by the realization that God is the only Life. That was the turning point, and I was healed at once of the stomach trouble. Through the loving help of the practitioner and an honest, careful study of Science and Health I gained an entrance into the kingdom of God, where we know ourselves as spiritual, made in the image and likeness of God.

We have passed through sorrow which to mortal sense seemed beyond endurance, but have found comfort in the assurance, "The eternal God is thy refuge, and underneath are the everlasting arms." My heart goes out in love to Mrs. Eddy for her unselfish, noble work in giving to the world this great blessing. My earnest desire is to help some one else to know the truth.

MRS. R. E. BROBST, Knoxville, Iowa.

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From my own experience it has been proven to me that Christian Science is the truth, and that through the understanding and faithful application of its teachings physical diseases are overcome and discordant conditions corrected. Earnest study of the Lesson-Sermon has brought me many blessings, and has enabled me to grow more and more in the knowledge of Christian Science. Even when it has seemed impossible to go over the Lesson, the persistent effort on my part has been cause for rejoicing. I am very grateful for my first healing, that of tuberculosis, through the reading of

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"Science and Health with Key to the Scriptures" by Mrs. Eddy. This healing took place in 1910 and there has been no return of the disease.

Christian Science has met my every need, but of all the many blessings the greatest has come to me through standing as a living witness and testifying to the benefits received. Two years ago my baby was born one Wednesday morning, and the following Sunday I attended Christian Science services. The overcoming of the many obstacles that came up to prevent my going to church gave me a greater opportunity to prove God's sustaining power, and words can never tell of the spiritual uplift and the understanding that I received. I was more positive than ever before that God is on the battle field.

When the time arrived for me to take class instruction, it seemed as though everything came up to prevent my going, but by adhering strictly to the thought that God would open the way, I was able to go, for which I am profoundly grateful. My prayer is that my daily life may bear witness to this truth, and thereby glorify our Father which is in heaven.—Pearl Strickland Strong, Hollywood, Cal.

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In October, 1913, I first attended the Christian Science church, and ever since have earnestly studied its gracious, wholesome teachings, daily receiving increasing light and help. In January, 1914, I experienced what to me seemed a wonderful demonstration of the ever watchful care of divine Love. I was riding in the ring of a riding academy one evening, when my horse became restless and finally threw me. I was not at all hurt, as the ring was thickly covered with tan-bark, so raised myself on my elbow, expecting to jump up at once. A startled snort from the horse made me look up, to find him rearing over me.

For a moment I was frightened, for there was not time to roll away from the horse or to scramble up out of his way. Just then the thought came to me that I would be protected, and at the same time I was prompted to throw myself under him, so that as he came down upon all fours his forefeet landed one on either side of me. Although fully aware of my seeming peril I had absolutely no fear, but was conscious of the protecting care of divine Love. I escaped with only a rather bad bruise, and would not have had even that if one small doubt had not crept in, with the result that I was struck upon one knee, although hardly conscious of it until I had been riding again for five or ten minutes, when I realized that the knee was aching severely. By the time I dismounted, it was very stiff and painful, but I clung to what little knowledge I had gained through Christian Science, and next morning went to my work as usual. It was several weeks before the bruise entirely healed, but I have had no trouble with the knee since, although anxious friends predicted lifelong lameness.

It seems almost unnecessary to state that I am profoundly grateful—grateful always to God, and thankful to our Leader, Mrs. Eddy, whose consecrated life work has made it possible for each one of us to prove the truth of her words on page 494 of Science and Health, "Divine Love always has met and always will meet every human need."

Lillian Stockwell Trask, Philadelphia, Pa.

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It is with loving thankfulness to God, and gratitude to Mrs. Eddy, that I submit my experiences in Christian Science. About seven years ago my wife was healed in Science after she had failed to get relief from material remedies. She had been confined to her bed for several weeks and had been forbidden by the doctor even to move around. On my arrival home from work one evening, she asked me if I cared if she tried Christian Science, but not believing in prayer myself, I did not see how praying could help her. The next night when I came home from work she met me at the door with a smile, and said she had been down town, which is eight blocks, to see a Christian Science practitioner, had walked back home, and was feeling fine. There was no return of the trouble, and several days later we started on a thousand mile trip, which the doctor had forbidden her to attempt.

This experience awakened me to the fact that Christian Science might also help me, as I was suffering from bowel trouble of ten years' standing and seemingly was getting worse. I was healed of this trouble in one week, and also lost the desire for smoking, a habit I had contracted when about eleven years old. The social drink habit also was overcome. A broken nose and a broken finger have been healed through Science, no physician being employed in either case, even to set the bone. A very severe attack of influenza was overcome in less than an hour by reading the *Sentinel*.

In relating the physical healings I am telling but the least part which Christian Science has taken in my life. It has taught me what God is and our relation to Him, and through this understanding the Bible has become a very precious and loving companion. My daily prayer is that I may assimilate more of this wonderful truth and be able to help others.—Philip D. Steinmetz, Hammond, Ind.

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In January, 1912, our family physician advised me to get my mother interested in Christian Science, as it would serve to keep her mind off her physical condition. Knowing nothing of this teaching, I went to a practitioner, feeling that if Christian Science was the truth I wanted it. She explained to me some of its fundamentals and said it was Christ's method of casting out evil and healing the sick. This appealed to me, for I had never been able to understand why the healing works were not done now as they were in Jesus' day. The following Wednesday I attended the testimony meeting, and came away rejoicing that I had found a practical religion. A few days later the thought came to me that I had not experienced a symptom of asthma since the meeting, and the sense of a heavy weight in the chest had entirely disappeared. I had not known what it was to be without this sense of weight for five years, and had been troubled with asthma for the same length of time.

For the five years before I heard of Christian Science I was utterly miserable. The doctors said the altitude was much too high for me, and my health gave way completely. I suffered all the time from shortness of breath, and the constant headaches nearly drove me wild. A great portion of my time was spent in crying and praying for death, also praying for light, and to be led to "know the truth." I did not seem to get any light from the churches I attended, and therefore gave up going to church and decided to study the Bible and trust all to God. Not long after this decision was reached I was directed to Christian Science.

When I began the daily study of the Bible, together with the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the other Christian Science literature, and tried to put into practice the little knowledge I was gaining, I was freed from extreme nervousness, chronic liver trouble, and weak eyes. Slowly but surely selfishness, jealousy, pride, envy, revenge,—indeed "everything that defileth, . . . or maketh a lie,"—is also being cast out, and love is fast taking its place. Through my own understanding I have been able to solve most of my

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problems. Colds, headaches, stomach disorders, and many other discordant conditions have been overcome.

I consider my physical healing as a drop in the bucket compared with the spiritual awakening. My unceasing prayer is to have more of that Mind in me "which was also in Christ Jesus." I am grateful to Mrs. Eddy, and to all who have helped me on my journey from sense to Soul; also for the understanding which enables me to help others along the way.—VERNA MAHONE HINES, Deming, N. Mex.

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In October, 1898, a friend who had been helped in Christian Science presented me with the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. At that time I was a member of another church, but for a number of years had not been satisfied with its teachings and was reaching out for something better, so was prepared to grasp some of the truth in this book. After reading it a month I was healed of stomach trouble, and of a structural defect of the eyes for which glasses had been worn.

In 1906 I met with an accident, whereby my ankle was said to be fractured. The surgeon who set the bones said it was a compound comminuted fracture, and the medical law was that a person of my age would have to go on crutches for two years at least, and perhaps always, as the result of such an accident. Treatment was given me by a Christian Scientist, and in three and a half months I was walking without the aid of crutches or cane. I am indeed very grateful for this healing.

In the years of studying and trying to put into practice this living truth I have found much help along the lines of lessening fear, anxiety, sensitiveness, and supposedly inherited tendencies. Christian Science has been a great comfort to me in sorrow, and has helped me to point the way for others. A broken rib and a broken wrist have been healed and burns have been overcome. A dislocated knee-joint yielded in a few days to the power of Truth.

It was my privilege to have class instruction in 1904. I find a growing appreciation of Science and Health, also of the other Christian Science literature, and for our honored Leader, Mrs. Eddy, who had courage, perseverance, and love for all mankind, thus enabling her to discover the Science of the Christ.—MARION O. SIMONDS, Syracuse, N. Y.

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First among the memories of my childhood is that of pain. Then at the age of fourteen an attack of rheumatic fever left me an invalid for a number of years. All kinds of remedies, doctors, baths, electricity, and the like, as well as change of climate, were tried with only temporary benefit.

Seven years ago, while I was in Seattle trying to regain strength after a breakdown caused by bowel disorder, a friend persuaded me to try Christian Science. The trouble was soon overcome, and with the help of a faithful practitioner I received my first glimpse of Truth. Since that time the blessings have multiplied, until I hardly know how to begin to enumerate them. Coughs, colds, croup, rheumatism, stomach trouble, and fever have all disappeared into their native nothingness. When only a few months old my baby was instantaneously healed of croup, and many times since I have proved the truth of the words, "Your Mind-remedy is safe and sure" (Science and Health, p. 384).

The Christian Science periodicals and the Lesson-Sermons have been my daily food, and it has been a great joy and privilege to help others. My heart goes out in thankfulness to God, and gratitude to Mrs. Eddy for this healing truth.

DAISY REICHMAN ADAMS, Waterloo, Mont.

From Our Exchanges

[Percy Pegler in *The Methodist Recorder*]

The Lord of the temple is seeking to cleanse us today by confronting one man after another of us, in the quietness of our own hearts, and demanding a cleansing there. If we submit to it, he adds us to the little groups of men growing up here and there who are going to make the churches new places. Then, and not till then, will the churches speak to the nation with the only authority that is worth anything; and when they do, the nation will listen, for it knows the voice of humanity's Lord, when it hears it. That process is going on. How far it will go, how fast it will go, depends upon how many people listen and how completely they obey. The Lord of the kingdom may succeed in cleansing the churches more quickly than seems to us possible. On the other hand, the process may be slower, or it may be checked. If it is checked, he will speak outside the churches just as once he discarded Judaism in the temple. What is going to happen, how soon it is going to happen, depends upon how many people listen to him when he says as he looks around the dusty, tawdry temple of our own hearts, "Take these things hence."

[T. R. Glover in *The Constructive Quarterly*]

Alive as he [Jesus] is to evil in human nature, he never tries to take men out of it, and he seems to have been very little afraid of it. He believed in the power of good—because after all God is "Lord of the harvest." He invents no special methods—a loving heart will hit the method needed in the particular case; the Holy Spirit will teach this as well as other things. How far he even organized his church, or left it to organize itself if it so wished, students may discuss. Does not what we mean by the incarnation imply putting everything in the long run on man, quickened into new life by a new relation with God and taught a new love of man by Jesus himself? The heart of friendship and the heart of the incarnation are in essence the same thing—giving one's self in frankness and love to him who will accept, and by them winning him who refuses.

Has not this been the secret of the spread of the gospel? The simplicity of the whole thing and the power of it grow upon us as we study them. But, after all, as Tertullian said, simplicity and power are the constant marks of God's work—simplicity in method, power in effect.

[Rev. John A. Hutton, D.D., in *The Christian World*]

He [the Lord] besought us not to hold down "the truth in unrighteousness," not to stand still while some warm emotion is knocking at the door of our will, not to do nothing. He besought us to walk while we have the light, lest darkness come upon us. For if the light that is in us be darkness, if the throb of the higher will within our wills be permitted to sink and die, having effected nothing,—then is our darkness great indeed. It was a very constant thought in our Lord's direct dealings with men,—that they should not trifle with their own better impulses, that they should not suppress the warm instigations of the Spirit which break in upon the monotony and usualness of their lives, that rather they should be obedient to these heavenly visions, should arise and shine when the light is come, and the glory of the Lord is risen upon them.

Not in so many words, indeed, but in many a grave saying to various people, did our Lord declare that for man there is but one great misfortune: to receive an idea that exerts no influence upon his active life.

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[*The Christian Intelligencer*]

The Christian life has been rightly called the great adventure. Just as Abraham was called to go out to a land which he knew nothing about and along a way which was unknown to him, so God calls men in Christ to undertake life as a spiritual pilgrimage, committed to the purposes for which Christ came. Just what obedience will cost we cannot say. We can be sure of God, and since Christ is himself the way, we can learn step by step just what the Lord demands of us. The demand will be a perpetual surrender of self, a continual crucifixion of the flesh, and unbroken obedience to the claims of faith. God's purpose for us in the life of consecration is high.

[*Albany* (N. Y.) *Argus*]

No follower of scientific and philosophical thought through the last generation can fail to have been impressed with its growing tone of reverence and its recognition, however vague, that behind the material, which it can comprehend, is an all-pervading immaterial and moral force, which it must recognize even if it cannot comprehend. In a word, the notion that science and religion are incompatible is disappearing, as in the advance of the former it is found how wonderfully in accord with the largest present knowledge are most of the things Revelation told us about ages ago; in the tongue of the race's childhood, to be sure, and for its understanding, but embodying the truth of all time.

[*The Watchman-Examiner*]

It appears that the old theology and the new estimate human nature by divergent standards. The old tends to make prominent man's unlikeness; the new, man's likeness to God. The old dwells on the disaster that sin brought; the new stresses man's capacity to rise above sin. Thus, with one, human ability is a controlling thought; with the other, human inability. With the new, man is already a son of God. All he needs to do is to claim his sonship and enter upon his divine heritage. With the old, man must acquire sonship through faith in Christ and regeneration by the Spirit.

[*The Methodist Times*]

Never was the call to ceaseless, united, and trustful prayer more urgent than at the present time. In these days the command which bids us pray is reenforced by the human need which constrains us to pray. The future is in the hand of God. His purposes will be fulfilled as men become the channels of His grace, the instruments of His will, the partners of His mind.

[Rev. Arthur Pringle in *The Christian World*]

Take life where you will, the supreme test is in the power to endure, and this in turn means the constant resolve to pervade today and tomorrow with the inspiration of yesterday. It was well for Emerson to say that the essence of heroism is persistence; but if that is to carry any dynamic helpfulness, we must also say that the secret of persistence is to preserve our early eagerness and spirit.

[*The Biblical World*]

What the world needs just now is the gospel that Jesus himself preached,—that love is more powerful than the doing of injury, that blessing is more effective than vituperation, because God is love as well as law.

[*The Continent*]

Anything that purports to be religion must be constantly challenged to serve life as it is, with all its crises and all its strains. When it cannot do that, then it must be modified or deserted.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy, $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

The Christian Science Quarterly is published in the Dutch and German languages. These editions are printed with the foreign language and English version on opposite pages. Orders for single copies, quantities, and subscriptions will be filled at the rates as shown on the opposite page.

The pamphlet "Prayer and Confidence" containing four articles reprinted from *The Christian Science Journal*, has been translated into Dutch.

A lecture by Francis J. Fluno, M.D., entitled "Christian Science: A Reasonable and Rational View of all Things," has also been translated into Dutch.

Both of these pamphlets are printed with the English version opposite the translated page and are on sale at prices as shown on the opposite page under the list of pamphlets.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

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The Christian Science Journal

Published Monthly

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

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

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BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

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The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

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Pamphlets

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

CHRISTIAN SCIENCE HEALING VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

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

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

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

Vol. XIX No. 31

Boston, March 31, 1917

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(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

The United States is now consuming nearly two thirds of the world's supply of India rubber. The exports of this commodity from the various producing areas in 1916 were approximately four hundred and forty-three million pounds, while the United States in that year imported about two hundred and seventy million pounds. There has been a great increase in the supply, and this has come entirely from the rubber plantations of the Orient, while the forest product has declined in the mean time. This increase has apparently prevented any advance in price. The export price to the United States averaged in 1910 over a dollar a pound, in 1911 eighty-nine cents, in 1912 eighty-four cents, 1913 sixty-six cents, 1914 and 1915 fifty cents, and in 1916 fifty-nine cents. Plantations now supply about three fourths of the world's rubber output. They are, stated in the order of their contribution to the world's output, the Malayan Peninsula, the Dutch East Indies, Borneo, Ceylon, Burma, and India. The forest supplies are chiefly from Brazil, but smaller quantities come from other South American countries and from the Kongo valley in Africa. The capital invested in the rubber manufacturing industries in the United States is over three hundred million dollars.

For nearly five years the New York State College of Forestry at Syracuse, N. Y., has been carrying on a wood utilization service which has bent its efforts toward developing a better market for forest products in New York. Over four hundred wood using industries and manufacturers of forest products are cooperating actively. Only about 50 per cent of all lumber is used either in rough or finished form. The other half is sawed up into a great variety of small pieces for use as furniture, musical instruments, woodenware, fixtures, and a thousand and one other uses. The College of Forestry is urging manufacturers to offer to the trade the small pieces formerly burned or wasted, so that those who can use these small pieces to advantage may not be forced to cut up larger and more valuable lumber.

Hearings on the suit by the Government to dissolve the United States Steel Corporation have been held before the Supreme Court. The principal charge of the prosecution is domination by the corporation in the iron and steel industry. It is said to furnish more than one half of the national production and to control prices. By its formation in 1901, the Government alleges, competition was illegally stifled. The defense is that the organization has actually operated beneficially, has not oppressed competitors or the public, and is not illegal merely because of its size and combined assets.

Douglas fir is recommended by the chief forester at Stavanger for the reforestation of western Norway, whose former wealth of oak forest was exhausted hundreds of years ago. Norway has been cutting very heavily during the last decade, and the Government has taken effective steps to safeguard the nation's timber supply, both by encouraging reforestation and by limiting the cutting to trees above 6¾ inches in diameter, measured five feet from the ground. Both pine and spruce are employed for paper making, the principal use to which timber is put.

The fruit industry in New Zealand, with the assistance and encouragement of the Government, is making splendid progress, and the country will soon be in a position to supply large quantities of fruit for export. The best apples are grown in South Island, where the weather is cooler, and in the Nelson district in the northwestern part of the island many million trees have been set out during the past few years. It is estimated that soon this district alone will have a million cases for export. Last year it had 250,000 cases for export, but owing to shortage of shipping space only 100,000 cases were shipped.

The efforts of the forestry department of the state of Pennsylvania to re-cover its denuded hills with trees is meeting with the hearty cooperation of water companies. So far nearly a hundred have responded, and have asked for more than one hundred thousand trees. The department has agreed to make a free examination of all their planting sites. There will be 2,000,000 seedlings ready for distribution this spring, and, including the requests of the water companies, there are now applications approved for the distribution of 750,000.

Three indictments handed down by the Federal grand jury, which has been investigating food and coal price fixing, name fifty-five individual defendants and one hundred and eight corporations. It is charged that there was a combination among the selling agents and producers of 22,000,000 tons of coal out of the 35,000,000 produced annually in the Pocahontas and New River districts of West Virginia, to fix prices arbitrarily.

That a much stronger box than the type ordinarily used can be made with less material by increasing the number of nails and by properly proportioning the thickness of the sides and ends, has been demonstrated by engineers of the Forest Products Laboratory at Madison, Wis. A loss that reaches many millions of dollars annually is, it is stated, caused by damage to goods in transit, largely because of faulty containers.

Kansas farmers throughout the western half of the state are having plans made for thousands of small reservoirs which they will build to store the winter waterfall for summer use. The state has announced that it will reduce the tax assessment of each farmer $100 for each dirt pond that will hold ten acre-feet of water. Four ponds are allowed for each quarter section.

A Toronto newspaper states that a company making Portland cement at Durham, Ontario, Canada, is now turning out as a by-product from the feldspar twelve to sixteen tons of potash daily. Feldspar rock is added to the limestone as a raw material for cement, and a process has been evolved for collecting the liberated potash. The company claims that it is possible to produce an article which is almost pure.

The National Forest Reservation Commission has authorized the purchase by the Government of 32,266 acres of land in the southern Appalachian and the White Mountains, for inclusion in the eastern national forests. In accordance with the policy of the commission only tracts were approved which block in with the land already owned or acquired in the established "purchase areas."

The cost of the Connaught Tunnel through Mount MacDonald in the Selkirk Mountains, on the Canadian Pacific Railway in the Canadian Northwest, was $6,500,000. The length of this double track tunnel is five miles. Previous to this the longest railway tunnel on the American continent was the Hoosac Tunnel in western Massachusetts,—four and three eighths miles long.

Preliminary reports to the United States Treasury Department from every section of the country since March 1 indicate that the Government will collect $300,000,000 in income taxes during the current fiscal year, or about two and one half times as much as during the preceding twelve months. The internal revenue receipts are expected to exceed $700,000,000.

New Mexico, by a decision in the Supreme Court of the United States, lost its case, in which it disputed the Government's title to valuable coal lands in the Gallup, N. Mex., field. Under a Federal school land grant of 1898 the state was given public lands, but the Government contended that exception was implied of coal and other mineral lands.

The Pennsylvania Railroad, it is said, proposes to electrify its line between Baltimore and Washington. Officials estimate the total expenditures involved in the contemplated improvements about Baltimore itself at $18,000,000.

The Government of Colombia has authorized the organization of a scientific commission to make a geological study of the country and to prepare new maps. Geological experts, either native or foreign, will be engaged to execute this project.

An investigation of blankets for the determination of their warmth has been started by the United States Bureau of Standards in connection with the work of the heat division of that bureau. The results are later to be made the subject of a report.

A law passed by the Bolivian Congress at its last session and recently approved by the President of Bolivia provides for the conservation of that country's resources of coal, petroleum, and sulphur.

Ecuador in 1916 exported from the port of Guayaquil approximately 82,000,000 pounds of cacao, over 4,000,000 pounds of coffee, 2,000,000 pounds of hides, and 1,000,000 pounds of ivory nuts.

Citric, tartaric, and sulphuric acids are to be manufactured at Messina, Sicily. Sicilian fruit growers are financing the venture.

The gross shipments of crude oil and petroleum from the Tampico district of Mexico in January reached 2,429,750 barrels.

Walnuts invoiced at Grenoble, France, for export to the United States during 1916 amounted to 4,923,902 pounds.

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Christian Science Sentinel

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

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"As little children"

LOUISE KNIGHT WHEATLEY

It is always a joy to older workers to see what children are accomplishing in Christian Science. Mrs. Eddy has called them "the hope of our race" (Pulpit and Press, p. 9), and surely we may well rejoice if in that which is regarded as our maturer consciousness there is found the same simple, unquestioning faith which characterizes the child thought and the child nature.

A mother who had been studying Christian Science for about two months, said to her little boy, who was manifesting a very discordant physical condition: "What shall we do, dear? Mother used to give you medicine for that, but we mustn't do that any more, must we?" "No," said the child; "now we are Scientists you must give me a treatment." "But I don't know how," said the mother anxiously. "I do," was the unexpected answer. "I heard about it in Sunday school yesterday. You must always begin everything by remembering that God is Love." He explained to his mother as best he knew, and then went off to his play, perfectly satisfied. In less than ten minutes the ailment was overcome.

One to whom the mother told the story found much to think about in the little incident, for she began to wonder whether in the face of all discordant conditions she too always began everything "by remembering that God is Love." If this were always done, and done perfectly, would not all else follow as an inevitable consequence? Christian Science teaches that "the vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate" (Science and Health, p. 113). This "vital part" the child had quickly grasped and made his own. May not we "children of a larger growth," who long for more instantaneous demonstrations of healing, learn something from this little practitioner of six? Might it not be well, when any problem presents itself for solution, to ask ourselves first of all if any part of it is in accord with Love and its perfect laws?

God is Love. God is All. Hence divine Love is All, and there is no other power or presence. From this, also, it must logically follow that anything which does not accord with Love and its perfect laws is not true. It has no foundation, principle, permanence, life, substance, entity, or reality; therefore it is not to be believed in, nor is there anybody to believe in it. How quickly error melts away before the touchstone of the question, Did Love do it? For instance, if a thing is not right, it is obvious that Love could have had no part in it. If it is not just, Love does not uphold it. If it is not true, Love cannot support it, for Love maintains only that which is like itself. That which was ever supported by Love has always been supported by Love, and will continue to be throughout eternity.

"Love never faileth" (Rev. Ver.). Would it be in the nature of Love to start things going and then leave them to take care of themselves? Would Love give us work to do and then fail to show us how to do it? Would Love give us something beautiful and right and then allow it to be snatched away from us just as we were about to take it? Would Love lead us a part of the way and then desert us at the darkest place in the path? Would Love send us on some holy mission and then let us pay a penalty for going? Would not Love be less than Love if it sent a message of hope to a weary world and then failed to protect the messenger who carried it?

The trouble is that our understanding of God is limited. We are ready enough to say with our lips that God is Love, but do we really believe it? It is not those who simply say, "Lord, Lord," that shall enter the kingdom. If we say that God is Love, we must believe it, or else we are saying what we do not think is true. If we believe it, we must prove it; and the only proof that Christian Science accepts is demonstration. If God is Love, and the real man is God's reflection, as Christian Science teaches, then it follows that the only man there really is, is the reflection, the expression, the manifestation of Love, and hence is loving, lovely, and lovable. How many of us by our every word and act prove that we honestly believe this to be true?

Yet how quickly the child thought proves what it believes by demonstration. A little boy telephoned his father that he had been bitten by a squirrel. "My hand hurts so, and the boys say it will all swell up," he said. In the simplest words at his command the father told the child that all the ideas of God loved each other, that the squirrel did not really want to hurt him, nor could he be hurt by the squirrel, because he too was an idea of God. "But I want to see you," begged the boy. "Won't you come home?" The father promised, telling the child to remember in the mean time what he had said. When he reached home, about an hour later, the boy was gone and nobody knew where he was. About dinner time he appeared, and seeing his father exclaimed: "Oh, I forgot you were coming home early. I was out looking for the squirrel. I thought I would feed him some nuts, just to show him that I was sorry I hated him for biting me." And the hand was well.

O Love divine, who carriest the lambs in Thy bosom, may we whom the world calls older and wiser ones, rejoice to sit at the feet of a little child like this, remembering in all humility the Master's words, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven."

"Many mansions"

PETER E. MACKAY

In the fourteenth chapter of John's gospel is the assurance, "In my Father's house are many mansions." These words of comfort addressed by Jesus to his disciples have been the subject of much conjecture and controversy ever since they were uttered. Scholastic theology, with its contracted horizon, invariably interprets them from a physical rather than from a metaphysical standpoint. Bounded by material beliefs about man and his Maker, mankind has come to regard the Father's house of "many mansions" as a place of rest divided into compartments reserved and made ready for the people of God who should occupy them after death.

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Unbelievers are supposed to have a place prepared for them quite apart from the abodes of the blessed.

This narrow concept, as selfish as it is limited, is born of the belief that heaven is a local habitation where, beyond the grave, saints receive immortal rewards, but which sinners can never enter. The Saviour of mankind, who was the "friend of publicans and sinners" as well as the close companion of his chosen twelve, taught the multitudes from a mountain in Galilee the religion of Love,—a religion broad enough to embrace the whole of humanity. He said of our Father in heaven, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." This sublime conception, however, found little lodgment in the human mind until the discovery of Christian Science by Mrs. Eddy fifty years ago, when the divine idea was again definitely expressed in the following words: "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13).

Some years ago the writer visited the Metropolitan Museum of Art in New York City. After procuring catalogues necessary to an intelligent survey of that immense storehouse of treasures, he proceeded to pasture among the pleasant fields of art. The first department visited was that of painting, in the galleries of which were hung world famous pictures of the old masters, as well as masterpieces by the best painters of modern times. On every hand were displayed, with a lavishness which exceeded expectation, works of genius, paintings that were poems without words, pictures that live in memory. The next department entered was that of sculpture. Here were presented the finest conceptions of celebrated sculptors exquisitely chiseled in stone and noble expressions of ennobling thought skilfully carved in marble, —rare statuary depicting life, delineating character, and counterfeiting the fascinating forms of nature. These, together with a thousand cameos, served to delight the eye, refine the taste, and inform the mind.

Continuing his tour with absorbing interest, the writer was then attracted to the halls of architecture, which contained a wonderful collection of models representing the five principal styles of architecture. The different styles of building were exemplified in types ranging from the cottage to the chateau, from the castle to the cathedral. Wherever concepts of order and proportion, beauty and utility, grace and truth, are found to combine in unity, there harmony prevails. This was certainly true amidst such varied triumphs of consummate art, such luxurious blossomings of harmony, such marvelous symphonies in stone as arrested the attention of the visitor at every turn.

There is little wonder that during this progress through the museum the thought should occur and recur that the master builder, the grand architect of the universe, had from all eternity manifested to man His infinite ideals of creation. How else could it be possible for the human sense to echo the divine artist, or to be so prolific in what is called creative genius? It must forever be true that before the beautiful in art or in nature can be expressed or even appreciated, a sense of the beautiful must be gained and carried in consciousness. Jesus declared, "The kingdom of God is within you;" and on page 247 of Science and Health we read, "Beauty is a thing of life, which dwells forever in the eternal Mind and reflects the charms of His goodness in expression, form, outline, and color."

As gallery after gallery was visited, the writer saw represented in the several departments the growth, culture, and achievement of the human race for the past four thousand years. Millenniums, it may be said, shrink into small measures of time when the swing of centuries unfolding the progress of ages is comprehended in cycles of thought. The apostle Peter reminds us that "one day is with the Lord as a thousand years, and a thousand years as one day."

When at length the day was done and the doors of the great museum were closed to visitors, the writer sat down beside the Egyptian obelisk which stands in Central Park and thought upon the words of Jesus, "In my Father's house are many mansions." He became aware in a new way how truly Christian Science opens one's eyes to the deeper meanings of all things, and that in so doing it ever points away from the material to the spiritual. He reflected upon eternity, on the endless round of life in the realm of Spirit, on the glories of earth, sea, and sky as spiritually understood, on the worlds upon worlds of infinite expression and inexhaustible unfoldment, on the everlasting revelations of Truth and Love, of which the apostle Paul said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Last of all, thought dwelt upon God's masterpiece, His highest and holiest work,—man. There was nothing left to think about except this: that in the Father's house, the consciousness of Love, there is no room for a false image, for a fallen idol, for the unlikeness of the One "altogether lovely."

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[Translated from the German]

Human and Divine Love

ANNA GÖRITZ

Among the many wondrous things which Christian Science brings us, perhaps the most excellent is the understanding of divine Love, for this Love is the basis of Christian Science, also of its demonstration. How imperfect is that which mortal sense generally believes to be love! Consider for one moment the affection of one person toward another. It expects a like return for what it gives; it would occupy the time and thought of its object, and if possible own it exclusively. Such loving bears in its inception the stamp of selfishness, as in a strict sense it seeks its own, and that often at the expense of the personal liberty of the so-called beloved one.

Even the love held to be the most exalted, that is, the mother's love for her child, though capable of the greatest human devotion and sacrifice, yet lacks much of the ideal of true love. For does not this mother-love largely seek in the child its own likeness, and does it not consider the child as its own, thereby separating it in thought from God and believing itself to be alone responsible for the child's welfare and well-being? The insufficiency of the human ability, however, is then manifested in the worry with which this love surrounds the child, in the mistaken belief that it is thus doing what is right. And such worrying, which in many instances follows the child through youth and even into maturity, means a burden rather than a blessing. Thus what is called the highest love, and which believes itself to be fully entitled to this name, may become a serious handicap, if not a lasting fetter.

The causes for the greatest tragedies of human life may be traced back into the labyrinths of mortal love in its varied manifestations. Like a light from on high Christian Science shines into this chaos of human loving. Correcting and saving, it proclaims anew the old gospel of love which has its origin in God alone, and therefore is eternal. How we drink in this new message! How we would like to make it our own! but our mortal senses are not equal to the occasion, and a complete change of thought must precede the higher apprehension. The new message tells of God and of His children, of His love which they must reflect. Can we reflect what we have never seen and what is foreign and unknown to us?

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No; in order to be able to reflect God, we must learn to know Him as "our Father-Mother God, all-harmonious" (Science and Health, p. 16). Thus only do we grasp our relation to Him as His children. As such we are related to Him, belong to Him only; and this recognition causes the enslaving chains of human ownership to drop from us.

God loves all His children alike. Then if we want to be His children and love as they do, we must also see our neighbor as God's child, as the pure reflection of His nature, of His perfect qualities. Every man united with God, the source of his life, and with Him alone, is a separate individuality with all his inalienable rights. It is absolutely necessary that these rights be respected at all times, but to mortal thought this is not possible. What is required, however, is a constant correction of the human concept. It is a question of struggling daily, hourly, in our relations with our neighbor, against the error which would intervene in various ways between God and His ideas, recognizing and denying the untrue nature of mortal sense, and incessantly seeking in our brother the pure God-idea which is hid to mortal sense but always manifest to spiritual sense.

We used to apply the standard of our critical thinking in judging those we loved, and believed that because of our affection toward them we had a right to attempt to remodel them, or at least to influence them in our way. In Christian Science, however, there is an end to this. We learn that to respect individuality means nothing less than to grant to it freedom of thought and action at all times, regardless of our own wish or will, for as a God-idea it must express its own nature and must do so in its own way.

When we look upon our brothers and sisters in this way, a great change cannot fail to take place in our own selves. Since we cannot change anything about God's idea, nor is it necessary to do so, it becomes clear to us that the mistake must be in our false consciousness, and that what we have to do is to bring about a change in this consciousness. Thus if we are acting intelligently we will in cases of disharmony see first of all whether everything is as it should be in our own thought; that is, whether it is in accordance with the law of God, as far as we apprehend it. Every unloving, unjust, and intolerant feeling or thought is contrary to the law of God, of good, of the altogether lovely and just, and calls forth, in a way analogous to the law of reflection, an outward disturbance in the case of our neighbor.

In order to walk in the right way, we must keep our thought open to the knowledge of God, good, as the Father of all His ideas, His children, remembering that "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13). As we see more and more in God the only Ego, we are enabled gradually to put off the false sense, until finally selfishness has given place to the divine sense of love,—to the love of God toward His idea. Then all recollection of an injury received is wiped out, for it existed only in erring mortal sense. All feeling of resentment and bitterness has departed, and in its stead sincere pardon extends its arms toward the mistaken brother, and our heart is filled with a deep yearning for more knowledge of that which is true and good, which is the pure reflection of God's nature.

Then our path in life grows brighter, the relation to our surroundings more peaceful and blessed. The harmony inherent in us radiates harmony and is reflected back to us. Any arrow with which error would strike us no longer finds a lodgment, but glances off the armor with which the knowledge of God and of His love has clad us, and as so much dust to dust—nothing to nothingness—drops to earth without having harmed us.

Must we not experience a feeling of deep gratitude when we think of the gentle woman who made it her life work to declare the revelation which came to her from God in the text-book, "Science and Health with Key to the Scriptures," that humanity might be able to walk in the way of peace! And must we not thank God from the depths of our heart that in His ever watchful love He has directed our steps into His path!

Christian Science is the name of the new-old truth which this noble woman, Mrs. Eddy, gave back to the world, in that she made available to it the understanding of this truth. It opens wide its arms to all who would seek refuge therein from the dream of mortal error with all its sad experiences. Christian Science compassionately calls to all, without distinction, in the words of our Saviour, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The Divine Nature and Attributes

CARL E. HERRING

EARNEST students of Christian Science have the incentive of a continual unfoldment of new and higher meaning in every passage of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and this awakened mentality leads to an equally exhaustless evolution of spiritual truth revealed in the Bible. As a corollary to this, such study reveals more and more the fact that the fundamentals of Christian Science are the eternal truths which were revealed to Moses and the prophets, and repeated in parables and demonstrated by Jesus, and taught to his disciples.

Paul's wonderful address to the Athenians on Mars Hill, which has been distorted into having for its primary purpose the prophecy of a judgment day and the resurrection of the dead, is in fact a radical exposition of the allness of God and an earnest plea for obedience to the first commandment. He makes it plain that the world then as now was yielding obedience to the dictates of mortal mind and attempting to worship God, Spirit, in "temples made with hands." The fear of contagion, climate, heredity, has erected supposititious temples in which mortals bow down to health laws, utterly oblivious of the true God, who is the Lord of heaven and earth, or, as Mrs. Eddy says, "the eternal builder, the everlasting Father, . . . which mortal sense cannot impair nor mortal belief destroy" (Science and Health, p. 428).

Instead of the oft repeated assertion that God is a person dwelling in some far off place, Paul declares Him to be ever present, near, and helpful,—"not far from every one of us: for in him we live, and move, and have our being." While Paul doubtless caught with clear vision the message that Jesus left of God's fatherhood, the same truth bursts forth in the words of the psalmist, "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" and the prophet Jeremiah echoes the same thought when he says, "Do not I fill heaven and earth? saith the Lord."

No fact is more firmly established by Scriptural authority than that God is everywhere and all inclusive. What then is the application of this great truth in Christian Science living? The first deduction is the absolute elimination of any power opposed to God. No matter how much we may be disturbed by the phenomena of evil, discord, sickness, and death seemingly about us, we may always return to our rock of security that, if God is All, there is no room for more. These apparent derangements cannot be overcome by setting up a principality opposed to God.

Following up the line of exclusion, we take another important step when we determine that God is good, not evil, for

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the moment this is revealed to us we have excluded the possibility of God being the author of evil; and as God is the author of all being, we have moved evil still farther into the shadows of unreality. In other words, by an indisputable process of elimination we have demonstrated the nothingness of evil, for we would not commit mental suicide by saying that God who is all good creates evil, or that God who is all powerful is opposed by a power able to thwart His will. All of this, however, would be mere scholasticism if it were not made practical in our every-day life, for Mrs. Eddy did not give her message to the world to add luster to fruitless dogmas.

When the two basic propositions advanced are combined, it is an easy step to absolute Truth, but an essential one if we wish to give dynamic force to our declarations. The world in its yearning for a personal God has thought to accomplish this by giving to God certain attributes which appealed to it as worthy, but drawn from human emotions and relationships. As a result God has been endowed with love, spirituality, intelligence, truthfulness, life, and the possession of certain laws. These laws however have been regarded as subject to suspension in times of great emergency, or when it seemed necessary to bring a recalcitrant people into line, in which cases they were supposed to have been supplanted by miracles.

This leads us to the ultimate consideration and the point of variance at which the world has missed the great benefit to be derived from an understanding of the first commandment and of Paul's statement to the Athenians that God was to them an "unknown God." Spirit, Love, Life, Mind, are not attributes of God, but they constitute the one absolute God. When we attempt to change the absolute into an attribute of a personal concept of Deity, we fall short of the spiritually scientific understanding which enabled Paul to speak of the Mind that was in Christ Jesus, and John to declare that God is Love. All this is summed up by Mrs. Eddy on page 465 of Science and Health, where she presents in unmistakable terms "the nature, essence, and wholeness of Deity."

The distinctions made in Science and Health become of tremendous importance in giving a Christian Science treatment, because we cannot expect to solve a problem of sin or sickness if our standard is not absolute, any more than a mathematician could work a problem in arithmetic if he believed that two and two produced a variable result. The opportunity for growth in spiritual understanding and in power is unlimited, because as we progress, and add the graces of humility and gratitude, we shall find that all discord, including poverty and limitation of every kind, will fade into nothingness, for we shall not attempt to limit in any wise the omnipresence, omnipotence, and goodness of God.

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Fear and Pain Denied

MAY SMITH

THERE comes a time in the experience of every seeker after truth when he faces the parting of the ways, when a decision must be made; and with what perfect willingness does he see mortal beliefs go,—all the falsities of pain and sorrow, fear and failure, all the wrong thinking and wrong doing. Even when to our limited understanding we seem to have grasped but little of the truth of being, that little has brought such a sense of peace and joy that the experience awakens a desire to know more.

Well do I remember an incident that occurred when I was not very far advanced in Science. One of my hands was injured, and as I clasped it in the other and closed my eyes in silent denial of the seeming power of pain, my little granddaughter, a child of three years, who was with me at the time, said, "Grandmother, tell God about it." To this I gladly responded, and when we reached my room and were seated, she leaned her arms upon my knee and together we, she in her baby way and I in mine, repeated the "scientific statement of being" (Science and Health, p. 468), which declares that "God is All-in-all." To me the instinctive turning to God for help on the part of the little child was beautiful; her simple faith and trust, knowing nothing else but God, good, was most helpful. The child did not forget to turn to divine Love, while the older one was fighting a belief of fear.

If we walk with our faces turned toward the light of Truth and Love,—like Jacob as he stood in the light of a new understanding, after a night of darkness and doubt when he had struggled with error until the victory was won,—we in reaching out for the "things which are before" will bring into our lives the realization of the living presence and all-power of good. Like the little child, we can turn to God under all circumstances; put our trust in a loving Father who is, as Mrs. Eddy tells us (Science and Health, p. 7), the "all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied."

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"Charity suffereth long, and is kind"

OTIS P. LE ROSS

PAUL wrote to the Romans, "Owe no man anything, but to love one another." He clearly saw the lurking evil which would beset human existence in the temptation to owe anything and everything to another, except the love which in another epistle he so aptly calls charity. Honesty demands faithfulness to a trust or an obligation, and requires nothing less than that obligations must be fulfilled; but the law of Christ bids us love one another, and since divine Love is infinite it must of necessity be infinitely expressed. Just in proportion as one is striving to learn more of the divine law of Love and his relation to it, he is fulfilling his obligation, and consequently will lose the desire to owe his brother anything but love.

Love and charity are one and inseparable, and he who is charitable will be patient, for the same apostle tells us that "charity suffereth long, and is kind." Real charity reflected by us will greatly assist the brother who is weak in the faith in finding God. On page 270 of Science and Health Mrs. Eddy says, "Meekness and charity have divine authority." True kindness is as far removed from the world's concept of kindness as the infinite is from the finite. The kindness of divine Love is compassionate and healing. It does not pity a man because of his false beliefs, thereby confirming the testimony of the material senses, but rather heals him of his wrong thinking and bids him "go in peace."

The true Christian Scientist seeks the guidance of divine Mind in what he says and does, and is thereby gaining a truer concept of kindness, which in the days when pity and kindness were thought to be one and the same had little place in his consciousness. It is absolute Christian Science that the humble seeker for truth desires, and in the beginning of one's experience he needs to learn what it means to depend upon God alone for wisdom and guidance.

A careless word dropped from unthinking lips, or a false estimate expressed, tends to influence the awakening thought and turn it for the moment away from the realities of Spirit. The words expressed may have been intended as a warning and actuated by the desire to do a kindness. Yet is it not

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more than probable that the estimate expressed was a result of personal prejudice, and would it not have been the kindlier way to commit the seeker to God's guidance and let Him point the path to safety and protection? The psalmist says, "He leadeth me in the paths of righteousness," and certainly the paths of wisdom's choosing are those which enable one to fulfil the law and to "love one another."

To work out one's own salvation is a privilege accorded to every individual. Real kindness does not question this right, but rather aids it through gentleness, love, and patience. A person can see only from the standpoint which he has attained, and if one has reached a higher viewpoint than another there should be no condemnation, for each is striving to reach the goal and may justly exclaim at the view which he beholds. It is impossible to see things the same from different points on an ascending path.

Is it of vital importance, when one who is half way up a mountain, thinks he is about to reach the top, and another, who is just a little farther up, finds that what seemed to be the top is only a plain leading to a range beyond? Need the two stop where they are and begin to dispute and argue because they cannot see alike? Both may be equally truthful. Would it not be kinder, more charitable for him who had gone high enough to see the plain, to wait patiently until the companion reached the same point? No disputing or arguing would be necessary then, for the truth of the situation would be self-evident and the two might journey on in perfect harmony. Then in the ascent from material belief to spiritual understanding the one important thing to know is that divine wisdom is guiding not only our feeble footsteps, but also those of every one who is striving to attain the mountain top of holiness.

Paul points out many of the ordinary differences of opinion which if persisted in would foster bitter strife and envying. He tells of one man who believes he may eat all things, and of another who believes he may eat only herbs, and shows that it would not be consistent for him that eateth to despise him that eateth not, or vice versa. He reminds us that a man may esteem one day above another and his friend every day alike, pointing out the utter folly of one arguing with the other as to which is the better policy, and he adds, "Let every man be fully persuaded in his own mind." In the light of Christian Science it hardly behooves us to judge another because his way happens to differ from ours, for it is well to remember that "we shall all stand before the judgment seat of Christ." We are assured that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

The one thing needful is more charity, enabling one to cease doing those things which tend to cause a brother to stumble or tarry in the way. Paul says, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." It may not be a question of eating or not eating meat. It may be our home surroundings, our amusements, our mental attitude and consequent expression of that attitude among friends, in business relations or elsewhere, that causes the seeker for Truth to stop and ask himself if this is in accordance with Christian Science.

In this connection the writer is especially grateful for the "Rule for Motives and Acts" in the Manual of The Mother Church (Art. VIII, Sect. 1). This one rule alone would, if it were always adhered to, cause mankind to exercise true charity and to "owe no man anything, but to love one another." We may well ponder the words of the apostle, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

Selected Articles

[Hector Wallace Smith in *Fraserburgh* (Scotland) *Advertiser*]

In the column devoted to science and invention in a recent issue Christian Scientists are referred to in a way that is apt to create a wrong impression. The passage in question is as follows: "Pain and Self-control. Undoubtedly some Christian Scientists under the spell of religious zeal are able to efface their sensations." As there is no "spell of religious zeal" in Christian Science, it is quite a mistake to suppose that Christian Scientists efface sensation or do away with pain while under the influence of any such spell. In the practice of Christian Science healing no use whatever is made of hypnotic power, or human will influence, or suggestion in any form.

It is the spiritual understanding of what the one and only true God really is, as taught in Christian Science, that frees individuals from pain and heals sickness and sin. The divine control of the one Mind, God, who is Life, Truth, and Love, produces the harmonious and beneficial effects that are being seen today in the spiritual healing activities of Christian Science. Normal and natural conditions, both physical and mental, are manifested in every individual who gains some knowledge of these teachings of divine Truth, which are set forth by Mrs. Eddy in the text-book, "Science and Health with Key to the Scriptures." In this book she writes as follows (p. 203): "If God were understood instead of being merely believed, this understanding would establish health." Many people in this country have gratefully borne testimony to the fact that not only discordant sensations of all sorts but the most severe forms of painful illness have been completely healed by Christian Science after all material remedies had failed.

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[Hans Frey in *Neues Winterthurer* (Switzerland) *Tageblatt.* Translation]

Permit me to make a few explanatory remarks in regard to an article on Christian Science which appeared recently in your valued paper.

The statements, "Since all is of God, there is no evil in the world," and "There is no evil, no sickness, no poverty, no materiality, and, perhaps, no war in the world," are not Christian Science teachings. If in the place of "in the world" the writer had put, in the kingdom of God, in the divine consciousness, he would have been correct. Moreover, by doing so he would have induced the reader to abandon his material point of view and, like the apostle Paul, to set his affection "on things above, not on things on the earth." This would have enabled the reader to gain an understanding of the subject in question.

The Christian Scientist draws a distinction between material belief and absolute reality. He considers as absolutely real only that which is immutable, and he knows that the immutable cannot be found in the material. When, therefore, he speaks of reality or unreality he does so from this viewpoint, which of course is different from the generally accepted way of thinking; consequently he does not "give his own principle the lie." Similarly, "right thinking" in Christian Science does not coincide with what is generally understood by this term. To the Christian Scientist right thinking means having that Mind "which was also in Christ Jesus;" his whole conception of life rests on the Bible, on the teachings of Jesus and of the apostles. He insists that he adheres to them more strictly than the church in general does; therefore he does not evade the saving work of Christ Jesus, as the writer of the article in question avers, but is more closely

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connected with it than the church. The question as to whether "suffering, evil, and even sin are a means of education in God's plan of salvation," is answered for him by the apostle James, who says: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." If space permitted, it could be shown in yet another way, from the standpoint of Christian Science, that the answer to this question must be in the negative.

Extremely strange is the assertion that the stand which Christian Science takes against evil is one-sided in that it is limited to the healing of disease. In her book "Rudimental Divine Science" (p. 2) Mrs. Eddy, the Founder of Christian Science, says: "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin." The fact is that in Christian Science moral and physical healing go hand in hand. Above all, it makes better men. It works for the "ethical and religious improvement of the whole man;" indeed, its ethical standard is so high that many shrink from it on account of the sacrifices required. Christian Science peremptorily demands the putting off of "the old man with his deeds."

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[F. Elmo Robinson in *Benton County Courier*, Corvallis, Ore.]

Our critic assails vigorously his "man of straw," but in reality fails to touch even the hem of the garment of Christian Science. Such attempts are bound to result, in this case as in hundreds of similar cases, in many thoughtful readers turning to the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to find therein the truth about Christian Science and, perchance, deliverance from the bondage of sin and disease.

Christian Science, being scientific Christianity, is demonstrable. Christian Scientists are striving earnestly, and with a gratifying measure of success, to demonstrate its divine Principle in healing the sick and reforming the sinner. Now, I am sure that your readers will readily recognize that one who has demonstrated Christian Science, even in a small degree, is better qualified to state the truth about it than one who has given only superficial consideration to the subject, and that with a view to attacking it. Clergymen of other denominations do not advise people to seek, or expect them to get, a fair statement of the teachings of Christianity from its enemies; neither can those who are seeking correct information on the subject of Christian Science expect it from those whose thought is manifestly characterized by blind prejudice or by hatred of Christian Science, its Founder, and her students.

It is quite true that when the subject of Christian Science is under consideration we quote as authority the words of Mrs. Eddy, the Discoverer and Founder of Christian Science and author of its text-book, and expect fair-minded people to take her "seriously." I might add that we do not expect such people to take the statements of misinformed critics of Christian Science seriously.

Christian Science does deal with sin, and does so very effectually. In fact, that the healing of sin is the distinctive mission of Christian Science is set forth by Mrs. Eddy on page 150 of Science and Health. There she says: "The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world." A great many hopeless victims of vicious habits have been completely regenerated through the understanding of God and His Christ, gained through the study and application of Christian Science.

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[Lloyd B. Coate in *Ohio State Journal*, Columbus, Ohio]

A writer seems to think that Christian Science teaches that hell is done away with, that the devil is a myth, that punishment for sin is all a fake, that we deny there is any wickedness in the world, and assert that God is too good to *punish* sin, that all may now "eat, drink, and be merry," and that fear no longer annoys.

The teaching of Christian Science in regard to the devil is in accord with what Jesus taught: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Did you ever stop to think what a lie is when uncovered and destroyed? On page 588 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the word hell is defined as follows: "Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which 'worketh abomination or maketh a lie.'"

Christian Scientists do not ignore the claim of evil or sin in the world, but they do deny that God sent it. Christian Science teaches that wrong doing makes its own hell, and right living its own heaven. Sin is to be dealt with and overcome in a Christianly scientific manner, in the way Jesus taught and demonstrated. The sinner can receive no encouragement in Christian Science for wrong doing. Christian Science most emphatically teaches that so long as sin continues, suffering will continue. The sinner must repent and turn away from the belief that sin is a reality and confers a pleasure. He must handle it as Jesus did,—as a lie and a liar,—and no longer be deceived by it, but find refuge in God, infinite good.

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[Robert S. Ross in *The Tribune*, New York, N. Y.]

No one familiar with his teachings can truthfully deny that many of Buddha's views were what the world calls idealistic; nevertheless Buddha, like many other religious and philosophical teachers, believed more or less in the reality of both good and evil, Spirit and matter, Truth and error. Throughout the ages the Hebrew prophets alone caught glimpses of God, good, as the one and only cause of all that really exists, thereby demonstrating the unsubstantiality and impotence of matter and evil. Not until Jesus of Nazareth appeared on the scene, however, did one succeed in fully demonstrating this truth. Jesus triumphed over every material law and completely disposed of the belief in a material body as substance.

History does not record that any other teachers besides Jesus and Mrs. Eddy have clearly taught that all substance, intelligence, and power belong to God, Truth. The name of Mrs. Eddy is here linked with that of Jesus of Nazareth because some people, including a rabbi, who recently referred to her teachings as Buddhism, seem to be under the impression that there is a difference between original Christianity and Christian Science. As a matter of fact, they are one and the same. Any sincere student of Science and Health can prove this by putting its teachings into practice. On page 107 of the volume above referred to Mrs. Eddy writes, "In

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the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science."

If the teachings of Christian Science are demonstrably based on those of Jesus of Nazareth, and if Jesus of Nazareth demonstrated in its completeness that which the Hebrew prophets before him demonstrated only in part and at rare intervals, then Christian Science is not alone entitled to the profound respect of all Jews who believe in the Old Testament writings, but it may be unreservedly adopted by them as the inevitable outcome and full fruition of Scriptural prophecy. Many Jews are turning to Christian Science because they are finding it to be the "promised day of Israel."

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[S. T. Downs in *The Columbia City* (Ind.) *Post*]

An article reprinted from a New York paper told how a doctor "lied in order to supply an antidote to the evil effects" of fear, and thereby effected the recovery of a woman whose sickness had become alarming to herself and family. In the discussion of the incident an attempt was made to establish a relation between it and Christian Science, also between Christian Science and New Thought, psychology, and other forms of suggestion,—the influence of one human mind over another. It is not uncommon for uninformed writers and speakers to make this mistake. Christian Science and suggestion are, however, direct opposites.

It is to be observed that, according to the article, the doctor used psychology, or mental suggestion, to cause belief in that which at the time was thought to be untrue. In spite of the fact that he was actuated by good motives, and in this instance the results seem to have been desirable, the practice of mental suggestion is fraught with the greatest danger. Christian Science is opposed to mental suggestion because it is a material, unspiritual concept. Its advocates admit it is just as effective in bringing about evil results as in producing desirable ones; and its use ultimates often in a worse mental, moral, or physical condition than that which it seeks to improve. In Christian Science mental suggestion is known as animal magnetism, which is an inclusive term for all evil and sin; it is a belief in many minds and in a power opposed to God.

Christian Science destroys fear in a much better way than by mental suggestion, namely, by the understanding of that which is eternally true. Instead of a belief in many minds, Christian Science establishes the fact that God is Mind, and there is no other. Since man is the image and likeness, or reflection of God, man cannot be separated from Him, and the activities of Mind, spiritual law, are ever operating and available in man's behalf. Through a demonstrable understanding of this power of good, and the activities of divine Mind, human consciousness is lifted above that which is opposed to Truth, Life, and Love, and the truth of being is brought into manifestation.

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[John M. Dean in *The Memphis* (Tenn.) *Press*]

Your kindly editorial regarding the renewed attempt in New York to make it a crime to pray for sick people, will be appreciated by every one who believes in religious freedom. It may interest you to know that there is rarely a session of the legislature in any state in the Union at which some attempt is not made to pass restrictive medical laws under which Jesus and the apostles, if they were here today, would be tried and convicted as common criminals.

But for one's understanding of the perversity of the human mind and its opposition to all progress, one would wonder at the animosity which Christian Science excites, even among those who might otherwise be expected to show a friendly feeling for every movement which has the good of mankind as its object. However, an illuminating analogy may be found in the experience of the gentle Nazarene, who met with the most vindictive opposition from the established systems of his day merely because he went about doing good. This is the sole mission of Christian Science, and yet there are still found those who would consign its followers to the ranks of criminals and outlaws.

Christian Scientists have no fight to make on the doctors, and they will never be found objecting to the passage of laws to regulate the practice of medicine. Those who administer poisons and wield the surgeon's knife should be thoroughly competent, and the medical profession is to be commended for its insistence on proper laws to govern these practices. However, *materia medica* and Christian Science are so entirely dissimilar that it is a travesty to attempt to make Christian Scientists subject to rules designed for those who administer material medicine. To require a Christian Scientist to graduate from a medical college before becoming legally qualified to pray for the sick, would be as foolish as compelling the doctor to take a thorough course in Christian Science before he is allowed to give a pill. And yet this is what a certain minority class of doctors is constantly trying to accomplish. Again, many of these proposed laws would make it a crime to accept a fee for treating the sick by spiritual means, while ignoring the act of treating. This would indicate that the question of money is at the bottom of such attempts—certainly not a very commendable motive in the members of a profession which is enlisted in an endeavor so vital to humanity that its every thought should be actuated by pure altruism.

No system of healing requires laws for either its propagation or its destruction. Any effective system will stand without legal recognition as a healing monopoly, and any ineffective system will fall of its own weight. That which is true will endure; that which is false must perish. This is the inexorable law of God, and Christian Scientists are more than willing to abide by it. They ask for no special laws in their behalf, and never appear before a law making body except in self-defense. Christian Science is either right or wrong. There is no half way ground, and the ultimate unfailing judgment of the whole people will settle the question purely on the basis of merit.

Why should not the opponents of Christian Science be willing to submit their systems to the same test?

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[Written for the *Sentinel*]

Giving

ELFRIEDA S. KRAUSS

So live that when the call doth come
To help some one in need,
Thou'lt answer with a joyous heart,
With open hand and eager feet.
And more: that thou be ready with the gift
Of Spirit's healing touch whene'er 'tis sought,
And ask not who the seeker, what the thought,—
If on the heights or in the shadowed vale,
If in the glamour of the noon
Or in the dead of night, in some forsaken dale,—
Just give! The joy thou hast in giving
Is but the rightful heritage of righteous living;
Just give! 'Tis thou who art receiving
When with a humbled heart and loving life
Thou art found worthy of the grace of giving.

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Editorial

Spiritual Preparedness

DURING the past two or three years the word "preparedness" has become very familiar to us, and today it is on every tongue. Not only is it used to describe what is regarded as the ideal condition of physical readiness, through military means, to repel aggression and safeguard national rights and personal liberty, but it is also used to express more peaceful and more spiritual forms of readiness in all that promises better conditions in human affairs. In this latter sense the word should be and is of particular significance to Christian Scientists, because they have learned by experience that only through such hungering and thirsting after righteousness as our Master referred to in the fourth beatitude, and such prayer without ceasing as Paul commended to the Thessalonians, can they be prepared to withstand the fiery darts of evil and prove that God, good, is ever present and omnipotent.

Mrs. Eddy writes on page 450 of Science and Health: "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good. Sickness to him is no less a temptation than is sin, and he heals them both by understanding God's power over them. The Christian Scientist knows that they are errors of belief, which Truth can and will destroy." In this saying Mrs. Eddy has called her followers to a state of spiritual preparedness just as surely as an inherently peaceful and peace loving nation is now called to physical preparedness. Fortunately for Christian Scientists the means for ensuring spiritual preparedness are always at hand through the study of the Bible and Science and Health.

As pointing to the means by which these teachings are to be understood, Mrs. Eddy has written: "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love" (Science and Health, p. 495). She has also devoted an entire chapter of Science and Health to the subject of Teaching Christian Science, and ten pages of the Church Manual to the rules under which this teaching shall be carried forward. All these rules have for their basis the importance of this teaching, and in Section 5 of Article XXVII it is said that "no member of this Church shall advise against class instruction." At the same time it is to be noted that none of the by-laws of The Mother Church discriminate against those members who have not had class instruction, it being assumed that all members are earnestly and intelligently using Science and Health and the other writings of our Leader in connection with their study of the Scriptures.

There is one point, however, which we may all well ponder at this time. In admonishing his disciples that they see to their charge, the Master said, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." When Peter questioned the application of this teaching, the Master in a further parable declared, "To whom men have committed much, of him they will ask the more." The more one has been privileged to gain in the understanding of Christian Science, whether through his study of its text-book or through instruction in the Primary or Normal classes, the greater is his responsibility for its correct demonstration and that he conduct himself as becomes an exemplary follower of Christ Jesus. As in the parable of the talents, God requires of us an accounting only of that which has been entrusted to our keeping, be it much or little.

It will be remembered that when our Master was approaching the crisis of his ministry, and had prayed alone in the garden of Gethsemane, he returned to those of his disciples whom he had selected to watch with him and found them asleep. Even a second and a third time did this occur, notwithstanding his admonition to Peter, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." In the present crisis of the world's affairs Christian Scientists should be ready to give of their best, in proportion to their ability, not only in the way of watching and praying, but in doing all those other things which righteousness and humanity demand of them in the name of freedom, equality, and brotherhood. These are essentials of preparedness, and to those who faithfully watch and pray will be given the wisdom and the power to help all mankind.

ARCHIBALD MCLELLAN.

Jerusalem Old and New

IN these days when we read that the allied armies are drawing near to Jerusalem, one is led to recall many things connected with that ancient city. Thought almost involuntarily goes back two thousand years to that day when Jesus of Nazareth, the mightiest conqueror the world has ever known, drew near to the city, surrounded by a multitude who cried, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." What mattered it that some of the Pharisees said to him, "Master, rebuke thy disciples"? Had he not but a little while before called forth Lazarus from the tomb where he had lain for three days; and need any wonder at the glad acclaim with which the lowly people sounded his praises?

Thought passes swiftly from that day to the siege of Jerusalem under Titus and Vespasian, and then on through the centuries to the time when the Crusaders sought to replace the crescent with the cross in that city. This story needs no recounting; but among the many pilgrims of all faiths and of no faith who have for varying reasons traveled to Jerusalem, mention might be made of a little band of devoted men who in the year 1839 went from the Church of Scotland to inquire into the spiritual condition of the Jewish people in Europe and in Palestine. It seems that as they drew near to Jerusalem and had their first view of it from a gap in the hills surrounding it, one of them rode on in advance of his companions; and when they reached him he was on his knees, beholding for the first time that city which has been the shrine of the world's loftiest ideals and purest faith. The others quickly dismounted and joined him; and their tears fell as their prayers for the restoration of Zion, with all that this implies, rose to God. Perhaps they remembered at that moment the Master's words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

In Mrs. Eddy's sermon given at the dedication of the original Mother Church in 1895, we find these words in reference to the Master's tears shed over the city of Jerusalem: "O ye tears! Not in vain did ye flow. Those sacred drops were but enshrined for future use, and God has now unsealed their receptacle with His outstretched arm. Those crystal globes made morals for mankind. They will rise with joy, and with power to wash away, in floods of forgiveness, every crime, even when mistakenly committed in the name of religion" (Pulpit and Press, p. 7). Today with uplifted

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desire we think of that ancient city, but in Christian Science we have learned that all it ever represented in the way of true greatness and glory is to be found the world over wherever God's name is reverenced and His law obeyed.

Long ago Isaiah wrote, "Shall a nation be born at once?" and then he goes on: "Rejoice ye with Jerusalem, and be glad with her, all ye that love her . . . For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." As the student of Christian Science thinks upon Jerusalem, he remembers that Christ Jesus went up to the temple and, after driving out the money changers therefrom, healed within its sacred precincts the blind and the lame who sought his aid. It is true that this brought down upon him the condemnation of the chief priests and elders, who demanded his authority for doing this work, to which he responded: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?"

Today we may rejoice and be exceeding glad in knowing that old things are indeed quickly passing away; that the new heaven and the new earth of Isaiah's vision, which were seen anew in all their splendor by John in Patmos, are drawing nearer and nearer to the awakening spiritual sense of humanity; and now it is not the Jerusalem of olden time, but the new Jerusalem, toward which our uplifted desire goes out; for it is there, as we are assured in the sacred Word, that God Himself shall be with His people and be their God; that there will be neither sorrow nor crying, neither pain nor death, for all things are made new.

ANNIE M. KNOTT.

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"In God we trust"

THE noble motto "In God we trust," found on many coins of the United States of America, is worthy of a free people. These words, repeated also in the national anthem, "The Star Spangled Banner," set forth concisely the fundamental truth of all religion and of successful statecraft as well, implying as they do the parenthood of God and the brotherhood of man. With every advancing step in human history this motto will ring clearer and truer in the ears of humanity and correspond more closely to the actual abiding faith of the nations of the world. Christian Scientists are active citizens, loyal to God and country, ready to uphold Principle in all good works. A land of the free alone can do full justice to the above motto. If the attempt be made to filter trust in God through an autocrat, there is every reason to suspect that the particular autocrat in question will impart to this trust the hue of his own personal sense and so vitiate the direct appeal to God. Therefore a working trust in God on the part of any people implies some measure of self-government.

Writing to the *Boston Globe* in August, 1905, Mrs. Eddy expressed herself as follows: "I believe strictly in the Monroe doctrine, in our Constitution, and in the laws of God. While I admire the faith and friendship of our chief executive in and for all nations, my hope must still rest in God, and the Scriptural injunction,—'Look unto me, and be ye saved, all the ends of the earth.' The Douma recently adopted in Russia is no uncertain ray of dawn" (Miscellany, p. 282).

But what of this God who is to be implicitly trusted by a whole people? Is He a national Jehovah, creating good and evil, truth and error, life and death? Here Christian Science intervenes in the affairs of nations, gives the directing signal, and explains the nature of God as trustworthy. It need hardly be insisted that the conventional ecclesiastical concept of God as changeable and capricious can no more enlist the affections or fix the trust of nations than it can of individuals. Christian Science defines God as Principle, immutable in perpetual goodness, operating through law and order, meting out justice, and inspiring righteousness. Such a God invites confidence, and upon Him a righteous nation can lean in the hour of peril.

The attempt to direct national life according to the dictates of self-aggrandizement and self-sufficiency quickly engenders strife with other nations and corrupts the internal economy of the nation itself. Simple trust in good frustrates treachery within and without, turns aside the secret thrust, and establishes a plan of defense which is never aggressive and expects no results from studied frightfulness, since God, all-power, knows no evil. The hour has dawned when the nations of the earth are called upon to declare their allegiance either to Principle or to person, to God or to self, to divine Mind or to mortal mind, to Truth or to error. There is no resting place in any half way position, and the line of demarcation becomes clearer hour by hour. On the one side is human ingenuity pushed to its utmost efforts in order to perpetuate personal or class domination; on the other side is a growing willingness to submit national action to the test question of allegiance to God, who is Truth.

Christian Scientists, trained to turn to God for the solution of every problem, no more hesitate in the moment of national emergency than they do in the case of personal peril. They know from personal observation that the mother who trusts her child to God obtains a better and healthier child and becomes a happier mother. On the ears of those Christian Scientists who were privileged to hear that never to be forgotten address of their Leader at Pleasant View in 1903, there still rings her sacred admonition, "In parting I repeat to these dear members of my church: *Trust in Truth, and have no other trusts*" (Miscellany, p. 170). The motto "In God we trust," rising beyond merely national lines, is today an international asset belonging to the whole world and declaring that Principle always wins.

WILLIAM D. MCCRACKAN.

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Funds Still Open

IN the *Sentinel* of Dec. 2, 1916, The Christian Science Board of Directors invited the field to contribute "both individually and through the church and society organizations," the sum of $526,500, to secure title to property adjacent to The Mother Church and necessary for extensions and betterments; also not less than $600,000 for the purposes of the Christian Science Benevolent Association.

As the notice in the *Sentinel* of Feb. 24, 1917, of the closing of the Memorial Fund has been construed by some to mean the closing of these funds, it may be well to state that they are still open. Up to noon on Friday, March 23, the amount contributed to the Real Estate Fund was $85,339.82, and to the Benevolent Association Fund $210,577.72. These amounts indicate actual cash received, and do not include sums pledged for future payment.

Contributions to these funds, also to the War Relief Fund, will be promptly acknowledged by Adam H. Dickey, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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Among the Churches

Current Notes

COVINA, CAL.—The Christian Science Society expects to erect a church on the corner of Third and Center Streets in the near future.—*Covina Citizen.*

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NEW HAMPSHIRE.—The press of the state has maintained a general attitude of respect toward Christian Science. Only four periodicals have published articles that were of an unfriendly nature, and these were very mild in their statements. On the other hand, much of a friendly nature has been printed, and many editorials and articles from the *Sentinel* and the *Monitor* have been printed with favorable comment. A number of papers in the state have printed in full lectures on Christian Science. About two years ago the warden of the state prison was asked to accept a year's subscription to *The Christian Science Monitor*, and he and others in the office were so well pleased with the paper that he brought before the board of trustees the question of allowing it to be sent to the inmates. The subscriptions offered were accepted, and there are now sixteen *Monitors* going to the prison daily. It has been arranged so that every man has a paper each day. The men have expressed their appreciation of the papers.

Distribution of literature by the assistants and committees in the state to Oct. 31, totals as follows: 7862 *Sentinels*, 1240 *Journals*, 56 *Herolds*, 26,394 *Monitors*, 768 pamphlets, 9195 papers containing lectures on Christian Science, 32 annual subscriptions to the *Monitor*, 9 copies of Science and Health.—*Committee on Publication.*

NEBRASKA.—During the year ended Oct. 31, 117 copies of Mrs. Eddy's works were placed in libraries in the state, and 103 yearly subscriptions to the *Sentinel*, *Journal*, *Herold*, or *Monitor*. Committees of churches and societies reported the distribution of Christian Science literature as follows: 15,429 *Sentinels*, 1915 *Journals*, 509 *Herolds*, 191,837 *Monitors*, and 5581 miscellaneous pieces. Including the literature distributed from the office of the committee on publication the total distribution from all sources reported was 219,605 pieces. During the year forty-four articles were written by the committee on publication in reply to criticisms of Christian Science and collateral subjects. These replies were published, including reprints, in 144 newspapers in the state.

Committee on Publication.

Admission to Membership in The Mother Church

The next admission of candidates will be June 1, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 9, 1917.

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

Those who have made application for membership prior to Nov. 3, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
236 Huntington Avenue, Back Bay, Boston, Mass.

The Lectures

CHICAGO, ILL. (Ninth Church).—William W. Porter, lecturer; introduced by Mrs. Martha Cohn, who said in part:—

Mrs. Eddy points her students to the Bible. Within its sacred pages, she tells us, she found "the recipe for all healing" (Science and Health, p. 406). How shall we be "shod with the preparation of the gospel of peace"? Christian Science reveals the only way, and it is a divine way. Christ Jesus trod it nineteen centuries ago, and did he not say, "Lo, I am with you alway"? Through the revelation of Christian Science this way has again come to the understanding of men.

DETROIT, MICH. (Third Church).—John Randall Dunn, lecturer; introduced by William D. Kilpatrick, who said in part:—

It is being universally asked: What is Christian Science? What does it teach? What are its accomplishments? On what authority does this religious movement within the short span of fifty years command the respectful consideration of the world? Those who are asking these questions with honesty of purpose and are earnestly seeking their answer, are finding satisfaction in their quest; they are finding that Christian Science is not a mere bundle of theories conjured from the realm of speculation, but that its teachings are the embodiment of a divine, ever present, demonstrable Principle, a Principle that may be intelligently called into active operation today as readily as it was centuries ago by the forefathers of old.

Those who are seeking are finding that Christian Science is distinctly and at all points in strict accord with the teachings of the Bible from Genesis to Revelation. They are finding that the coming of Christian Science to this age is indeed the fulfilment of prophecy, the beginning as it were of a new-old dispensation, the restoration of the teachings of primitive Christianity; they are finding further that Christian Science is wholly orthodox in every true sense of the term, and that in its orthodoxy it is proving itself to be the truth by proving the Bible true.

WELLESLEY, MASS. (Society).—John W. Doorly, lecturer; introduced by Carrington Howard, who said in part:—

Jesus said, "I am come that they might have life, and that they might have it more abundantly." An increasing number of people are learning through Christian Science the truth of this declaration, and are enjoying more abundant life and health and happiness, because they are learning the true nature of God and His law and His creation. They are almost forced to celebrate Thanksgiving every day in the year.

WASHINGTON, D. C. (First and Second Churches).—William R. Rathvon, lecturer; introduced by John H. Schaefer, who said in part:—

Wherever sorrow seems to hold sway, wherever disaster threatens, wherever sin is throttling its victim, wherever the flickering beam of hope is giving place to dark despair,—aye, where death itself stalks in the shadow,—there comes Christian Science with its harmonious influence, its message of Life and Love, dispelling the Nubian gloom with the light of Truth, which frees from all that is contrary to infinite good.

In no science, however, can laws be unerringly demonstrated unless they are understood, nor can law be fully understood unless there is a willingness to accept it as law. When Jesus was asked by the two who afterward became his disciples, "Where dwellest thou?" he answered, "Come and see;" and Scripture informs us that they went and "abode with him that day." To those who would know more of Christian Science, who desire a deeper and broader conception of the power of the divine Mind in the affairs of men, or who have misgivings as to the healing and regenerating efficacy of this truth, the invitation is lovingly extended, "Come and see,"—investigate for yourselves.

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BISMARCK, N. DAK. (Society).—Virgil O. Strickler, lecturer; introduced by Judge A. A. Bruce, chief justice of the supreme court of North Dakota, who said in part:—

With all of our wealth and opportunity we are a discontented people. We have learned how to produce and how to acquire, but have not learned how to live. We have hoarded the pebbles but have overlooked the "pearl of great price." We have gained the whole world but have not saved our own souls, have not gained peace. We have forgotten love, we have forgotten trust, we have forgotten reverence; indeed, we have forgotten God.

I am not a Christian Scientist,—perhaps I would be better and happier if I were,—but I have known many Scientists. I think I am safe in saying that I have known no one to whom the belief has not brought serenity and happiness. I think I am safe in saying that the ideal of the Scientist is to bring the kingdom of God upon earth. I think I am safe in saying that he believes as I do in the prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven." I know that he is one of the few who fully realize the concept of a universal God and of universal Love, and who dare to live in accordance with the faith that is in them.

SAVANNAH, GA. (First Church).—George Shaw Cook, lecturer; introduced by T. H. Gignilliat, who said in part:—

Christian Science is not a new religion, as some believe, but it is a return to primitive Christianity,—the restoration to this age of the healing and harmonizing influences of early Christian times. It is a law by which we can prove our faith. It has its profound, invariable, eternal Principle, God, and the expounding of Principle is one of the great revelations of the world.—*Savannah News.*

VENICE, CAL. (First Church).—Bicknell Young, lecturer; introduced by Julius C. Barthel, who said in part:—

To understand the Principle of life and to apply it to daily living is the study to which loyal Christian Scientists devote themselves. In our ranks are former members of all denominations and very many of no former religious affiliations or belief. They have joined us because they have investigated, reasoned, and become convinced. We believe that in Christian Science we have found a real panacea and solvent for the disturbances and problems of life.



Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

CALIFORNIA—Los Angeles (Second Church): John W. Doorly, Church Edifice, 948 West Adams Street, 8 p.m., April 7, and Shrine Auditorium, 3 p.m., April 8.
Merced: William W. Porter, Elite Theater, 3 p.m., April 8.
San Diego (First Church): John W. Doorly, Church Edifice, Second and Laurel Streets, 8 p.m., April 10, and Spreckels Theater, 12 m., April 11.
South Pasadena: John W. Doorly, Woman's Club House, 8 p.m., April 9.
Venice: John W. Doorly, Church Edifice, Second and Brooks Avenues, 8 p.m., April 12.
Whittier: John W. Doorly, Woman's Club House, Friends and Bailey Streets, 8 p.m., April 13.
DISTRICT OF COLUMBIA—Washington (Second Church): Charles I. Ohrenstein, Ingram Memorial Congregational Church, Tenth and Massachusetts Avenue, N.E., 8 p.m., April 7.
Washington (First and Second Churches): Charles I. Ohrenstein, Poli's Theater, 3 p.m., April 8.
ENGLAND—London (Third Church): John Sidney Braithwaite, 8 p.m., April 3.
IDAHO—Kellogg: Paul Stark Seeley, Princess Theater, 8 p.m., April 12.
ILLINOIS—Batavia: Virgil O. Strickler, High School Auditorium, 8 p.m., April 10.
Chicago (Fourth Church): Virgil O. Strickler, Church Edifice, Harvard Avenue and West Marquette Road, 8 p.m., April 13 and 14.
Chicago (Seventh Church): Bliss Knapp, Church Edifice, 5318 Kenmore Avenue, 8 p.m., April 9 and 10.
Galesburg: John Randall Dunn, Universalist Church, 8 p.m., April 12.
Kankakee: Virgil O. Strickler, Gaiety Theater, 8 p.m., April 12.
INDIANA—Terre Haute: Charles I. Ohrenstein, Church Edifice, Sixth and Cherry Streets, 8:15 p.m., April 12.
Valparaiso: Ezra W. Palmer, Memorial Opera House, 3 p.m., April 8.
IOWA—Grinnell: Bicknell Young, Colonial Theater, 3 p.m., April 8.
Sheldon: Bicknell Young, Opera House, 8:15 p.m., April 9.
KANSAS—Topeka: Willis F. Gross, The Grand Opera House, 3 p.m., April 8.
MARYLAND—Annapolis: Prof. Hermann S. Hering, State House, 3:30 p.m., April 8.
MASSACHUSETTS—Brockton: Virgil O. Strickler, City Theater, 4 p.m., April 8.
Marlboro: Clarence C. Eaton, Universalist Church, Main Street, 8 p.m., April 9.
MICHIGAN—Detroit (joint lectures): Virgil O. Strickler, First Church Edifice, Cass and Hancock Avenues, 4 p.m., April 1; Second Church Edifice, East Grand Boulevard, near Jefferson Avenue, 8 p.m., April 2; Kenilworth Hall, 2120 Woodward Avenue, 8 p.m., April 3; Garrick Theater (noon lectures), 12:15 to 12:45, April 2, 3, and 4.
Detroit (joint lectures): Clarence C. Eaton, First Church Edifice, Cass and Hancock Avenues, 8 p.m., April 5; Kenilworth Hall, 2120 Woodward Avenue, 8 p.m., April 6; Second Church Edifice, East Grand Boulevard, near Jefferson Avenue, 3 p.m., April 7; Garrick Theater (noon lectures), 12:15 to 12:45, April 5, 6, and 7.
Owosso: Frank Bell, Lincoln Theater, 8 p.m., April 13.
MINNESOTA—Austin: Bicknell Young, Church Edifice, 129 West Maple Street, 8:15 p.m., April 12.
MISSOURI—St. Louis (Fourth Church): Frank Bell, Church Edifice, 5569 Page Boulevard, 3 p.m., April 8.
MONTANA—Great Falls: Paul Stark Seeley, Palace Theater, 8:30 p.m., April 10.
NEW JERSEY—Caldwell (auspices Montclair and Orange): Virgil O. Strickler, Essex County Penitentiary, 8 p.m., April 7 (lecture for inmates only).
Elizabeth: William R. Rathvon, Proctor's Theater, East Jersey Street, near Broad Street, 3:30 p.m., April 8.
NEW YORK—Hempstead: John Randall Dunn, Church Edifice, Fulton Avenue and Franklin Street, 7:30 p.m., March 31.
New York (Second Church): Clarence C. Eaton, Church Edifice, Central Park West and Sixty-eighth Street, 3:30 p.m., April 8.
New York (Society of Columbia University): John Randall Dunn, 8 p.m., April 3. (The University public is invited.)
NORTH DAKOTA—Fargo: Clarence W. Chadwick, Orpheum Theater, 3 p.m., April 8.
OHIO—Akron: Charles I. Ohrenstein, Church Edifice, Fir Street and Buchtel Avenue, 8 p.m., April 9 and 10.
Marietta: John Randall Dunn, Auditorium, 8 p.m., April 10.
Youngstown: Virgil O. Strickler, Masonic Temple, 8:15 p.m., April 9.
Zanesville: John Randall Dunn, Memorial Hall, 8 p.m., April 9.
OREGON—Astoria: Dr. Walton Hubbard, Astoria Theater, 8 p.m., April 9.
Seaside (auspices Astoria): Dr. Walton Hubbard, Union High School, 3 p.m., April 8.
PENNSYLVANIA—Greensburg: Bliss Knapp, New Strand Theater, 3 p.m., April 8.
SOUTH DAKOTA—Deadwood: George Shaw Cook, Deadwood Theater, 3 p.m., April 8.
WASHINGTON—Spokane (First Church): Paul Stark Seeley, Auditorium Theater, 3 p.m., April 8.
WEST VIRGINIA—Huntington: Clarence C. Eaton, Carnegie Hall Auditorium, Ninth Street and Fifth Avenue, 8 p.m., April 12.
Wheeling: John Randall Dunn, Court Theater, 3 p.m., April 8.
WISCONSIN—Milwaukee (Second Church): Bliss Knapp, Church Edifice, Highland Boulevard and Twenty-seventh Street, 8:15 p.m., April 12 and 13.

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Testimonies of Healing

Nearly eight years ago I heard of Christian Science, but being a trained nurse could not believe it was possible to cure diseases without material means. A short time after this I went to live with a friend who had been healed through Christian Science after the doctor had given her but a few months to live. Soon afterward I became very ill, and the physician who examined my throat said it was in a very bad condition; that if it were not better the next day he would have to inject antitoxin. He then wrote out a prescription, but on the way home I became frightened and discouraged and tore it up.

I told my friend what the doctor had said, and she asked me if I had done anything. When I replied that I did not know what to do, she told me I must take my stand either for medicine or for Christian Science. I had no faith in the former and no knowledge of the latter, but decided in favor of Christian Science. My friend helped me to bed, then read to me from Science and Health, and although not understanding a word, I fell asleep. In the morning a Christian Science practitioner came and gave me a treatment. That evening the doctor called, but I was so much better he did not even ask to look at my throat. In four treatments I was healed, and four days after that went on a case.

I did not, however, give Christian Science the credit for my healing until two weeks later, when I began to compare this experience with previous ones, when I had been ill from three to four weeks. Then I began to realize there must be something in Christian Science, so I procured a copy of Science and Health and began to read it. Through the reading of the text-book a bowel trouble from which I had suffered all my life was overcome, arch supports that had been worn for over six years were laid off, headaches disappeared, also muscular rheumatism of six years' standing.

While in training I had injured a kidney, and this necessitated an operation five months later, but I had to wear a support for a year. Shortly after my first healing in Christian Science I was troubled in the same way, but did not think to turn to God for help and went instead to a doctor, who told me that I would have to take a complete rest for six months and again resort to the support; also that if at the expiration of that time my side was no better, an operation would have to be performed. As I had my living to make I could not do as the doctor advised. It became very evident that there was but one source of help, and that the sooner I turned to God the better it would be for me. I began to study Christian Science earnestly and experienced great relief, so that I was able to continue at my profession; but the fear of a complete breakdown never left me, and four years ago it came.

A physician was called, and I was put to bed for three weeks and an operation was advised, although the doctor could give me no guaranty that it would be effective, saying that the nervous system might not be able to withstand the shock. As soon as I was strong enough to travel I went to Cincinnati to consult two cousins who are prominent physicians there, and they advised me to go to the surgeon who had operated on me. Frightened and discouraged, instead of seeing the surgeon I returned to New York and again took up the study of Christian Science. Three years ago I had the last attack of kidney trouble. A Christian Science practitioner was called, and when he arrived I was in a terrible state, both mentally and physically, and could not move without suffering intense pain, but two hours later I was sitting up in bed. The next day I walked down a flight of stairs to telephone to him, and the following morning attended the church service.

Before learning about Christian Science (in 1901) I had severe trouble with my eyes, and for five days could not distinguish between day and night. Seven physicians who examined me agreed that I would have to wear glasses the rest of my life. When my eyes were strong enough to be fitted with glasses, I was told by the oculist that if I left off wearing them I would lose my sight in less than a year. He also told me to use my eyes very little. For over twelve years I carried out these orders; then one morning I forgot to put on my glasses and did not discover the fact until several hours later, after I had studied the Lesson-Sermon and had done my mental work as we are taught to do in Christian Science. Fear seemed to take possession of me instantly, though I tried to realize that God is an ever present help. The following day I called upon a practitioner, and the fear was finally overcome, so that I have never worn glasses since, although in my work as a Christian Science nurse I read a great deal to my patients both day and night.

In September, 1915, I came down with an attack of muscular rheumatism and was unable to walk for several days, but two weeks afterward I was able to attend church and in another week went on a case again. Limitation, worry, fear, envy, resentment, hatred, revenge, ingratitude, have all been overcome to a great extent through Christian Science, and I am trying to know that God is the only power. I am indeed grateful for the physical healings, but words can never express all that I feel for the wonderful spiritual uplift.

ESTHER Y. MILLER, New York, N. Y.

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After ten years of practical proof of the healing power of Truth, I wish to give my testimony of love and gratitude. I was in miserable physical condition when I turned to Christian Science. A specialist had been treating me for kidney, bladder, liver, and stomach trouble, but no relief was experienced. Mentally I seemed in an even more helpless condition. I had left the church in which I was brought up and joined another, but though the minister's sermons helped me for a while, they did not satisfy the craving for something, I knew not what.

To please my mother I attended a Christian Science testimony meeting one Wednesday evening, and such a revelation as it was to me! People told of God healing their diseases, whereas I had always been taught that He sent disease in order to make one better. The people seemed to be perfectly normal, and certainly happier as a whole than it seemed possible for a large body of people to be. As a result of this meeting I began to study Science and Health, and in about six months was healed. The tobacco habit of long standing also left me. Many times I had tried to quit smoking through will-power, but had never succeeded.

In ten years one can have any number of experiences that will enable him to get unquestionable proofs of the protecting as well as the supporting power of God's love. The physical healings have always been a cause for rejoicing, but the peace and joy that have crept into my consciousness, illumining and opening up the Bible for me, mean more than words can express.

Continually do I thank God for His infinite love and protection. Each day brings to my consciousness a deeper realization of the debt of love and gratitude I owe that wonderful woman, Mrs. Eddy, for this truth which she has given to us in Science and Health and her other writings. My appreciation of the Christian Science literature grows deeper as I understand it more clearly. I feel especially grateful

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for the *Monitor;* each Home Forum article is to me as manna that daily sustains and blesses. Christian Science is the greatest blessing that has ever entered my life.

HENRY MORRIS CALDWELL, Youngstown, Ohio.

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When I think of all the blessings that have come to me since taking up the study of Christian Science over five years ago, it seems as though neither tongue nor pen could express my gratitude. For eight years a daughter had suffered from an organic trouble caused by an accident. She had undergone an operation which the physician said would restore her to health, but after a year of suffering she was told that another operation was absolutely necessary. She then turned to Christian Science, with the result that after a month's treatment she was healed, and she has been in perfect health ever since. This healing seemed wonderful to me, and wishing to find out how it had been accomplished, I began the study of Science and Health.

For two years I had been under the constant care of a physician on account of extreme nervous trouble. My heart was in a bad condition, so that I was afraid to be alone, and life seemed such a burden that many times I wished for the courage to end it all. Almost immediately after I began to read the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, my health improved. All the discordant conditions which had enslaved me disappeared, and in a short time I was able to attend to my household duties. Among other ailments a chronic throat affection, which a physician told me I would never be rid of in this climate, has disappeared. Two years ago I was healed of acute lung trouble and other complications, when to mortal sense there was no hope of recovery.

I am grateful for the better understanding of the Bible which I am gaining through the study of the Lesson-Sermons wisely provided for us by our Leader, Mrs. Eddy, and deeply thankful to God for all the blessings that have come to me and mine through the understanding of this beautiful truth.

ANNIE E. CRESWELL, Detroit, Mich.

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Christian Science was brought to me in the darkest hour of a mother's life,—when I was almost overcome with grief at the passing on of my baby. Turning away from God, or what I had been taught to believe was God, I refused to be comforted. Then a lady, who proved to be a Christian Scientist, told me of a God who is loving and kind, who does not cause death, but who sent His Son into the world to show us the way to overcome sickness, sin, and even the "last enemy," and her loving assurance gave me new courage and strength to bear my burdens. This lady moved away from the small town in which I lived, and nearly fifteen years passed before I had an opportunity to learn more of the teachings of Christian Science, which at the time it was first presented to me was almost unknown to the majority of people.

For years I had suffered from gall-stones, bronchial asthma, heart trouble, and many other ailments caused by these conditions. I finally decided to undergo an operation, as my family physician said the gall-stones would terminate in either blood-poisoning or a malignant growth, but was told that I could not take an anesthetic. The physician advised me to go into the northern pines until my breathing was better, but to do this would necessitate closing my home and putting my two children out to board. Then, in the stillness of the night, when all in the house except myself were asleep, the thought of Christian Science came to me; but while I wanted to try it, there was also the fear that I had waited too long. With the morning came a full determination to give it a trial. I told my husband of my plans, to which he heartily agreed, for he was tired of seeing me suffer and was glad to try anything before having the operation. I called on a practitioner, and was healed with one treatment. Fearing a possible return of the trouble, I insisted on being treated twice after that, but found I was permanently healed. That was fourteen years ago.

Through the faithful study of Science and Health I have been healed of sick headaches and goiter; and every other ailment that has come to me or to my family has been overcome. Truth has been our only physician, and has never failed us. I have mastered many faults which would never have been overcome had not pain and sorrow driven my tired feet into the way that leads to God. In every experience He has given me wisdom and strength to withstand the trial. I have learned to love more, to be a better mother, wife, and friend.

For all these blessings I am thankful to God, and grateful to Mrs. Eddy, who through faithful study of the Scriptures has made it possible for every one to work out his salvation here and now.—ESTHER BLACKBURN, Milwaukee, Wis.

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In the spring of 1911 a physical healing through divine power alone was experienced in our home. Our daughter, then not quite eleven years old, was suddenly stricken with what is known as infantile paralysis. So severe was the attack that she could hardly move any portion of her body without assistance. A Christian Science practitioner was called at once, and as a result of her untiring efforts the child was able, at the end of ten days, to dress herself, and without help walked downstairs to have dinner with the family. After that her recovery was rapid, and in two weeks more she was again in school. None of the afflictions which under medical treatment are expected to follow this disease, were ever manifested.

To us this was a convincing proof of the healing power of Christian Science, for the permanency of the healing is assured. My daughter is not only carrying her high school work with a report card bearing the highest mark in almost every course, but is also putting in from three to four hours a day on piano and voice practice. Many other beautiful proofs of God's power have been given us. Spinal meningitis, ptomaine poisoning, bowel trouble of years' standing, rheumatism, and countless minor ailments have all been reduced to their native nothingness.

I am thankful to God for giving us one so pure, so full of understanding, so near to God, as to be able to make plain to us the true relationship which we bear to our Father.

KATHRYN B. WAY, Watertown, S. Dak.

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In 1909 a story of healing in Christian Science was related to me by a friend who had been wonderfully blessed, and the manner in which the incident was recounted so impressed me that I could not but think that the robe of righteousness was enveloping her thought. It seemed so pure and helpful that I decided to know more of the fountain whence came all this joy and happiness. The following day I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it with much interest for some weeks, accepting many of the leading thoughts as true, yet not fully grasping the underlying Principle.

In a few months I again realized the urgent need of something more efficacious than medicine, which had repeatedly failed to give me more than temporary relief, so the study of Science and Health was taken up in earnest. After some

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months of faithful study I asked a practitioner to assist me in working out my problem, and in three weeks I noted a wonderful improvement in my physical condition. A serious trouble diagnosed as catarrh of the stomach was soon completely healed; nervousness and sleeplessness were overcome, and my hearing, which had been greatly impaired, was much improved. The tobacco habit of thirty-five years' standing left me, and I have had no desire for the weed since.

While my brother and I were touring over a very rough strip of country in an automobile, the engine stopped and the car started to back down a steep hill, the brake failing to hold it. I steered the machine against a bank by the side of the road, and a stranger who came along at this time offered his help. I suggested that he steer the car while my brother and I pushed, but when the car was in the center of the road it again commenced backing down the hill. The thought came to me that I could stop it by taking hold of the spoke, and I did so, but my thumb was almost completely severed at the first joint. Realizing, however, that "accidents are unknown to God, or immortal Mind" (Science and Health, p. 424), and that there is no sensation in matter, I did not mention the occurrence until we had reached the top of the hill. The thumb was then bound up in a handkerchief, and I drove the car thirteen miles to the nearest surgeon, who removed the bones in the end of the thumb and sewed it on again. Four days later I drove the car home, a distance of a hundred and twenty miles. I dressed and cared for the thumb myself with perfect ease, there being no swelling and scarcely any pain. We built a cattle shed fourteen by thirty feet, and I did all the framing and sawing, as well as a good deal of the nailing, with this hand, and had the shed completed within four weeks from the time the above incident occurred.

For these demonstrations of the power of Truth, and for the many blessings bestowed in time of need, my heart goes out in thankfulness to God. The healing is a source of joy and gladness, but the consciousness of our unity with Him who is endless Life is sweetest of all. Mrs. Eddy has most beautifully said that "Love is reflected in love" (Science and Health, p. 17), and meditation upon this statement has caused many a resentful thought to fade away. Membership in the local church, also in The Mother Church, and the privilege of class instruction, are among the blessings that I prize very highly. I wish to express my gratitude for all that Christian Science implies, and for its wonderful healing influence in the world today.

Hugh L. McCoy, Hastings, Neb.

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I am very grateful for what Christian Science has done for me. For about twenty years I was an invalid, suffering from nearly all the ills to which flesh is heir. Many doctors in this country and in Europe were tried, as well as every remedy known to medical science. After being in bed three months, constantly suffering the most excruciating pain, I went back to the hospital for the thirteenth operation. The doctor had told my husband it would be just another experiment, but I felt that even temporary relief would be a blessing. Four operations had been for chronic bladder trouble, but were rendered more dangerous on account of heart failure, which had caused me to have fainting spells almost daily for over twenty-five years. The doctors pronounced my disease incurable, but it was proved in my case, as it has been in others, that "man's extremity is God's opportunity."

On the night before the thirteenth operation was to be performed, my son advised me to come home and try Christian Science. Although I had read Science and Health without getting any understanding of it, and had no faith in it, I consented to do as he wished. We asked for help, and I was healed of the heart trouble in one treatment. The chronic disease which the doctors had all pronounced incurable, was entirely overcome in two weeks. I had taken so many drugs and had suffered so much that I was a complete nervous wreck, and my husband had been advised by a specialist to put me in a sanitarium.

Thanks be to God that through Christian Science I am well and strong now, able to do all my work and go everywhere. The greatest blessing Christian Science has given me is the spiritual uplift and the understanding of the Bible. The benefits this healing truth has brought into our home and into our lives are countless.

Mrs. J. A. Wellauer, Memphis, Tenn.

My interest in Christian Science was aroused through seeing the results of the first treatment my wife received, and I wish to say that every statement she has made is absolutely correct. For eighteen years I went to my work every morning with the thought that I might be called home any time to find her unconscious, or maybe dead. I am deeply grateful for her healing, also for the inestimable benefit I have myself received from Christian Science. I have been fully and completely healed of chronic bowel disorder, also of a trouble which a surgical operation had only temporarily relieved. The tobacco habit of thirty-five years' standing has been overcome, and Christian Science has changed my mental attitude, so that today I am a different man. I am loved now, whereas before I came into Science I was universally disliked by those who work under me.

For the many blessings I have received through Christian Science I am thankful to God, as well as grateful to Mrs. Eddy and to all who were in any way instrumental in bringing about our changed mental and physical condition, including such friends as tried to bring us into Christian Science many years ago.—J. A. Wellauer.

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[Translated from the German]

It is with a joyful heart and a sense of deep gratitude that I testify to the many blessings which have come to me through Christian Science. For years I suffered from rheumatism and often would be bedridden. Medical treatment brought no relief, and frequently other symptoms were added, so that at times I felt death to be near. When in March, 1913, the trouble again manifested itself, I was directed to seek help in Christian Science, and so asked a practitioner for treatment. Within a short time the ailment disappeared, and the pain has never returned since, for what God heals is healed forever. I was also able to discard spectacles, which I had used for eight years.

Many cases of illness in our family have been healed, among them diphtheria, inflammation of the lungs, erysipelas on the face, toothache, and pain in the back, as well as abdominal complaint. I know that I have found the one thing needful, and would most sincerely advise every one who is struggling for help and in search of truth to look into this glorious Christ-teaching. My earnest desire is to assimilate more of the truth which makes free. For all the benefits received through Christian Science I herewith give thanks to God, and am also deeply grateful to Mrs. Eddy, as well as to all who have helped me to find the way of Truth.

Marianne Teuscher, Lütschental, Ct. Bern, Switzerland.

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When Christian Science was brought to me I was a helpless invalid and had almost given up the hope of ever walking again. For nearly five years I had been lying on my back, in splints, on account of hip disease. Although I had been

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in hospitals and had undergone an operation, I did not get any better. Then through a friend a Christian Scientist came to see me. I had never before heard of Christian Science, and it was rather a shock to be told that it was not our Father's will that His children should suffer, as I had always believed I was doing His will by being patient, although it was very hard at times. The practitioner left me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and before I had read far I could see it was the truth for which I had been longing. In a fortnight the splints were removed, and in less than three months I was walking about. I have not experienced the slightest pain since, however much I walk or stand.

I am indeed grateful for this proof of God's ever present and ever operative power, and thankful to Him for revealing His truth to the world through Mrs. Eddy, our revered Leader. My earnest desire is to go on as she did, "trusting Truth, the strong deliverer" (Science and Health, p. 226), for guidance.—Annie Jones, Liverpool, England.

✧

In Science and Health Mrs. Eddy writes, "Divine Love always has met and always will meet every human need" (p. 494). That this statement is true has been proved to me in many instances. I have been healed of fear, superstition, and discouragement; also of several physical ailments. Before becoming interested in Christian Science I suffered great pain at times from a disease which my physician diagnosed as gravel of the liver, but through the power of Truth I was healed of this in two or three treatments. Glasses have been discarded, although they had been used steadily for two years.

Several years ago I suffered a great deal from toothache. I was young in Science then, and on account of a nervous disposition endured the pain rather than have the dentist examine my teeth. Finally I informed my practitioner about the case and asked him to treat me while the dental work was being done, with the result that I experienced neither fear nor pain. With even a slight understanding of Christian Science I have been able not only to overcome various ills for myself, but to help others defeat error, and for this I am very thankful. Business troubles have also been adjusted most harmoniously through this wonderful truth. Although some conditions seem stubborn, I know that God, good, is ever present and omnipotent, and that divine Love guides our steps and supplies our need, if we but trust in Him.

I am grateful to our Leader, Mrs. Eddy, for the Christian Science periodicals, and also to the friends who have helped me on my journey from sense to Soul. My earnest desire is to know no other Mind but God, good.

Rose Harber, New York, N. Y.

✧

Prior to my coming into Christian Science I was in the wilderness. As a result of dissipation in various forms I was bordering on a nervous breakdown, very despondent, with no object in life and no desire to live. A friend then advised me to see a Christian Science practitioner, and I did so. From the first treatment I experienced great peace of mind, but the healing seemed slow. I have, however, been healed of the drink and cigarette habits, also of other bad habits, and of a bowel trouble dating from boyhood.

Words fail to express my gratitude for the spiritual uplift, the peace, happiness, and contentment I have gained from studying the Lesson-Sermon. I feel completely regenerated, and am indeed thankful to God and grateful to our revered Leader, Mrs. Eddy.

Albert M. Nauer, Chicago, Ill.

From Our Exchanges

[Rev. Henry C. Applegarth, D.D., in *Record of Christian Work*]

Why did Paul say that the mystery revealed by God to the Gentiles was "Christ in you, the hope of glory"? Why did he not use the name Jesus? The name Jesus is peculiar to the gospels. In them Christ is seldom mentioned. At Cæsarea Philippi Peter says, "Thou art the Christ." But Jesus is the name of this divine one in the gospels. The "angel of the Lord" said to Joseph, "Thou shalt call his name Jesus: for he shall save his people from their sins." It is the emphasis upon his humanity. Jesus is not the same in the beginning, yesterday, today, and forever. He is mutable, changeable, and you must predicate it of him. He was born a baby. He grew "in wisdom and stature, and in favor with God and man." Evidently he was just such a boy at Nazareth as his neighbor Simon was. He unfolded in the glory of Deity, and by the inner consciousness he gradually came to the knowledge that in him dwelt "all the fulness of the Godhead bodily." That is the mystery of the incarnation. That is the wonderful utterance of Peter in his sermon on the day of Pentecost: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Jesus was a being of time, while Christ is forever. Away back in the infinities of God, Christ lay in the bosom of his Father. He came, and he came to expression in Jesus.

[W. Quay Roselle, D.D., in *The Homiletic Review*]

The ancient prophets had no Bible. We wonder what we should do without our Bible, and yet the Bible itself may actually stand in the way of our hearing the voice of God. We may become so intent upon learning what God said to others that we fail to hear what God is saying to us! When the old prophets stood up before the people and prefaced their message by saying, "Thus saith the Lord," did not they have the consciousness that they had heard the voice from heaven speaking to them? Are we, with all our advantages over them, to be denied their greatest privilege—the privilege of hearing God speaking directly to us? We dare not conclude that God has said to men all He has to say to them.

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

What is the law of victory over sin and its tragedy? Touch the life of Jesus at any point, and we find that a spirit of divine pleasing was its ruling desire. He made the will of God his meat, his milk, his one aim and aspiration, always, everywhere, even in the darkness of death. Obedience to the will of God is the law of victory—the shifting of the center of life from self to God in a passion of divine service, as opposed to the self-centered, self-assertive life which ends in misery. Whether this shifting come slowly or suddenly does not matter; it sacrifices the lower to the higher, and focuses all our energies in a passionate pursuit of the true ends of life. Theologians call it conversion. Name it how you will, it sets life in its true order, releases powers which master the lusts of the flesh, and sets us free from the law of sin. Unguessed latent powers lie dormant within us, potentialities for righteousness little dreamed of.

[Percy Pegler in *The Methodist Recorder*]

The Lord of the kingdom is going to speak to this tumultuous age of ours. He is going to speak through the churches, if he can. He is in the temple, and he is cleansing it; and we must not be afraid of him. We must allow him to speak, and we must not resist his demands.

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[*The Christian Intelligencer*]

Experience teaches that a large part of the burden of life is composed of our fears. If anxiety could be overcome and needless worry eliminated, prolific causes of misery would be wiped out. It is proverbial that many of the troubles we anticipate do not materialize. Yet even the average Christian is subject to many seasons of dread, when dark forebodings of possible evil exact exhausting tribute.

Fear, in the sense of dread, is not in accord with Christian faith. As Christians we are the heirs of exceeding great and precious promises. God has pledged Himself to give us literally "all things." The assurance is ours that God, who has given the unspeakable gift of His Son, will also with him "freely give us all things." This promise certainly includes courage and tranquillity and daily strength for daily need. If we lack these necessary moral and spiritual resources for every-day life, we may attribute our condition to lack of conformity to the will of God.

[Horace T. Houf in *The Biblical World*]

Religious leaders are, *ipso facto*, committed to the bringing of all life under "the higher sanctions," the squaring of every intent and act with the will of a God who knows and cares. We need frankly to undertake "the supernaturalizing of all life." Our whole work must have enough organization to maintain an efficient ministering of the vital reality. We shall need vastly more elasticity, more spiritual emphasis, and less turning and whirring of the wheels.

[*The Watchman-Examiner*]

That building of wood or stone or brick which we call a church is not something that our fathers have taught us to build; it is something that we have built out of our own religious consciousness and as the expression of something that we find within us. It is not merely God's visible reminder and appeal to men; it is man's concrete confession of his belief that there is a God, and that He is a God who may be approached in a very real way by men. It is a corollary to Sabatier's oft quoted saying that "man is incurably religious," declaring that man is incurably worshipful. All history, as well as all experience, goes to show that this is true.

[*Western Christian Advocate*]

What an encouragement for every devout pastor to feel that men want Christ and his word; that the multitudes are hungering for spiritual food. If we could see it—soul hunger stalking the spiritual world, men eager for the truth, pressing and jostling each other, with appealing eyes turning to their spiritual leaders. . . . This is the apocalypse of present-day Christianity. Those who see it and turn aside from emasculated gospels, denaturized spiritual messages, man-made philosophies, and humanized religion to Scriptural Christianity, will carry the bread of life to the hungry souls of their fellow men.

[*Zion's Herald*]

"I will come again," said Jesus. In a glad and prophetic sense Jesus is always coming to the devout believer, and the frequency and nearness of his approaches to the soul are largely conditioned on the expectancy and the faith of the professed follower of the Lord.

[*The Methodist Times*]

Our conception of spiritual power is fatally defective, unless such power is seen to be filled with the spiritual illumination which enables us to apprehend and to strive after a Christian life consistent and complete in every part.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to Science and Health. It contains 1103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to Science and Health. Prices: Single copy, $6.00; in lots of six or more to one address, each $5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy $1.00; six or more to one address, each 75 cents.

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

From the Editor

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

From the Publishing Society

The Christian Science Quarterly is published in the Dutch and German languages. These editions are printed with the foreign language and English version on opposite pages. Orders for single copies, quantities, and subscriptions will be filled at the rates as shown on the opposite page.

The pamphlet "Prayer and Confidence" containing four articles reprinted from *The Christian Science Journal*, has been translated into Dutch.

A lecture by Francis J. Fluno, M.D., entitled "Christian Science: A Reasonable and Rational View of all Things," has also been translated into Dutch.

Both of these pamphlets are printed with the English version opposite the translated page and are on sale at prices as shown on the opposite page under the list of pamphlets.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

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Published Monthly

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

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 32

Boston, April 7, 1917

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Items of Interest

The railroads of the United States, in spending approximately three hundred million dollars a year for locomotive fuel, are spending one quarter to one third of it "to kindle, prepare, clean, and maintain fires on grates when locomotives are standing still, drifting, or otherwise not actually at work." According to *Railway and Locomotive Engineering*, one of the shortest and sharpest cuts to the cost of railway transportation is promised by pulverized coal, and "steam locomotives will eventually have to be equipped so as to approximate to electric machines by the use of pulverized fuel, which in turn will eliminate smoke, soot, cinders, sparks, and fire hazards; reduce noise, bring down the time for despatching at terminals, and stand-by losses; and increase the daily mileage by providing for longer runs and more nearly continuous service between general repair periods." Use of the new fuel has already gone beyond the experimental stage, as "over eight million tons of it are now being used annually in the United States for industrial kilns and furnaces." With this fuel, it is said, a locomotive having the boiler filled with cold water may be brought under maximum steam pressure within an hour. It seems to have the three potential virtues of saving time, labor, and money.

The world's gold output a century ago, says *The Statist*, averaged about $7,300,000 annually, the bulk of which was derived from workings in the Ural Mountains. Gradually other sources of supply came to be added to the Russian production and large increases occurred. Such gains were especially marked in the late forties and early fifties of the last century, consequent on the discoveries made in California and Australia. The greatest discovery so far has been that of the Witwatersrand, South Africa. In 1886 the Rand was proclaimed a gold field, production commenced, and by 1899 the output was at the rate of $97,800,000 a year. For 1916 the production was a record one of $192,200,000, and at the present time the Rand alone produces 41 per cent of the total gold output of the world, while the whole of Africa contributes over 47 per cent. For many years Victoria was the premier producer of gold of the Australian continent, but now it yields comparatively small amounts. In New Zealand and Queensland finds were reported early in the sixties. Some $3,791,000,000 is given as the value of the American output since the first California finds in 1847-48.

The United States Forest Service has announced that the herds of bison and elk for stocking the Pisgah National Forest and Federal Game Preserve of more than 86,000 acres were expected to arrive in Asheville, N. C., about the middle of March. The great fence enclosing 250 acres lying on both sides of the scenic Pisgah motor road, reaching an elevation of 5200 feet, has just been completed and is ready for the reception of the animals. The elks are being shipped from the herds of the Yellowstone Park, while a number of the buffaloes are coming from the Blue Mountain Game Preserve of New Hampshire. The Pisgah forest and game preserve lies mostly on the watersheds of Davidson and Mills Rivers, both of which are tributaries of the French Broad. Mrs. Vanderbilt, wishing to perpetuate this great forest established by her husband, offered it to the Government at a low figure, which was accepted.

Asheville is located ten miles from the eastern boundary of the forest. Leading out from this mountain city, situated on the rolling hills of the beautiful Asheville plateau, "in the heart of the Blue Ridge Mountains," are concrete, asphalt, and macadam roads, coursing the mountain territory in all directions.

The Adamson eight hour railroad law, which was passed by Congress last September, has been held constitutional and valid in all respects by the United States Supreme Court. The decision makes eight hours the standard of a day's work and wages for men in operation of trains, and legalizes the wage increases which went into tentative effect on its passage. The decision was five to four with Justices Day, Pitney, Van Devanter, and McReynolds dissenting. In concurring in the majority opinion, Justice McKenna differed in that he believed the law "an hours of service" statute and only secondarily a wage fixing law, and thus within the power of Congress. Justice Day in his dissenting opinion said the legislation amounted to "deprivation of the railroads' property without due process of law."

Mesopotamia, drained by the rivers Tigris and Euphrates, was once one of the most fertile lands in the world and supported a population reckoned in millions; now there are less than half a dozen persons to the square mile, most of them non-agricultural. Its former prosperity was due to the marvelous system of irrigation. Sir William Willcocks, the famous English engineer, has demonstrated that by the restoration of proper irrigation under modern methods the prosperity of Mesopotamia could be insured. Under his direction some years ago the Hindie barrage was completed, bringing the Euphrates into its proper channel, greatly to the benefit of the cultivators.

Soya bean oil from Japan, worth $2,000,000, has been received at Tacoma, Wash., in two cargoes and forwarded to a soap manufacturer by a special train of thirty tank cars. This oil is growing in favor with soap manufacturers in America. It is used in England as part of a process of manufacturing lard, or is used without being mixed as a lard or cooking oil.

The American consumption of sweetmeats last year amounted to between $175,000,000 and $200,000,000 worth of factory made confectionery. Sixty-five years ago less than 400 establishments were needed to supply the American demand for candy. Their aggregate capital was a little more than $1,000,000, and the value of their products not much over $3,000,000; today the industry embraces over 2500 establishments, represents the investment of $110,000,000 capital, and turns out confections of various sorts having a total value of $185,000,000.

The city of Lowell, Mass., has been selected for the first direct experiment of the Massachusetts Homestead Commission in the erection of moderate priced homes for working people, and plans have been made public for the erection of thirty-two houses, to be sold to wage-earners at cost by a system of deferred payments. The experiment is dependent on the passage of a bill pending in the legislature which would authorize the commission to expend $100,000 for this purpose.

A bill before the Massachusetts House of Representatives to make the Merrimack River navigable from the sea to Lowell, authorizes an expenditure of $3,538,300 on the part of the state, provided the national Government appropriates a similar sum. The river is now navigable from the sea to Haverhill, leaving a distance of eighteen miles from that city to Lowell to be improved.

The specific recommendations of the Special Commission of Ways of Communication in Russia, approved by the Imperial Council of Ministers, provides for the construction during 1917-1922, at a cost of $309,000,000, of 20,779 miles of railway, of which 1326 miles will be branch lines. The objects are to connect trade centers with interior markets and to give convenient access to natural resources.

It is announced that a new German canal league, called the Elbe-Oder-Danube Canal League, has been formed with its headquarters at Dresden. Its members represent the Saxon Government, the senates of Hamburg and Lübeck, the various chambers of commerce in central and northern Germany, the German-Austro-Hungarian Economic League, and other corporations.

The Fore River Shipbuilding Corporation at Quincy, Mass., has, since it was awarded the contract to build one of the battle cruisers, decided to construct an entirely new set of ways and will spend more than one million five hundred thousand dollars on the work. The new ways will be about one thousand feet long and will be fitted with electric cranes and overhead steel work.

The forest wealth of northern Russia constitutes one of the greatest undeveloped assets of the empire. In the governments of Archangel, Vologda, Olonets, Vyatka, and Tobolsk there are some two hundred and forty-three million acres—about four times the area of New England—of almost untouched forests of commercial timber.

There was a large decrease in the shipment of flaxseed from the Rosario district of the Argentine Republic, to the United States during 1916. The exports of this product declined from 5,396,191 bushels, valued at $6,848,508, to nearly one half those figures.

The total foreign commerce of the district of New York during the fiscal year ended June 30, 1916, amounted to $3,805,882,189. The total foreign commerce of the balance of the country in 1916 was $3,432,639,555.

China employs nearly 4000 experts from Europe and America to run her railways and post-offices. There are 1105 British and 174 Americans engaged in the work.

Clover seed amounting to 692,550 pounds, valued at $134,422, was shipped from Italy to the United States during 1916.

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Christian Science Sentinel

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

Vol. XIX April 7, 1917 No. 32

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The Integrity of Christian Science Literature

EDWARD A. KIMBALL

THE students of Christian Science are learning that whatever is needed in the way of literature for the benefit of themselves and the cause is always supplied in due season. They are learning also that the Leader of our cause is fully competent to discern all needs in this direction, and equally competent to meet those needs.

This conviction has been recently confirmed by the publication of the new Concordance to Science and Health. This work is comprehensive, accurate, and adequate; indeed it may be said that the measure of all desire on the part of Scientists for something of this nature has been greatly surpassed and exceeded by the measure of the response: so ample, satisfying, and valuable is this work.

Our text-book, Science and Health, contains an exposition of the theory and practice of Christian Science which is amply sufficient for the natural, abundant growth and education of its student. For this reason he cannot study it too much nor with too great expectation that it will supply his needs in the way of statements, rules, and helpful amplification. The new Concordance, which will instantly facilitate this study, is therefore of incalculable value, and is destined to add largely to the prosperous growth of the student and the cause.

The continuous endeavor to maintain the integrity of Christian Science literature has been criticized in a mood of careless disregard of the fact that every religious denomination does or should exert the same supervising scrutiny. It is declared by this reckless form of criticism, that there is a disposition to monopolize this particular branch of our religious enterprise. On the contrary, this endeavor is very largely because of deep concern for the good of our own people and of the public. It is because of a paramount necessity for keeping the text of our literature pure, in order that it may be *safe* for those who do not yet understand how to discriminate between the truth or error of many statements which in various ways are put forth as though they were representative of Christian Science.

If there were several drinking fountains in the public square of a city, one of which was acknowledged to be pure and safe and all the others were either suspected to contain some traces of impurity, or to be at least of doubtful or uncertain character, from which of these fountains should the people drink? If, perchance, some people ignorantly drank from an impure fountain on the plea that it seemed to be a pleasing variety, or even more palatable, would they be wise or foolish? Christian Science is *exact, profound,*—infinite in range and application. It cannot tolerate or coalesce with any error of premise or conclusion. Only those students of this Science who have a technically correct knowledge thereof are at all qualified to compose, edit, or revise its literature, and no wise student should be willing to jeopardize his own safe progress by reading or giving heed to any literary production on the subject of Christian Science which is for any reason doubtful as to authorship or correctness of statement.

The habit of circulating copies of letters, "notes" of class teaching, of "talks to students" by lecturers, and many other papers of similar import, is in direct violation of the prudent rules which are designed to safeguard our entire educational system. The use and circulation of these fragmentary and unauthorized papers is harmful, because it has the effect of flooding the field with an illegitimate *quasi* literature, and for the further reason that the alleged authors thereof have generally found them to be so distorted and defective that they repudiate them as being perverted and unsafe. For these reasons our people should know that these things ought to be utterly and promptly discarded as a whole, and this habit abstained from for the sake of every one concerned and the general interest of the cause.

If one yields to the temptation to turn for enlightenment in the direction of unauthorized, irregular, and perhaps faulty literature, he is apt to obscure the fact that Science and Health contains all that he needs for successful practice, and by so doing he is likewise liable to bereave himself of the unspeakable benefit which may be derived from this book by one who turns to it in confident expectation that it will meet his needs.

One of the first things for the beginner in Christian Science to learn is that the newly acquired and constantly increasing understanding of Christian Science is sufficient for him day by day. He should learn that it is equal to the mastery of every error that presents itself. A supreme need is that he should use to the utmost what he already knows (although it seems but little), instead of procrastinating his advancement because of the suggestion that he has not sufficient understanding with which to begin or successfully to proceed. He will gain more by using what he has, and should always resist the temptation to think it unimportant or unavailing.

We believe that Christian Science is Truth's own utterance and revelation, whereby to designate the Christ-way of salvation and the deliverance of humanity through the transforming influence of the divine Mind; but this revelation would be a mockery if it were not immediately available,—if it were not an instant and ever present help.

The entreaty of Christian Science is, Take God at His word,—"My grace is sufficient for thee." "Be not afraid." Fear is neither you nor yours. It is utterly foreign to the naturalness of your being. It has no business with you, and you have no business with it.

Pure Religion

DUNCAN SINCLAIR

FEW Scripture sayings are more frequently quoted than that of James: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep . . . unspotted from the world." If one were to extract the kernel from this famous dictum he would find pure religion to consist in the spiritual under-

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standing which enables a man to demonstrate good, or the purity of Spirit. Pure religion is another term for true religion; and religion is true only when it is based on absolute truth,—that is, when it is spiritually scientific.

Now Christian Science reveals the truth about God, brings to light again the truth which Christ Jesus knew so well and put into practice so constantly when he journeyed throughout the highlands of Palestine. Christian Science teaches that God is Love, that God is Mind, or Spirit, that God is infinite good; and it holds that in proportion as a man is faithful to his understanding of God he is demonstrating pure or true religion. In Science and Health (p. 67) Mrs. Eddy writes: "Systems of religion and medicine treat of physical pains and pleasures, but Jesus rebuked the suffering from any such cause or effect. The epoch approaches when the understanding of the truth of being will be the basis of true religion." Undoubtedly it is as a man knows good that he can demonstrate good, as he knows Love that he can demonstrate love; and Christian Science insists that no subtle form of error shall be confounded with good or with the truth about God's real creation.

It is here that popular beliefs about God clash with spiritual truth. Take, for example, the belief that God sends sickness, suffering, pain, and so forth, and that because He does so these afflictions must be submitted to and borne as if they were inevitable or, indeed, necessary. What a fallacy is here! God, who is Love, infinite good, cannot possibly be the author, the originator, the cause of aught but good. God does not send a single affliction upon His children. This is one of the messages which true religion brings to suffering humanity.

Let us consider how this teaching affects humanity. Some one is perhaps suffering from a belief in bodily sickness. Can the highest consolation, or any real consolation at all, come to him by lamenting with him, commiserating him in his woes and dwelling upon them? Will not such a course inevitably tend to increase the false sense of suffering? Unhesitatingly Christian Science says that it will. And Christian Science also says that to relieve the sufferer, to heal him of the false belief that is apparently showing itself upon his body, there must be brought to him the truth of pure religion. That is what Christ Jesus did as he went about among men. He knew that God never created inharmony in any form, that sickness has no divine authority, and that in the absolute sense disease is unreal. Was his sympathy any the less sincere toward his fellow men in distress because he knew for them the absolute truth? On the contrary, his sympathy was of the most practical nature, for his spiritual understanding healed those who came to him of the false beliefs which held them bound. Christian Science heals the sick as Jesus did. One has but to experience a physical or a moral healing through Truth to comprehend the saying of John, as found in the book of Revelation, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

It is interesting to note that Jesus the Christ used the so-called "miracle" to prove the truth of what he taught. He was dealing with men who believed in little else than matter, that is, with the evidence which seemed to come to them through the so-called physical senses. They had to be convinced along that line; and Jesus, for the sake of mankind in general as well as for that of the sick person in particular, had to prove his teachings genuine. What really happened in every case was, that the Master's spiritual understanding of Truth destroyed the error of belief which presented itself to him masquerading as consciousness; and the suffering ceased with the destruction of the false belief. Exactly the same thing happens in each instance of healing which takes place through Christian Science. On page 136 of Science and Health Mrs. Eddy says: "Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing. He taught his followers that his religion had a divine Principle, which would cast out error and heal both the sick and the sinning."

In the book of Isaiah there is clearly portrayed the coming of the Christ, Truth, to human consciousness, when "violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." Every one who has studied Christian Science understandingly has realized to some extent the truth of these prophetic words, and has become conscious that he is in the possession of pure religion exactly as he is in possession of the Mind of Christ.

At the present day, as in time past, men have divided their allegiance between matter (so called) and Spirit; they have believed that matter is real, although Spirit is infinite and therefore the only reality; and in consequence they have believed that so-called material man is real also, whereas the truth is that man, the spiritual idea of God, the image or likeness of God, alone is real. So long as human beings persist in believing in the reality of matter and material man, forgetful of the spiritual fact that Spirit and spiritual man alone are real, they will continue in the dungeon of pseudo-religion, with blinded eyes and disconsolate hearts. The Science of Mind alone is capable of saving men from their false beliefs. That God, perfect Mind, first created man materially and then allowed him to fall into mortal sin, Christian Science reveals to be but material fiction. God's man as His perfect spiritual idea exists eternally in the divine Mind, and is preserved eternally by the understanding of infinite good.

The basis of pure or true religion is the truth about God. There cannot possibly be any other foundation. A man practises pure religion as he spiritually understands God, good. In the ratio of his understanding of good he is enabled to rise above the sensuous beliefs of the world and to aid in the bringing in of a more uniform justice toward suffering humanity, thus fulfilling the injunction of the apostle "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

✧

"Truth is affirmative"

PRISCILLA C. GOODWYN

"TRUTH is affirmative, and confers harmony," Mrs. Eddy tells us in Science and Health (p. 418); and St. Paul says that "all the promises of God in him [Christ Jesus] are yea, and in him Amen." A negation can have no place then in Truth's kingdom. It cannot be good or real; therefore it is error, to be destroyed by Truth.

Kindness, courtesy, honesty, and the like are spiritual qualities. They are realities, positive in their nature, with power to edify, to strengthen, to bless; their opposites, unkindness, discourtesy, dishonesty, being negations, have no quality of Truth in them, because Truth is always affirmative, and they would undermine, disintegrate. Take the quality of courage in human consciousness,—how fine it is, how inspiring, how full of hope, how ready to meet the foe; while its opposite, discouragement, is a limp, lifeless sort of thing, yielding to every assault. Take courtesy,—how gracious it is when springing from a loving heart, spreading a sweet fragrance of kindliness; while its opposite, discourtesy, condemns and disquiets itself. So it is through the long chapter of negations, which have no permanency in the sun-

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shine of Truth. One finds inspiration and joy in going over in thought the positive qualities that lift consciousness to a sense of security and peace and joy in the everlasting "yea" of Truth, and in knowing with a grateful heart that their opposites, or negations, have no basis in reality.

A student of Christian Science and one who was not a student of its teachings were talking about certain mental qualities. The non-Scientist remarked: "The quality I admire most in man or woman is justice. So few people are really just." She spoke with a warmth of conviction, and the one addressed saw that she was burdened by some sense of injustice against which her thought rebelled. In mentally denying this false sense as having any place in the true consciousness of man, a clearer understanding was gained by the student of the truth, for until one knows the nothingness of injustice one can never be truly just. As we have put out of our consciousness the sense of injustice that so persistently tries to assert itself in our relations with others, we can begin to judge the righteous judgment which the Master commended.

How clearly our Leader has shown us the way, and how slow of heart we are to understand! Mortal mind wants its own sense of justice satisfied, because it sees only through the lens of self. All the problems that come to us day by day are lessons to be learned in "earth's preparatory school" (Science and Health, p. 486). As we solve them we find the result in more patience, more love, and a renewed consecration of effort for a more spiritual life. He who is beginning to comprehend the unity of brotherhood knows that justice is swallowed up in Love, divine Principle, and that this is the fulfilling of the law.

✧

Resurrection Lessons

WILLIAM E. KRUPP

Two seasons in the religious life of the world, Christmas and Easter, should bring to us as Christian Scientists a greater appreciation of the privileges we enjoy. As we observe the religious activities of other Christian churches we can but give expression to thoughts of thankfulness to God for the work of Mrs. Eddy, the Discoverer and Founder of Christian Science, for the great gift bestowed upon humanity through her teaching, and for our individual awakening to an appreciation of her fearless and unwavering devotion to the cause of Truth.

At the season of the year when the world rejoices over the resurrection of the corporeal Jesus, for whose reappearing in the flesh it waits and watches, we as Christian Scientists rejoice that we have learned to see beyond the human concept and to behold the Christ-idea, the spiritual manifestation of the perfect man, leading mankind out of the bondage of materiality into "the glorious liberty of the children of God." To the enlightened thought the Christ typifies a perfect ray of light emanating from the one great source of light, in whom, St. John declared, "is no darkness at all." Beyond the earthly personality of Jesus we see the perfect concept of the spiritual man, made in the image and after the likeness of God. The Master proved his spiritual identity with the Father by casting out evil and healing the sick, not by reason of any miraculous power peculiar to himself, but in demonstration of the real man's oneness with the Father. To Christian Scientists Christ Jesus is indeed the way, not in the sense of the accepted views of scholastic theology, but because his resurrection demonstrated the continuity of life and pointed the way to salvation, to that knowledge of God which he declared to be life eternal.

The resurrection is indeed the marvel of the ages. It is a proof of man's at-one-ment with God, but not of a vicarious atonement, for we as Christian Scientists have been led to see that mankind cannot be absolved from the consequences of wrong concepts and false beliefs merely through the pure and sinless life of another. We recognize that the goodness, the godliness, the godlikeness of one cannot atone and make amends for the sins of the world, except in the sense that such a life points the true way to salvation. Redemption from sin, release from its consequences, suffering, sickness, and death, according to both right reasoning and revelation, cannot come through the suffering and death of God's anointed. The consequent must follow the antecedent, as effect follows cause. Infinite goodness cannot accept and approve that which "defileth" and "maketh a lie." God cannot change, nor is He changed by reason of the incarnation, nativity, passion, and resurrection of His beloved Son. Death cannot be the threshold and portal to eternal Life, nor can God's plan of salvation be based upon the absence or annihilation of His likeness.

The Christian Scientist, therefore, reasoning logically and to a proper conclusion, sees in the fact of the resurrection the true doctrine of salvation,—that sin brought death and therefore is no part of Life; and that sin—the belief of life and intelligence in matter, the belief in the existence of a selfhood apart from God—is a violation of the first commandment. This having "other gods" brings its own retributive punishment in suffering, sickness, and death, while the right understanding of the nature of God and man, and of His laws governing and controlling the universe, alone can save. This is the great lesson of the resurrection, and in the recognition and realization of this truth we rejoice,—not during a certain week of the year only, but throughout the year, knowing always that God is equally near and equally dear to all His creatures, that the time of salvation is here and now, and that it is within the power and province of all mankind to accept and receive this heritage of the sons of God.

Truly Christian Science "resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas" (Science and Health, p. 123). It rests upon one basis, even upon the eternal, unchanging nature of God, who is infinitely good and ever present. It makes the perfection of God and the perfection of His creation, spiritual man and the universe, the basis of true thought and demonstration, thereby elevating and purifying human consciousness, destroying all sense of sin, sickness, and death, and leaving God and His manifestation as the all of being.

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The Road to Emmaus

JOSEPH G. ALDEN

In the closing chapter of his wonderful gospel Luke has presented with a historian's genius and a scholar's skill an incident rich in color and hidden meaning. The world has named it "the walk to Emmaus." Leaving minor details to be supplied by the reader's knowledge of preceding incidents, the gospel writer portrays a meeting of the risen Jesus with two of his disciples, their afternoon journey together, and an evening meal which culminated in the veil being removed from the disciples' eyes and the true character of their guest being revealed. In referring to this experience Mrs. Eddy says, "The divine Spirit, which identified Jesus thus centuries ago, has spoken through the inspired Word and will speak through it in every age and clime" (Science and Health, p. 46).

It was the third day after the crucifixion, that fateful day when, like the sudden advent of an unannounced eclipse, the Calvary tragedy had well-nigh blotted out the fading hopes of the Master's followers, and left them without a leader, dejected, forsaken, helpless, and afraid. The two who jour-

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neyed to Emmaus doubtless had been among the number that had been drawn to Jerusalem particularly by the presence of Jesus. They had spent those stirring and eventful days preceding the great feast in witnessing the works of healing and listening to the words of wisdom and counsel, comfort and instruction, reproof and condemnation, which fell from the lips of the great Teacher as he discoursed daily in the temple. They had been participants in the common hope that this was "he which should have redeemed Israel," and that in an appointed hour, like Moses of old facing the might of an Egyptian monarch, this Galilean carpenter, endowed with God-given authority, should suddenly transform the chosen people again into a militant force, challenge the might of Cæsar, and with an open show of Jehovah's power strike off at a single blow the Roman shackles which bound them.

The supreme hour of their expectation came, and with sickening hearts they had seen him whose triumphant entry into the holy city had aroused their tumultuous expectation, turn away from the acclaim of the people with averted face. His failure to take advantage of so propitious an occasion was a heavy blow to their hopes, and yet there lingered a slumbering expectation that, in a fate appointed hour yet to come, this man who wrought such wondrous works and spoke with such acknowledged authority and power, would suddenly and miraculously change the peaceful host gathered for the feast into a triumphal army of occupation. The last lingering hope had been quenched by the dark scene they had witnessed at Golgotha, and now, dejected and heavy of heart, they journeyed to Emmaus to put behind them the scene of their great disappointment.

As they walked the two disciples were joined by a "stranger," who inquired the cause of their apparent sadness. They recounted the events which had transpired with such appalling swiftness and effect in Jerusalem, and then the Master, upbraiding their ignorance and lack of faith, expounded the Scriptures to prove that all which had so recently happened was but the fulfilment of prophecy. So deep was their dejection that the disciples did not recognize their Master until, seated at the supper table, in the breaking of bread there dawned upon their senses the sudden radiance of a spiritual vision, and they beheld for the first time the presence of the Christ.

In that moment there must have come to those disciples the revelation of the spiritual presence which Jesus had vainly tried to have them see and recognize in the days when he went about healing the sick and teaching the multitudes. No human sense could say, as he had said to them, "I am the way, the truth, and the life." Something above mortal personality had earned the officer's unconscious tribute, "Never man spake like this man." That presence which could still an angry sea, provide a meal for a hungry multitude, raise the dead to life, unmask sin, and bid disease be gone, could not be banished by a sentence of the Sanhedrin, quenched by a felon's fate, nor buried beneath a puppet king's seal in a rock-hewn sepulcher. No hate of a jealous priesthood, no frenzy of a disappointed mob, no weakness of a craven governor could bid that royal presence depart.

At that simple board in the falling twilight there came to the illumined understanding of those two disciples the hitherto hidden vision of the Christ, Truth, as old as creation and as new as their dawning comprehension. They saw that the Christ which had been so wonderfully revealed in the daily life of their beloved Teacher was the same presence which had been revealed to Abraham of old, to Isaac, and to Jacob, that had guided their forefathers safely through the Red Sea, had gone before them in the wilderness a pillar of cloud by day and of fire by night, and had sustained and inspired in every age the human consciousness which had risen through spiritual vision to behold it. Small wonder that in this dawning moment of their awakened understanding the outward form of their bidden guest became transformed into the living presence of the Christ.

What follows in the story is that which always follows the perception of the Christ—joyful wonder, greater hope, new strength, and fresh courage. In the dawning hour of their spiritual perception the dejection of the disciples fled, weariness was gone, fear gave place to exaltation and grief to joy; and the record reads: "They rose up the same hour, and returned to Jerusalem," to carry to their brethren the blessed message of joy and peace and inspiration.

The road to Emmaus is not an unfrequented path. It is a beaten highway of human experience, inevitably encountered somewhere in what Mrs. Eddy has so well termed the "passage from sense to Soul" (Science and Health, p. 566). Along its way at eventide, when twilight falls on unrequited human hopes and fast gathering fears, the footsore, world-weary pilgrim may feel the conscious presence of a fellow traveler, may walk a while in an inspiring companionship. Then if a yearning to dwell longer in his company prompt the request that he tarry through the night, until the coming day shall have dissipated all doubt and gloom, in the benediction which follows that faith born invitation there shall be revealed the wonder of the Christ; and in the glow and beauty of that divine revelation will be imparted to uplifted understanding the full import of the quickening assurance of the divine ever-presence: "Lo, I am with you alway, even unto the end of the world."

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Christian Science and the Business World

FRED B. KERRICK

When we recall the words of Jesus, "Wist ye not that I must be about my Father's business?" the question arises, What is my Father's business? To this it may be answered that any legitimate undertaking is God's business, and should be looked upon as such. Any man who undertakes a business which is not legitimate, though he may win what the world calls success, is sure of ultimate failure, for Mrs. Eddy tells us that "success in error is defeat in Truth" (Science and Health, p. 239); but the man who associates himself with God in his business, and consults the divine Principle in every move that is made, is victorious in Truth. His success is assured before the business starts, for all that really exists belongs to God, and to acknowledge this great fact is to place one's business upon a firm foundation, so that failure is impossible.

When Christian Science came into the writer's life he was superintendent of a large business where many people, both men and women, were employed, all of whom were of the human type generally associated with the name of factory. There was constant strife and turmoil among them, caused by petty jealousies and quarrels, and error frequently seemed to have full control. The president of the concern was making trouble on one side, while the employees were following the same course on the other.

In a dark hour, when he was well-nigh overwhelmed with business cares and the fear of a physical breakdown, the writer suddenly came across the burning bush in his wilderness of despair. The thought came so clearly: Why not try Christian Science? It has helped others and it may help you. He was on his way at the time to see a doctor, but as a new hope in life came to him he turned his steps toward the

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office of a Christian Science practitioner, where he received his healing. It was the dawn of a new and better life, and words cannot express the joy which followed that glorious experience.

After a few months, while thinking very seriously on the condition of affairs at the plant, it came clearly to him that Christian Science teaches there is only one Mind, and that "God creates and governs the universe, including man" (Science and Health, p. 295). This being admitted, he saw that God, divine Mind, must be governing the plant and every employee there. He also saw that all he was called upon to do was to be a channel for divine intelligence, and mentally step aside and let God govern. By manifesting love and kindness toward his fellow men he would be serving God, thus making his business God's business.

It was wonderful to see the transformation which took place in a few weeks. The employees learned to love their work, the writer learned to love his, and all discord vanished into nothingness. After learning this great lesson he was lifted out of this place into higher work, thus proving that as we learn to love our work and to work with God, we go higher. The man or woman who is struggling to make any legitimate business a success, or to get out of it, must learn what that business really means, for this is the first step in the way of true progress. Loving one's work just because it is of God, and because we are permitted to serve God, is transforming it into the Father's business.

When each student of Christian Science learns that he must look upon every honest business as God's business, then it is that he will meet the elevator boy, the newsboy, the clerk, the bootblack, with a cheerful greeting and a pleasant smile, and in this way help them to realize in a measure that they too are serving God and humanity and not merely earning money. Thus does God's kingdom appear, and with this appearing God's business, with its inexhaustible supply of unselfishness, goodness, mercy, justice, health, holiness, love, comes to light; and all greed, selfishness, egotism, and ignorance disappears. The call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light," will then be answered.

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[Written for the *Sentinel*]

"He that keepeth Israel"

AGNES F. CHALMERS

I ASKED God just to let me watch one night
With love o'er all the world in peaceful prayer.
I saw earth's nations walking in the light
Of liberty and fellowship; and there
Was "no more sea." The night became as day.
I asked God just to let me watch and pray.

I asked God just to let me watch one night
With love o'er all earth's churches everywhere.
I saw Truth's seven candlesticks all bright
With promise; yea, I beheld the care
Of human ownership had passed away.
I asked God just to let me watch and pray.

I asked God just to let me watch one night
With love o'er all earth's children as they slept.
I saw the dawn of morning, pure and white;
And knew that Israel's Father, God, had kept
A faithful vigil. Always let my way
Of service be to waken, watch, and pray.

Selected Articles

[Avery Coonley in *The Times-Republican*, Savanna, Ill.]

A clergyman declares that the process of the healing work which Jesus insisted was proof that he came from God, is identical with pagan healing, such as that current in India. Christian Science denies this emphatically, declaring, on the contrary, that the processes are more nearly antipodal, one being superstitious in character and the other scientific. Jesus said, "The Father that dwelleth in me, he doeth the works," and no healing which is not based upon divine power has the same Principle as that underlying Christian healing.

The pastor contends that the passage in the fifth chapter of James, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick," means that the prayer was insufficient without the therapeutic or healing agency supplied by the oil. A consideration of the facts would probably lead most people to conclude that the anointing was a form or rite prevalent in those days, particularly as in all the healing mentioned in the Bible, including countless cases healed by Jesus and his disciples, there are but two or three in which any material thing whatever was done. If the oil and not the prayer or spiritual accompaniment were indeed the essential therapeutic agency, the doctors should give up their study of poisons, vaccines, germs, and disease, and direct their research to oil. Christian Scientists, however, believe that all the healing narrated in the Bible was brought about spiritually, also that healing in the same way is possible today; and they are proving their theories daily in accordance with Jesus' promise, "He that believeth on me, the works that I do shall he do also."

The minister admits the possibility of mental healing caused by suggestion, which is but the puny operation of that which St. Paul has termed "the carnal mind." The point at which his faith appears to stop is that God could be the source of healing. Rather than concede this, he attributes the entire healing work which the Bible chronicles, including the raising of the dead, to suggestion. Here again Christian Scientists differ from him absolutely. They find the carnal mind a wholly impossible source of true healing, and can attribute results so great and so beneficent to nothing less than God, "who healeth all thy diseases." A source less than omnipresent and omniscient would neither inspire their faith nor appeal to their reason.

Our critic is again mistaken in his statement that "Christian Science cannot heal consumption or cancerous growth." It has been doing so for years, and hundreds of cases given up by physicians have been cured.

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[Arthur E. Jennings in *Stanley and Consett* (England) *Chronicle*]

There are two conditions of thought demanded by the Bible which one must fulfil before he can understand Christian Science. First, he must become as a little child,—"Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Second, he must become receptive in thought,—"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

After reading carefully what our critic has said, the position is this: He supports the beliefs of matter and the material method of healing. Christian Science supports the spiritual and the spiritual method of healing; therefore no accusation can stand against Christian Science. All his objections are traceable to his theological beliefs.

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Christian Science is based upon the Scriptural teaching that God is Spirit; also that God made all that was made. The first chapter of Genesis plainly declares that what God made was "very good," from which follow the statements that our critic questions: "Life, God, omnipotent good, deny death, evil, sin, disease.—Disease, sin, evil, death, deny good, omnipotent God, Life" (Science and Health, p. 113). To deny evil is divine wisdom. Jesus said, "Resist the devil [and the word devil in the original means all evil,—sin, sickness, and death], and he will flee from you." We are told, "The last enemy that shall be destroyed is death." An evil is certainly an enemy. If good does not deny evil, why do the Scriptures say, "The Son of God was manifested, that he might destroy the works of the devil"? The first step in destroying error is to deny it in thought. The word deny means to refuse to admit, and to declare to be untrue.

Our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, teaches that "matter is a human concept" (p. 469). The best thinkers in this age outside of Christian Science are getting very near to this teaching. The schools now teach that matter is made up of thought force. What the human mind terms matter is really an idea or a manifestation of mind. As we progress in Christian Science we understand that "it is the spirit that quickeneth; the flesh profiteth nothing." This critic jocularly declares, "If nothing is matter, then it is no matter what Mr. Jennings says." Just because there is no matter, it does matter what is said, because all is Mind. At present Christian Scientists are striving to understand and demonstrate the statement, "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

Our critic seems very much perturbed over this statement in Science and Health: "His disciples believed Jesus to be dead while he was hidden in the sepulcher, whereas he was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense" (p. 44). For centuries scholastic theology and creeds have taught that Jesus was dead while in the sepulcher, in spite of the Bible teaching that death is to be overcome. Christian Science proves beyond doubt that Jesus had the understanding to overcome death with Life, and that he used this understanding after he was taken down from the cross.

The apostasy referred to by the critic in his quotations does not apply to Christian Science. Jesus said, "By their fruits ye shall know them." So noted a churchman as the Archbishop of York testified publicly and truly to the lives and characters of Christian Scientists. We know where the apostasy is and the remedy, and we are praying earnestly for wisdom to heal it.

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[Peter V. Ross in *Emanu-El*, San Francisco, Cal.]

The distinguished lecturer whose discourse was published in *Emanu-El* under the caption "Judaism and Christian Science," can hardly be said to have adequately or accurately presented the subject of Christian Science. One would suppose that with all the suffering in the world and all the desire and effort to alleviate it, there might be found a readiness to investigate the merits of Christian Science and ascertain whether its propositions can be demonstrated, before declaring, as the lecturer has done, that Christian Science violates alike the spirit of religion and the spirit of science. If he would approach Christian Science with the same unbiased open-mindedness with which he approaches other subjects of investigation, he might find, as tens of thousands of others have found, a science more exact and a religion more exalted than he has dreamed of.

Any theology which persists in teaching that the aim of religion, as the lecturer says, is not to relieve one of pain but to make him bear it nobly, will henceforth command less and less attention, for men are coming in ever increasing numbers to demand that their pains be stilled and their sins destroyed, and this not in some future world or in some indefinite manner, but here and now, definitely and scientifically. It is in this attitude of thought that the Jew, along with the Gentile, feels irresistibly drawn toward Christian Science, where he begins to escape the oppression of sickness and sin. This movement is in response to the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Christian Science found the great majority of its adherents in poverty or some other form of distress, but by teaching them their birthright and dominion it has raised them out of the slough of wretchedness and made them healthy, normal, and self-respecting men and women. Herein does the vitality and virtue of Christian Science become apparent; and herein is shown forth the tremendous power of Christian Science in improving the social order, not through any wholesale plan and intricate organization, but by bringing individuals, here and there as they are ready to respond, to a realization of health, industry, morality, and an abiding sense that they cannot be made the victims of untoward circumstances, since good has all power and evil is but a pretense.

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[H. L. Eddison in *Isle of Wight* (Ryde) *Observer*]

A misconception of Christian Science appeared in a paragraph entitled "Pain *v.* Self-control." "Undoubtedly," says the writer, "some Christian Scientists under the spell of religious zeal are able to efface their sensations." Readers of "Science and Health with Key to the Scriptures" by Mrs. Eddy know that "the spell of religious zeal" has no part in the teachings of Christian Science, for this religion is simply the scientific application of the truth that Jesus promised would make men free. Fanaticism may efface one sensation by another, but the carnal mind, whether dominated by pain or "the spell of religious zeal" or any other sensation, never yet brought real and lasting healing to any one. Only the Mind that was in Christ Jesus can do that.

Christian Science is teaching the world to seek and find relief from all sensation, from sin and suffering, by a better understanding of the divine Mind, which is with men in the busy highways of modern life no less than it was on the hills of Galilee long ago, and cannot but heal. The ancient stoicism to which the writer of "Pain *v.* Self-control" refers, was but a phase of human will which, paying the heavy price of overstrain and reaction, reaches a breaking point. Mrs. Eddy tells us that "the scientific government of the body must be attained through the divine Mind" (Science and Health, p. 167), and all who, accepting that statement, put it to the proof, are experiencing in some degree, here and now, "the glorious liberty of the children of God."

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[S. T. Downs in *The Kokomo* (Ind.) *Tribune*]

When Christ Jesus went about Palestine healing all manner of sin and sickness, and declaring, "He that believeth on me, the works that I do shall he do also," the unbelieving Jews, finding it impossible to deny the marvelous works he was accomplishing, said that he had "a devil," or cast out evils "by Beelzebub." History repeats itself. Today, when those who believe in Christ Jesus are doing the works that he said they should do, those calling themselves orthodox, finding it necessary to acknowledge much of the good Christian Science is accomplishing, attempt to detract from it in the same manner. Thus, in the report of a recent sermon

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we have the spectacle of a professed follower of the Master, one who makes no effort to follow the command to heal the sick, crying "humbug," "absurdity," and the like, and heaping condemnation and ridicule upon thousands of sincere, earnest Christians, known as Christian Scientists, who are honestly trying to prove their faith by their works.

The great Teacher said that his followers should preach the gospel and heal the sick,—both preach and heal,—and he never commanded the use of material medicine or surgery, nor did he directly or indirectly make a concession to so-called material laws in the work he did. There is nothing in the New Testament to indicate that he intended any other means for bringing forth the fruits of Christianity than this: "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free."

Christian Science is Christianly scientific when it declares that the great Teacher meant exactly what he said, and proves, through the healing of every discord known to mankind, that the laws he revealed are ever available for those who seek "in spirit and in truth." All the evidence that any one can ask is at the command of those who desire to know whether or not Christian Science is doing the works that Christ Jesus said should follow "them that believe." What if Christian Science in its teaching and practice does dishonor scholasticism and so-called material science? In doing so it honors God and His laws as does no other teaching known to mankind. Such a religion, therefore, cannot be other than Christian, scientifically Christian.

From the time Mrs. Eddy discovered Christian Science in 1866 until now, no one who was correctly informed has ever claimed that Christian Science is new, because it is not new. It is primitive Christianity restored to mankind on a scientific basis, and its Principle and rule are subject to demonstration by those who sincerely wish to learn the truth.

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[Henry A. Teasdel in *The Salt Lake Telegram*, Salt Lake City, Utah]

An account of the proceedings of the convention of state health officers reports a physician as saying that Christian Science healers have had insufficient training to enable them to cure diseases. That is a most remarkable statement for a doctor of the present day to make, in view of the well known fact that Christian Science has cured every known disease, including diseases that the medical fraternity have repeatedly pronounced incurable. There are thousands of people today who after unsuccessful treatment for physical ailments by the doctors have turned to Christian Science for help and been cured.

The doctor declares that any one can become a proficient practitioner of Christian Science in twelve lessons, at a cost of three hundred dollars. I desire to correct this statement, as it is not true. Before becoming a Christian Science practitioner it is necessary for one not only to study the teachings of Christian Science but to live up to them, and to lead a life that is acceptable to God, so as to be able to reflect the God-power that heals, as did Jesus of Nazareth. This cannot be done in twelve lessons, but takes many months and oftentimes years. Christian Science healing of sickness as well as of sin is spiritual, and is far more efficacious than material remedies are, in spite of what our friend the doctor believes. Christian Science has hundreds of thousands of followers, a big majority of whom have been healed of some physical ailment through its teachings.

Our friend amused his audience with a quotation from a comic paper to the effect that all a Christian Science healer needs in order to start his activities is a copy of Science and Health and a Prince Albert coat, and further adds, "Thus equipped, he can pray over a virulent case of smallpox until the infection sweeps the neighborhood," all of which is very absurd and unreasonable. There are no more law abiding citizens to be found than the Christian Scientists, and Christian Science practitioners are instructed immediately to notify the local health officers of any case of infectious or contagious disease that comes to their attention, and to obey the quarantine laws. These instructions are followed to the letter.

The statement that Christian Science is neither Christian nor scientific is one that has been repeatedly made; and just as often has it been replied to and refuted. What is Christian if the teachings of Jesus the Christ are not? One of the tenets of the Christian Science religion reads: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497). What could be more Christianlike than to be in full spiritual accord with the teachings of the master Christian? In regard to Christian Science being unscientific, all science is based upon truth. Jesus said, "Ye shall know the truth, and the truth shall make you free." Christian Science is founded on this truth that makes free from both sickness and sin.

On page 46 of "Miscellaneous Writings" Mrs. Eddy answers the question "Do you teach that you are equal with God?" by saying: "There are no such indications in the premises or conclusions of Christian Science, and such a misconception of Truth is not scientific. Man is not equal with his Maker; that which is formed is not cause, but effect, and has no power underived from its creator."

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[Lloyd B. Coate in *Urbana* (Ohio) *Citizen*]

For many years before her discovery of Christian Science Mrs. Eddy was a semiinvalid. When about forty-five years old she met with an accident which her physicians thought would prove fatal, but through the power of God she was healed. This led to her discovery of Christian Science. She lived to see the cause of Christian Science permanently established and churches of her denomination in every division of the globe.

Mrs. Eddy never claimed she would not pass through "the valley of the shadow of death." In her work "Unity of Good" she wrote: "The achievement of this ultimatum of Science, complete triumph over death, requires time and immense spiritual growth. I have by no means spoken of myself, I *cannot* speak of myself as 'sufficient for these things.' I insist only upon the fact, as it exists in divine Science, that man dies not, and on the words of the Master in support of this verity,—words which can never 'pass away till all be fulfilled.' Because of these profound reasons I urge Christians to have more faith in living than in dying. I exhort them to accept Christ's promise, and unite the influence of their own thoughts with the power of his teachings, in the Science of being" (p. 43).

Christ Jesus said to Martha before raising Lazarus from the tomb: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" Christ Jesus was the greatest teacher of eternal life the world has ever known. Mrs. Eddy strove to emulate his example, teaching that man can be saved only through Christ,—"through Truth, Life, and Love," she writes on page 497 of Science and Health, "as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death."

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Editorial

Republished from "Christian Science versus Pantheism"
Message to The Mother Church, June, 1898

Exhortation, and Prayer for Country and Church

MARY BAKER EDDY

EXHORTATION

BELOVED BRETHREN, the love of our loving Lord was never more manifest than in its stern condemnation of all error, wherever found. I counsel thee, rebuke and exhort one another. Love all Christian churches for the gospel's sake; and be exceedingly glad that the churches are united in purpose, if not in method, to close the war between flesh and Spirit, and to fight the good fight till God's will be witnessed and done on earth as in heaven.

Sooner or later all shall know Him, recognize the great truth that Spirit is infinite, and find life in Him in whom we do "live, and move, and have our being"—life in Life, all in All. Then shall all nations, peoples, and tongues, in the words of St. Paul, have "one God and Father of all, who is above all, and through all, and in you all" (Ephesians iv. 6).

. . . . . .

Once more I write, Set your affections on things above; love one another; commune at the table of our Lord in one spirit; worship in spirit and in truth; and if daily adoring, imploring, and living the divine Life, Truth, Love, thou shalt partake of the bread that cometh down from heaven, drink of the cup of salvation, and be baptized in Spirit.

PRAYER FOR COUNTRY AND CHURCH

Pray for the prosperity of our country, and for her victory under arms; that justice, mercy, and peace continue to characterize her government, and that they shall rule all nations. Pray that the divine presence may still guide and bless our chief magistrate, those associated with his executive trust, and our national judiciary; give to our congress wisdom, and uphold our nation with the right arm of His righteousness.

In your peaceful homes remember our brave soldiers, whether in camp or in battle.* Oh, may their love of country, and their faithful service thereof, be unto them life-preservers! May the divine Love succor and protect them, as at Manila, where brave men, led by the dauntless Dewey, and shielded by the power that saved them, sailed victoriously through the jaws of death and blotted out the Spanish squadron.

Great occasion have we to rejoice that our nation, which fed her starving foe,—already murdering her peaceful seamen and destroying millions of her money,—will be as formidable in war as she has been compassionate in peace.

May our Father-Mother God, who in times past hath spread for us a table in the wilderness and "in the midst of our enemies," establish us in the most holy faith, plant our feet firmly on Truth, the rock of Christ, the "substance of things hoped for"—and fill us with the life and understanding of God, and good will toward men.

*This refers to the war between the United States and Spain for the liberty of Cuba.

[Reprinted from the *Sentinel* of Sept. 19, 1903, by request]

Unauthorized Literature

SINCE the publication of the article, "The Integrity of Christian Science Literature," in our issue of Aug. 15 [see page 623 of this present issue], we have been given an opportunity to inspect three papers of the kind referred to. One purports to be notes taken in a class, another is said to be a copy of a letter to a student, and the third is a formula. The alleged notes are utterly repudiated by the teacher, the letter was found to be equally spurious, and the formula is, of course, in direct violation of the by-laws of The Mother Church. All three of the papers are faulty and misleading, and, if considered as attempts to elucidate Christian Science, must prove harmful to young students and inquirers who give heed to them; and yet we regret to say that inquiries which have been received since the publication of the article referred to indicate that in some instances there is a desire to cling to these papers which are "doubtful as to authorship or clearness of statement."

We feel under the necessity of again warning our readers against this class of unauthorized and faulty literature and against the subtle and specious manner in which it is circulated, for it is usually put forth as the production of some well known Christian Scientist, and in some instances the papers even purport to be copies of letters written by Mrs. Eddy.

That these papers are passed from hand to hand without sufficient inquiry as to whether their reputed authors stand sponsor for them, is an evidence of carelessness; but an even greater danger would seem to be that more or less change is inevitably made every time the papers are copied, and what may have been a correct presentation of Christian Science in the original is likely to become a doubtful or absolutely incorrect statement in the copy.

When it is clearly understood that Christian Science is an exact Science, and that any deviation from the true line of its expression must necessarily obscure its teaching, it will be seen why these efforts to adulterate our denominational literature should be frustrated. It is of the utmost importance that no literature should be circulated as Christian Science which has not passed the scrutiny of those capable of pronouncing upon its correctness and authenticity, and it is for this reason that great care is taken to preserve the purity of the authorized publications.

ARCHIBALD MCLELLAN.

Law and Gospel

THROUGHOUT the gospels we find a clear distinction made between law as humanly conceived and expressed, and law as spiritually understood and demonstrated,—law as expressed in Paul's inspired words, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." However regarded,—whether in relation to human history in the past, or present-day experience,—law is regarded in widely different ways, which on close analysis seem very strange to the spiritual thinker. For instance, it is believed by the majority of people outside of Christian Science that "the law of sin and death" to which Paul refers, has its origin in a divine purpose; and, what is more, it is popularly believed that cataclysms in nature, which destroy human life and cause untold suffering, are the direct expression of divine law, and human codes have exonerated mankind from all responsibility for such occurrences by recording on the statute books the decision that these are due to "the act of God." With strange inconsistency mortal mind has, how-

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ever, condemned the healing of the sick by the understanding of spiritual law, and insisted that man-made laws may by the consent of the majority rule the divine law of healing, demonstrated by Christ Jesus, out of court.

An instance of this kind is to be found in the experience of Paul and Silas at Philippi. They were teaching the power of divine law to overcome evil of every sort, but it appears that a Roman law existed which made punishable any religious innovations that threatened to unsettle the minds of the populace, and on this ground it was very easy to arouse the passions of those whose sense of justice was in no wise even a human expression of divine Principle. Condemned by public sentiment, Paul and Silas were terribly scourged and thrust into "the inner prison," without even being permitted to make any defense at the travesty of a trial which had been gone through.

We however find that their acquaintance with spiritual law met their need even in this great ordeal, and the completeness of this demonstration may well inspire us today to greater effort in our work in Christian Science. We read that all sense of suffering was overcome by the apostles, nor were they faint from the loss of blood which followed their scourging by the Roman lictor. The next step was their complete liberation. Although their feet had been made fast in the stocks, we are told that "every one's bands were loosed;" and we further read that this spiritual liberation reached out to all the surrounding thought, so that even the jailer became their tender ministrant; and what is more, that "he and all his, straightway" accepted the truth.

We next come to the vindication of these men by the authorities of Philippi, who found that they had made a serious mistake in scourging Roman citizens, and so they were willing to let them go; but this was not enough for Paul, who was himself a lawyer. He insisted upon a public vindication, and demanded that the magistrates should themselves come and take them out from the prison, which they did. Here we see that Paul's understanding of spiritual law did not prevent him from being tested to the utmost, but there is abundant evidence to show that he never shrank from any such test. Indeed, he himself tells us that rather did he glory in persecutions when they better enabled him to prove the availability and supremacy of spiritual law.

On page 176 of "Miscellaneous Writings" our revered Leader asks: "But what of ourselves, and our times and obligations? Are we duly aware of our own great opportunities and responsibilities?" Then she asks: "Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death?" This means the understanding of divine law as presented in the Scriptures, especially in the gospels, and revealed again in clearest light through the teachings of Christian Science.

ANNIE M. KNOTT.

Uncoiling the Serpent

THE present pretense of evil is that it holds the whole world in its grasp. From time immemorial the serpent has typified evil in religious symbolism; therefore the picture suggested today is that of a serpent coiled around a seemingly defenseless globe, and the task of true religion is that of mentally uncoiling this supposititious serpent by spiritual means. Ever since the serpent deceived Adam and Eve it has been playing traitor to the human race considered individually and collectively. Treachery is its particular trade, and this it combines with subtlety, envy, presumption, malignity, and cruel arrogance. In order to discourage the human race from freeing itself, the mentality typified by the serpent seeks to scandalize spiritual benefactors and to falsify their life motives. It expresses itself in the Pharisees to whom the Master said, "Ye are as graves which appear not, and the men that walk over them are not aware of them." It plays Judas to Jesus, and when found out hangs itself in order that the nothingness of its belief of life in matter may be evident to all men.

Among the twelve tribes of Israel, which may be taken to symbolize all mortal beliefs, Dan stands for treachery. His father Jacob described him as "a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." Mrs. Eddy interprets Dan in the Glossary of Science and Health as "animal magnetism; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief preying upon another." In national affairs this serpent mentality acts as a thorn in the side of every honest government, fomenting insurrection and drilling its battalions on the sly, so that it may take an imperiled people by surprise, and then ask the question, What are you going to do about it? It delights to stir up the dregs of international relations in order to fish in troubled waters. But Dan, who makes his appearance in Genesis, fortunately disappears in Revelation, where his place is taken by Manasseh, proving that inspiration guided by Science is equal to the task of driving out animal magnetism, and that there is abundant hope for all men and nations.

The pretended serpent likewise takes every opportunity to argue man's incompleteness, and so creates the ridiculous belief of the male who is a tyrant and the pathetic figure of the woman who is a slave. As it coils itself around the world in the guise of male domination, the serpent adds continually to the already long list of bad habits. It tries to substitute strong drink for the milk of human kindness, and the fumes of mesmerism for the inspiration of right ideas. It offers militarism instead of the protection of spiritual understanding, politics instead of statesmanship, suspicion and withholding instead of fearless giving. In the church, male domination ultimates in hierarchies and burns heretics, leaving woman to pay for its salaries and spires by her work and her faith in God. Through the present world war humanity is learning the hollow pretense of a one-sided humanity, the nations are becoming sobered from their so-called national drink, and the way is opening for woman's inspiration to direct, govern, and save the world.

On page 9 of "Christian Healing" Mrs. Eddy has written: "St. John saw the vision of life in matter; and he saw it pass away,—an illusion. The dragon that was wroth with the woman, and stood ready 'to devour the child as soon as it was born,' was the vision of envy, sensuality, and malice, ready to devour the idea of Truth. But the beast bowed before the Lamb: it was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love."

In an open space of Boston stands a statue of that Wendell Phillips who has been well described as a "prophet of liberty, champion of the slave." Over his head may be read the words, "Whether in chains or in laurels liberty knows nothing but victories." It was this same Wendell Phillips who, catching a glimpse of the uncoiling of the serpent which would mean a yet greater enfranchisement than that of the African slave, said of Mrs. Eddy's work, "Had I young blood in my veins, I would help that woman." Today a great host of men and women are helping the woman, and a serpent uncoiled cannot strike.

WILLIAM D. MCCRACKAN.

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Among the Churches

Current Notes

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

Reading-rooms: Berkeley Building (suite 306-307), 420 Boylston Street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

WASHINGTON STATE PENITENTIARY (auspices Walla Walla).—On Feb. 9 we had the pleasure of listening to a lecture on Christian Science by Paul Stark Seeley. The wonderful advancement of the Christian Science movement within the walls, with its attendant accomplishments, should be proof sufficient to even the most critical that, with a heartfelt desire for the better things of life, nowhere is it possible to be shut away from God, good.—*Our View Point.*

BISHOP, CAL.—During the twelve months ended Nov. 1, the Christian Science Society has distributed through the mail 471 *Sentinels*, 54 *Journals*, 386 *Monitors*, 100 copies of Church Tenets, and 18 copies of lectures. Periodicals as well as pamphlets have also been distributed by hand. A number of Mrs. Eddy's writings have been sold, and the sale of *Quarterlies* has more than doubled.—*Correspondence.*

WEST CHESTER, PA.—Members of First Church of Christ, Scientist, North High Street, near Washington, held their dedicatory services yesterday [March 11]. Ground was broken for this building in June, 1909, the corner-stone was laid Aug. 19, and the building was finished the following year, the first service being held March 6, 1910.—*Local News.*

CHICO, CAL.—The first step toward the erection of a Christian Science church edifice in this city has been taken with the purchase of a site in the Thirteenth Subdivision. The lot is located on Woodlawn Avenue at Pine Street and faces Bidwell Park.—*Chico Record.*

SANTA PAULA, CAL.—The chapel of the Christian Science Society, Sixth and Pleasant Streets, will be dedicated at three o'clock in the afternoon of April 15.

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Admission to Membership in The Mother Church

The next admission of candidates will be June 1, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 9, 1917.

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

Those who have made application for membership prior to Nov. 3, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
236 Huntington Avenue, Back Bay, Boston, Mass.

The Lectures

CONCORD, N. H. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by the Hon. Arthur P. Morrill, speaker of the state House of Representatives, who said in part:—

It would be difficult to imagine a more appropriate place than this beautiful church in the city of Concord in which to listen to God's Word as interpreted by a follower of Mrs. Eddy. The name of this wonderful woman is known and honored throughout the civilized world, and our beloved city reaps a great and lasting benefit in the reflected glory of the Discoverer and Founder of Christian Science.

It is well to pause from time to time and consider certain facts with which we are all familiar; so let us review for a moment some of the events in the life of Mrs. Eddy in connection with our home city. Mrs. Eddy was born in the neighboring town of Bow and spent many of the most fruitful of her mature years within our borders, having established a beautiful and sightly home at Pleasant View, which I hope will ever be a shrine for her loving admirers. How well we remember when, in years gone by, Mrs. Eddy on rare occasions would permit the word to go out that she would greet her friends for a few moments at Pleasant View. Special trains would crowd our railroad yards and the resources of our little city would be taxed almost beyond belief to care for our guests, the Christian Scientists from beyond our borders.

Concord has shared indeed in the world wide fame of this great teacher as well as in her broad public mindedness and generous philanthropy, and I, as a citizen of Concord, though not a member of the Christian Science faith, am proud to stand in this church erected through the munificence of Mrs. Eddy during her life and pay my own bit of tribute to this good and famous woman.—*Concord Monitor.*

LEXINGTON, MASS. (First Church).—William W. Porter, lecturer; introduced by Oliver Zell Crane, who said in part:—

Jesus the Christ, our divine Exemplar, proved his perfect understanding of Truth by effacing error and discord of every sort, destroying sin, and healing sickness and disease, all of which was in reality the unfoldment to humanity of his consciousness of Truth. In like manner Christian Science, founded upon the same basic, absolute truth as were Jesus' words and deeds, is bringing forth the fruits of the Spirit, the "signs following" of which Jesus spoke, blessing us with health, holiness, happiness, and peace, and declaring to mankind that as God is Truth, and as God is infinite, there is no truth except of God.

WINNEMUCCA, NEV. (Society).—John Randall Dunn, lecturer; introduced by Attorney L. G. Campbell, who said in part:—

I am comparatively little informed on Christian Science, but "by their fruits ye shall know them," and I do know from my observation of those of the faith of the speaker that Christian Science makes for the very opposite of stress, war, and turmoil. I do know from my observation of them that Christian Science makes for peace, rest, and resultant happiness, contentment, and good citizenship. If therefore the precedent malice and mental turmoil can be eradicated by theirs and other beliefs that make for peace, happiness, and good citizenship, war and physical clash will vanish as darkness before the sunrise. There never was a time when the world was so sorely in need of teachings that point to peace and rest.—*The Humboldt Star.*

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ST. CHARLES, ILL. (Society).—Charles I. Ohrenstein, lecturer; introduced by Attorney Harry G. Hempstead, who said in part:—

The optimism and faith of Christian Scientists is inspiring, to say the least, even to those who have not adopted this teaching. Their faith that they will be taken care of and guided through the ups and downs of their daily life, leads one to believe that they have found something of practical use and for every-day application. This is also borne out by the rapidity with which their churches are being built and filled, not with people who are willing to accept idle promises, but with intelligent, thinking people, who must be shown the fruits of a faith before adopting it. Christian Scientists tell us this is not a new belief, but the old time religion, with a practical interpretation as found by Mrs. Eddy.

STOCKTON, CAL. (Second Church).—Dr. Walton Hubbard, lecturer; introduced by Mrs. Flora Stinchfield, who said in part:—

A little over fifty years ago there was but one Christian Scientist in the world, and that one its Discoverer and Founder, Mrs. Eddy. The influence of that one woman's work for humanity is being felt throughout the entire world today, and great numbers are depending upon Christian Science for their health and happiness. Now there must be a reason for this remarkable and steadfast growth. There is an old saying that "a grain of proof is worth a pound of argument." It is because Christian Science is reaching and fulfilling the needs of humanity by repeating the works of the Master, Christ Jesus, according to an exact Science founded upon the Bible, that thinking people are pondering its teachings.

Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

ARKANSAS—Monticello: Charles I. Ohrenstein, Church Edifice, North Main Street, 8 p.m., April 17.

CALIFORNIA—San Francisco (First Church): William W. Porter, Church Edifice, California and Franklin Streets, 8 p.m., April 19.

San Francisco (Third Church): William W. Porter, Dreamland Rink, Steiner Street, near Sutter Street, 3 p.m., April 15, and Church Edifice, 1250 Haight Street, 8 p.m., April 16.

CANADA—Westmount, Province of Quebec: William R. Rathvon, Victoria Hall, 8:15 p.m., April 9.

ENGLAND—Brighton, Sussex: John Sidney Braithwaite, Hove Town Hall, 3 p.m., April 14.

Darlington, Durham: John Sidney Braithwaite, Mechanics' Hall, 7:30 p.m., May 7.

Letchworth, Herts: John Sidney Braithwaite, Howard Hall, 8 p.m., April 26.

London (Second Church): John Sidney Braithwaite, Hampstead Conservatoire, Eaton Avenue, N.W. 3 (Station, Swiss Cottage), 3:30 p.m., April 16.

IDAHO—Lewiston: Dr. Walton Hubbard, Temple Theater, 8 p.m., April 20.

ILLINOIS—Alton: John Randall Dunn, Temple Theater, 8 p.m., April 15.

Bloomington: John Randall Dunn, Church Edifice, Monroe and Prairie Streets, 8 p.m., April 17.

Chicago (Second Church): Clarence W. Chadwick, Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., April 16 and 17.

Danville: John Randall Dunn, Elks' Club, 8 p.m., April 16.

DeKalb: Clarence W. Chadwick, Church Edifice, Third and Oak Streets, 8:15 p.m., April 20.

East St. Louis: Virgil O. Strickler, Church Edifice, Summit Avenue and Washington Place, 8 p.m., April 15.

Elgin: Clarence W. Chadwick, Universalist Church, 8:15 p.m., April 19.

Hoopeston: William R. Rathvon, Church Edifice, Third and Washington Streets, 8 p.m., April 17.

Moline: John Randall Dunn, Moline Theater, 8:15 p.m., April 19.

Olney: George Shaw Cook, Court House, 8 p.m., April 16.

Springfield: George Shaw Cook, Chatterton Opera House, 8:15 p.m., April 17.

Sterling: Clarence C. Eaton, Academy of Music, 8:15 p.m., April 17.

Wilmette: William R. Rathvon, Church Edifice, Central Avenue and Tenth Street, 8 p.m., April 16.

INDIANA—Huntington: William R. Rathvon, Huntington Theater, 3 p.m., April 15.

Indianapolis (First Church): Bliss Knapp, Tomlinson Hall, 3:30 p.m., April 15.

Kokomo: Clarence W. Chadwick, High School Auditorium, 3 p.m., April 15.

Madison: Bliss Knapp, Odd Fellows Hall, 8 p.m., April 20.

Marion: Clarence C. Eaton, Indiana Opera House, 3:30 p.m., April 15.

Muncie: Bliss Knapp, High School Auditorium, 8 p.m., April 16.

Warsaw: Bliss Knapp, Centennial Theater, 8 p.m., April 17.

KANSAS—Parsons: Bicknell Young, Elks Theater, 8 p.m., April 16.

KENTUCKY—Newport: Bliss Knapp, Hippodrome Theater, Monmouth Street, 8:15 p.m., April 19.

MAINE—Auburn and Lewiston: Ezra W. Palmer, Church Edifice, 93 College Street, Lewiston, 8 p.m., April 20.

MICHIGAN—Kalamazoo: George Shaw Cook, Church Edifice, Park and South Streets, 8 p.m., April 19 and 20.

Marquette: William R. Rathvon, Marquette Branch Prison, 6 p.m., and Knights of Pythias Hall, Front Street, 8:15 p.m., April 12.

MINNESOTA—Albert Lea: Bicknell Young, Church Edifice, Adams and Clark, 8 p.m., April 13.

Wells: Bicknell Young, Wells Opera House, 8 p.m., April 10.

MISSOURI—Joplin (Second Church): John Randall Dunn, Club Theater, 8 p.m., April 13.

Kansas City (First Church): Bicknell Young, Church Edifice, Ninth Street and Forest Avenue, 8 p.m., April 20.

Kansas City (Second Church): Bicknell Young, Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., April 19.

Kirkwood: Virgil O. Strickler, Church Edifice, Washington and Clay Avenues, 3:30 p.m., April 15.

Marshall: Virgil O. Strickler, Key's Auditorium, 8:15 p.m., April 16.

St. Louis (joint lecture): Bicknell Young, Odeon, 8 p.m., April 15.

OHIO—Cleveland (Fourth Church): Ezra W. Palmer, Liberty Theater, 10315 Superior Street, 3 p.m., April 15.

OKLAHOMA—Bartlesville: Bicknell Young, Grand Theater, evening, April 17.

PENNSYLVANIA—Warren: Frank Bell, Library Theater, 8 p.m., April 19.

TENNESSEE—Memphis: Charles I. Ohrenstein, Church Edifice, Dunlap Street and Monroe Avenue, 8 p.m., April 14, and 3 p.m., April 15.

UTAH—Milford: Dr. Francis J. Fluno, Utah Theater, 8 p.m., April 20.

Ogden: Virgil O. Strickler, Church Edifice, Twenty-fourth Street and Monroe Avenue, 8 p.m., April 19.

Salt Lake City (First and Second Churches): Virgil O. Strickler, American Theater, 12 noon (for business people), and The Auditorium, 8 p.m., April 20.

WASHINGTON—Bellingham: Dr. Walton Hubbard, American Theater, 3 p.m., April 15.

Blaine: Dr. Walton Hubbard, Loomis Hall, 8 p.m., April 15.

Brewster: Dr. Walton Hubbard, Smith's Theater, 8 p.m., April 16.

North Yakima: Dr. Walton Hubbard, 8 p.m., April 19.

Wenatchee: Dr. Walton Hubbard, Wenatchee Theater, 8 p.m., April 17.

WISCONSIN—Kenosha: Frank Bell, Carpenter's Hall, 8:15 p.m., April 9.

Neenah: William R. Rathvon, Church Edifice, Wisconsin Avenue, 8:15 p.m., April 18.

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Testimonies of Healing

Eighteen years ago, Science and Health was brought into my home by a member of the family. For ten years I did not even open the book, but loaned it to many friends who were ill, with the remark that it might help them. During those years I was wrapped up in my own church, taking a leading part in all its activities. I read the Bible faithfully, and prayed reverently as I then understood prayer.

During that time a serious eruption appeared on my face, and in three weeks it had grown to an alarming size. Secretly I held the fear of malignant growth, while neighbors and friends pronounced it the same thing. When my husband, who is a traveling salesman, came home, he said it was a malignant growth and wanted to take me to our doctor immediately; but I remembered that a few years previous a physician during a friendly talk had told us there was no cure for this trouble, so fear kept me from going to the doctor. We became very much depressed, but one day the thought came to me to read Science and Health. I read on and on, for hours at a time, and was surprised and overjoyed at the beauty and holiness of the thought expressed. Needless to say, my face was entirely healed in four weeks, and in eight years the trouble has not returned. This healing came just from reading Science and Health.

Since then I have had many proofs of God's love. A young girl who has lived with me many years was severely burned as she was about to put a pie in the oven. As she opened the gas oven door a sheet of flame shot out, striking her in the face. Her eyebrows and lashes were burned off, as well as the hair around her face, and her face, ears, and neck, also the right hand and arm, were a mass of burns and blisters. I immediately called a Christian Science practitioner, and we clung "steadfastly to God and His idea" (Science and Health, p. 495). This was about eleven o'clock in the morning, and the afternoon of the following day she took a boat ride with friends. No one made any remark about her appearance, as they did not know of the accident, and this proved to us that there was no disfigurement, the healing being complete in twenty-four hours.

I can testify to God's wonderful supply in our financial needs, also to His loving care and protection of my husband while he is away from home for weeks at a time. My heart goes out in love and thanksgiving to God that I was compelled, even though it was through fear and suffering, to read our much loved text-book. There are still some problems to be solved, but God is good, and I know that if I am faithful and do my part, my prayers will be answered. I love the *Journal*, *Sentinel*, and *Monitor*, for they are such a help, and I am grateful to our revered Leader, Mrs. Eddy, for giving to suffering humanity her wonderful book "Science and Health with Key to the Scriptures." With the little understanding I have of this great truth, I have been the channel to help others as well as myself, and words are inadequate to express the love and gratitude I feel for Christian Science.—Elizabeth Lee, Cincinnati, Ohio.

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It is over ten years since I heard of Christian Science. At that time I was in a miserable state of health and was suffering from a disease of the eyes, said to be ulceration, with which I had been troubled since childhood. Each attack seemed to leave the sight less clear, until I could hardly see at all. Several specialists treated me, but no permanent help was received. The last one said he could do nothing more for me, and that possibly I might become quite blind.

It was then I proved, as so many others have done, that "man's extremity is God's opportunity." I felt that there must be healing somewhere, and prayed earnestly to God to show me the way out of this condition. Some time afterward I heard of Christian Science through a friend, and attended a Wednesday evening meeting. The peace experienced at that service will always be remembered; I felt that I had been led there in answer to my prayer. Through the help of a practitioner and the reading of the literature I realized the truth that makes free. My sight has greatly improved and I have never had an attack of the old complaint.

During the years Christian Science has been in our home we have had many proofs of the healing power of Truth, and it has met all our needs. I am truly grateful for the physical benefits, but more especially for the light, comfort, and spiritual understanding that enable us to go on day by day. I am thankful to God for all the help received, also grateful to our Leader, Mrs. Eddy, for giving us the right understanding of Him.

Elizabeth Tudor, Westmount, Quebec, Canada.

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Christian Science came into my experience about five years ago, at a time when I was suffering from an acute attack of appendicitis. I took it up purely for the physical healing, as I cared little for religion. Some eight years prior to this incident I had undergone an operation for the same trouble, and during these years suffered severely from stomach disorder. I tried every available remedy,—dieting, fasting for an entire week, exercise, will-power, and mental science; but in none of these did I receive either physical relief or mental satisfaction.

Not until I was stricken with this last severe attack did I finally determine to try Christian Science. Although both doctors, one of whom was my brother from a distant town, urged me to go at once to the hospital for an immediate operation, I was firm in my refusal. Instead, I tried Christian Science and was perfectly healed. The healing was, however, very slow, which made it necessary for me to study the teachings of this religion. My physical improvement kept pace with my moral or spiritual condition; as I clung to error, so did disease cling to me, and as I let go of error there was a perceptible improvement in my physical condition.

Christian Science brought me health, harmony, and purity, and I am grateful to God that I was so fortunate as to be one of those privileged to receive and to profit by this beautiful religion of Christ, which casts out sins and heals our diseases, and which teaches us humility, meekness, and love.

Ernest T. DePass, Memphis, Tenn.

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Christian Science was brought to my notice in 1903. At that time I was a physical wreck, yet felt sure that if medicine could not cure me nothing could. Christian Science might help nervous troubles, I thought, but not an organic trouble. I soon realized, however, that in truth one disease is as readily overcome as another, because the healing is spiritual. My healing, though very slow, was complete and permanent. I was extremely happy when I realized my freedom, and I knew Truth had made me free. Almost at once I began to prove for others that God is an ever present help. I however neglected to work for myself daily, feeling sure that if I was proving the truth for others it would be sufficient.

Then my husband passed on, my home was broken up, friends deserted me, and I was left alone so far as human aid was concerned. The situation overwhelmed me, and I col-

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lapsed both mentally and physically. I could not understand why I had to pass through this Red Sea and the wilderness, but one day when everything seemed dark I picked up Science and Health to see if I could find a solution there. I opened to page 266 and read the passage beginning, "Would existence without personal friends be to you a blank?" The scales fell from my eyes, and I saw how necessary this pruning had been, for I had placed human friends on pedestals; but even then I could not quite give up the wrong sense and think rightly.

At this time I attended service in The Mother Church, and during the repetition of the Lord's Prayer the word "forgive" stood out like the handwriting on the wall. "Forgive, and you will have peace," kept ringing in my ears. I had pondered that word for many years, not understanding just how to forgive; but I went home feeling sure that God would show me the way. Finally it came to me that to forgive means to change one's false thinking, to give up error for Truth, to see one's friends as God's ideas and not as human personalities. My consciousness was illumined, my thought completely changed. Weeks, however, lapsed into months before I fully realized that I had never been separated from or deprived of one iota of good, for God is Love and is infinite. Then my thought went out in love to all of God's ideas. Truth has obliterated much of the past, and I am confident that before long it will have faded completely from my thought.

I wish to express my gratitude for the friends who ministered to me in my hour of need. Since my healing I have had many discordant conditions to rise above, but have depended absolutely on Christian Science, and the waters have never fai'ed to part. How good God is to have given us an exact rule whereby we can solve every problem, if we will but study and abide by the teachings given us in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy; and how we should rejoice that one was found who was able to receive the message of Truth. I am very grateful for every experience through which I have gained a higher understanding, for through it I have learned what Love is.—Eloise Hallenbeck, New York, N. Y.

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[Translated from the German]

It is with a grateful heart that I wish to tell of the blessings which I have received through Christian Science. For years I had been afflicted with rheumatism, also with ever recurring attacks of severe cough alternating with bronchitis, to which catarrh, bowel disorder, and asthma were added later on. During that time all kinds of material means were used, including electricity, which seemed to relieve me somewhat for a while, then the troubles would reappear in a more severe form. In recent years, however, I had attacks of illness which seemed to become more and more severe. I did not dare leave the house for fear of contracting a cold, and to go upstairs became impossible on account of the asthma. I again sought a physician, but he frankly informed me that no help could be expected except through a change of climate, which might prolong my life a few years. He advised me to start for California as early as possible, as it might soon be too late. That was over six years ago. When I arrived in California, and during the following few months, I seemed to be rid of nearly all my troubles; but soon disappointment came. Again I turned to physicians and to drugs, but all proved of no avail.

A friend then told me of Christian Science, and although I was very reluctant to give it any thought, yet seeing no other way out of my difficulty I applied to a practitioner for help. Among the first questions I asked her was whether I must give up my church, to which the loving answer came that divine Love would lead me and point out the way. This has proved true. As I had long ceased to believe that I would ever be entirely freed from my troubles, the healing was slow, thus necessitating greater diligence on my part with regard to the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, a German translation of which had been given us. Although I always held the Bible to be a precious book and made much use of it, it did not have the value which it has now that I read it daily with more understanding in connection with Science and Health.

I am entirely well, and am able to read fine print without glasses, as well as to attend to my housework, although I am eighty-three years of age. I considered it impossible to learn the English language during the twenty-three years of my stay in this country, but a few months ago I made a start and have succeeded in learning a few things by heart. Next to God I am very grateful to Mrs. Eddy for having discovered the truth which makes free, and for having left it as a heritage to humanity. I also rejoice in the true happiness, peace, and harmony which Christian Science has brought me, and would like to add that it has been my privilege to become a member of the Christian Science church.

Maria Witte, Pomona, Cal.

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Since taking up the study of Christian Science and finding that God is Love, I have learned to rejoice in the understanding of God and His relation to man. From infancy until March, 1913, I experienced few days of perfect health. Many physicians had treated me, and when all hope of restoring my health was gone, the physician who was then attending me said there was nothing left but to try Christian Science. Not knowing anything about this teaching, I wandered blindly on, trying several so-called "cures," only to find myself at last in the very "slough of despond," depending upon opiates as the only means of relief. All this while there was a longing to live a true Christian life, so when I at last realized there was no permanent help in material means, my heart cried out to God and my prayer was answered.

Just after this darkest hour I went to the public library one day, and selected from a shelf "Science and Health with Key to the Scriptures" by Mrs. Eddy. After I had been reading this book for some time, the bowels which had not moved naturally for three years resumed their normal activity. This action without the use of drugs had been declared by several physicians to be impossible without an operation. As a further proof that those who earnestly seek God will find the true way, I was soon led to attend the Christian Science services, and was greatly strengthened each time. Then one morning, when about to take a dose of medicine, these words from Joshua came to me: "Choose you this day whom ye will serve." I chose to serve God, and soon all medicine had disappeared from my possession. With the exception of having once resorted to an opiate, which had but little effect, there has been no desire for drugs of any kind since. I have often been exposed to untoward conditions without any ill effect, and it has indeed been a pleasure to experience many days of healthy activity.

Another healing has meant a great deal to me because it was the result of having overcome resentment. In early childhood I received an injury which, because of a fracture in the knee-joint, left one leg shorter than the other. After studying Science for about eight months, I noticed that love was taking the place of resentment toward the relative whom I had always blamed for having indirectly caused the acci-

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dent. The error in my thinking having been detected and destroyed, I then found it was possible for me to walk long distances without pain, without limping, and without an extension on my shoe.

At times discouragement has seemingly clouded the horizon, but never since I read the first sentence in the Preface of Science and Health has there been any doubt that it teaches the truth. "The Life of Mary Baker Eddy" by Sibyl Wilbur has helped me to appreciate, at least in a degree, the years of toil and sacrifice it cost our Leader to give us this key not only to the Scriptures, but to the very kingdom of heaven, where, as the psalmist has said, we may "abide under the shadow of the Almighty."

Many times, when "persecuted for righteousness' sake," I have retreated from the world and found comfort and strength in the inspired pages of our text-book. I am thankful for membership in The Mother Church, and also in a branch church. It is indeed a privilege to subscribe for and read our periodicals; the *Monitor* has proved an invaluable companion. I have often found the reading-rooms to be places of refuge, and the lectures are always instructive and helpful. As a small return for my blessings I find it a pleasure to give out each piece of literature received, knowing that where there is need for the healing truth God's word will not return unto Him void, but will accomplish that whereunto it is sent.

GERTRUDE M. KITCHELL, Michigan City, Ind.

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Eleven years ago I turned to Christian Science after ten years of medical and surgical treatment for continual colds. Four physicians had attended me, but none afforded anything more than temporary relief. In my work as a teacher I was greatly handicapped, because for days at a time I could scarcely speak with any comfort or with effect. Finally I asked one of the physicians, a specialist just returned from studying in Europe, if there was not some way to effect a permanent cure. His reply was that on account of the chronic inflamed condition of the vocal cords it would take not less than six months in a dry, hot climate to restore them to a normal state.

About this time I had a visit with a college friend who had experienced a remarkable healing of his eyes, supposedly injured by overuse with the microscope. My talk with him induced me to try Christian Science. This was at the beginning of winter and I was seemingly in the throes of the old difficulty, but great improvement was at once manifested. I had always been warned to use the voice as little as possible, but my adviser and helper in Christian Science told me that if I believed I was doing right in my work as a teacher, and if I needed to use my voice in that work, a just God would not hinder me. At this time I was also helping to direct the school athletics, and doing evening work in settlements and boys' clubs. At once I abandoned all the old fears and entered joyfully into my duties with renewed confidence. The resulting sense of freedom is known only to those who have experienced it.

During the years since then I have used my voice extensively in teaching, debating, and public speaking, and my help has not failed me. A change of climate has brought no fears and no ill effects. I cannot say that absolute freedom from colds has been secured, but there has never been a time when the trouble has not yielded in a few days, and without any inconvenience in the use of my voice. Only once in the last three years has there been a manifestation of hoarseness, and there has been constant gain in place of continued difficulty.

My study of Christian Science has uncovered other problems, and I am working with these and making progress. My thankfulness for the many blessings which have come to myself and to those about me reaches out to the fruition of all humanity's hopes, "where fetters fall," as our Leader says on page 227 of Science and Health, "and the rights of man are fully known and acknowledged."

JOHN M. BREWER, Cambridge, Mass.

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My gratitude to God for Christian Science is boundless. At the time I investigated this beautiful truth I had a violent temper. Often I tried to govern myself, but without the least avail until I realized the truth stated in Science and Health, that "the divine Mind governs, and . . . in Science man reflects God's government" (p. 393).

One demonstration for which I am particularly grateful stands out as an oasis in my stormy journey from sense to Soul. Until I had this battle with Goliath I did not seem to make much progress. This awakening occurred when I had an attack of yellow jaundice. During the entire time I was about as usual, going wherever I had been accustomed to go and meeting many people. The practitioner told me to hold the thought that God's child is perfect, and this was fully realized, as even my husband did not know I had the problem to meet until I told him. I was practically healed the first week, but all the manifestations had not disappeared, so treatment was continued at the request of my husband. Before the next week elapsed the healing was complete. During this attack I ate everything I desired, knowing that I was subject only to God's law. There were abscesses in both ears, and for a whole day I could not hear with one ear, but these conditions were entirely overcome.

For all these blessings I am indeed grateful. I realize that the only true gratitude is to make one's self a living testimony of what Truth is doing, and so am trying each day to manifest perfection. Many times the road seems rough and I stumble and even fall, but I pick myself up knowing that, if my confidence is in Truth, the next time I will do better.

PEARL FRANK, Chicago, Ill.

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For some time we had known that our little girl had nasal growths, but as she was a weak, nervous child we dreaded the shock of an operation for her. As a Christian Science practitioner had been treating her for stomach and bowel trouble with good results, the thought finally came to me that these growths might also yield to the same treatment. I spoke to the practitioner about it one morning, and by the next afternoon the healing was complete. Almost two years have passed, and the child has never shown any sign of this trouble.

Words are inadequate to express our gratification and relief that our little one could be healed in this simple and wholly effective manner.

MRS. ALBERT BRUCKERT, JR., White Sulphur, Springs, Mont.

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I came into Christian Science for physical healing. From the first treatment I began to improve, and before long was healed of a nervous breakdown and of a bowel trouble of many years' standing. After having studied Christian Science for about six months, a great shock came to me through the sudden passing on of my husband. At first it seemed as if I would succumb to the overwhelming sense of grief, but with the help of a practitioner and the understanding I had gained through the study of Christian Science, I was able to

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realize the allness of good and that in divine Mind there can be no separation. When this realization came to me I was healed, and since then my time has been spent in daily trying to get a better understanding of God and of man's relation to Him.

Christian Science helps me to work out the great problems of life, as well as the little every-day questions. Home duties, instead of being a daily round of cares, mean opportunities to prove how "all things work together for good to them that love God." When I compare my work as done in the light of Christian Science with the work I used to do under the rules of mortal mind, I feel that I can never be grateful enough for this truth.

We have had many experiences of healing in our family, and I have proven beyond the shadow of a doubt that when the truth is understandingly applied there is no ill that will not yield to Christian Science treatment. I am deeply grateful for the knowledge gained each day from the study of the Lesson-Sermons, also for the fresh inspiration that comes with each number of the periodicals, and I am more than grateful to the Leader who has made all this possible.

ELLA SMITH BRISBIN, Bellingham, Wash.



Prior to becoming interested in Christian Science I had been a sufferer from lung trouble and had been given up by two of the best known specialists in northern Ohio. The first one told my husband there was no possible help for me, that I could not live another winter in this climate. He advised a trip to the West, saying it might prolong my life; but we had a large family and had not the means to take it. Thinking as I did that life was in the air, I was in a pretty bad way. Another specialist was consulted, and he said he could relieve me, but there was no possible cure.

About this time a friend came to visit me, and I told her what the doctor had said. Then with much love she pointed me to the great Physician, and left me a copy of the pamphlet "Prayer and Healing." I read it with much interest, and from the first could say, although it was entirely new to me, "Lord, I believe; help thou mine unbelief." I sought the help of a practitioner, and now old things have passed away. For weeks at a time I had slept only by the use of an opiate, and then had to rest in a rocker, as the heart had become so affected by constant coughing that it was impossible for me to lie down.

On the first day of April, 1915, I was taken with an attack of acute lung trouble, and the family feared I would pass on before help could be obtained; but thanks be to God, through unfaltering faith, true devotion, and firm conviction of the allness of God, even the cry of death was stilled. Much against the will of my family, who are not Scientists, the practitioner was called instead of the family doctor, and she proved the healing power of Truth and Love in my complete recovery.—BESSIE A. BROWN, Cleveland, Ohio.

Having been relieved of many ailments, I am indeed grateful for what Christian Science has done for me. One healing in particular I would like to mention. In August, 1914, the effects of poison ivy were overcome in two days with the help of a practitioner, and at the same time the fear of a recurrence of the trouble disappeared.

Before coming into Science I never attended church, because of what seemed to me unsoundness in the teaching of Jesus, but now I am able to understand his command, "Thou shalt love thy neighbor as thyself." I feel deep gratitude to our Leader, Mrs. Eddy, for showing us the way to an understanding of Truth.—GUSTAVE A. REHBEIN, New York, N. Y.

From Our Exchanges

[*The Christian Work*]

Some of us are getting into the gospel of John, even so far as the fourteenth chapter and the four that follow. That was a dark day in the life of the apostles, and in the history of the church, when Jesus was crucified, yet the Master met it with these wonderful words: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions." Does our heavenly Father rule? Is Jesus Christ the Saviour of the world? Is he the founder of a kingdom that is to fill the earth as the waters cover the sea, and has he gone to prepare a place for us? Do all things "work together for good to them that love God," and is Jesus alive from the dead and sitting at the right hand of power in heaven? Some of our younger men in the ministry and among the laity are seeing visions, and our old men are dreaming dreams.

[*The Congregationalist and Christian World*]

If in Matthew, which is the gospel of the kingdom of Christ, we find ourselves in the sphere of every-day experience, in the gospel of John that kingdom outruns its limits in man's present experience and strikes the keynote of the vital life of the whole universe of God. Our Lord himself becomes a universal figure, the expression of what God is toward all His creatures in all possible worlds.

If religion is to be defined, as we think it ultimately must be, as a venturing upon personal relations with the divine personality, this interpretation of Christ's life and thought in terms too large for the mere experience of earth becomes a precious part of our Christian inheritance. It brings us to an atmosphere in which our fields of thought and meditation grow. We are in unfamiliar places, where nevertheless we find ourselves at home, because the Lord of the universe is he who manifested himself within the limits of the earthly life we know.

[*The Christian Intelligencer*]

The ideal of church union must ever be spiritual and can never be physical. What text has been more tortured and crucified than the sublime high-priestly prayer of the Master, "That they all may be one; as thou, Father, art in me, and I in thee"? A little assiduous study of the context and of the words themselves will at once teach us that Jesus here never could have referred to the physical unity of believers, but that the reference in this sublime petition was for the spiritual oneness of all those who through the words of the apostles did believe or were to believe in him.

[Dr. Warren A. Rodman in *The Christian Register*]

Genuine religion is the highest type of knowledge and of feeling which the race is now, or ever will be, capable of attaining. Its natural expression is in service. It is not a theory; it is a life essence. Without it the world stagnates or retrogrades; with it the world blossoms and fruits with the noblest and most helpful of products. It is the only nutriment of the growing and expanding soul.

[*The Methodist Recorder*]

We are linked to the eternal purpose of the Almighty, and there is nothing commonplace in the outgoings and incomings of our lives. Every man's life is a thought of God, and none of God's thoughts are commonplace. Even as the virtue of the humblest citizen adds to the stability and splendor of the commonwealth, so the influence, the prayers, and the gifts of nameless saints build up the kingdom of God.

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[Shailer Mathews in *The Biblical World*]

Christian principles must be put into society, but this is possible only when Christian people leaven society. In our determination to bring about reforms we too often practise a sort of altruism which deals with persons impersonally. Good legislation will be powerless without good people. A man with good purposes always finds some appeal to force crouching at his door, and unless the churches of America reconsecrate themselves to the production of a character that in all departments of life prefers the cross to the sword, and patiently trains men in the principles and attitude of Jesus, religion will not be thoroughly effective in the field of social reconstruction. If the world is to be transformed by the principles of Jesus, it is the business of the churches to prepare the human leaven which can be sent out to function as Christians in all forms of social activity.

[*The Methodist Times*]

The God to whom we come, the way by which we come to Him, and the life to which we attain in coming to Him, are all unchanging. Man's need is also unchanging. His need is only another word for his capacity. The satisfaction of our need means, above all, the fulfilment of our nature. Our destiny is to be sons of God. All the aspirations and strivings by which men are ennobled, witness to this divine calling. The very perversions of sin, because they are felt to be perversions, bear testimony that men are made for God, and that their heart is restless until it finds rest in Him.

[*The Advance*]

We need a greater God; not a greater God than hitherto has existed, but a greater God than our theories of Him have discovered. It is not only our duty, but it is our high privilege, to "follow on" that we may "know the Lord." In the midst of a changing world it is a comfort to think of His unchanging goodness, but our knowledge of Him changes and our thought of Him should grow. The God who is, is not greater than the God who was, but God as we know Him must be a greater God than we have ever recognized Him as being.

[*The Christian Commonwealth*]

There are different ways of approach to reality, and no one has a monopoly of right and truth. The misfortune is that so many think theirs is the only right way and that all the others are wrong. One thing we may say with confidence, —that the long drawn out controversy about Christ is one of the chief evidences of his greatness. He would not have divided men for nearly two thousand years if he had been nobody.

[*The Jewish Chronicle*]

According to the Scriptural account of creation, there was first a complete darkness, then a period of mist and cloud, when daylight became visible but not the sun, and finally, on the fourth day, the sun beamed forth in a clear, open sky. . . . Darkness first, and light afterward, is the law of science universally. Surely it is also the law of the spirit. The cloud under which we live in things spiritual will finally be lifted, and the splendor of eternal glory will be poured around us. Precisely what is to be the manner and measure of our knowledge in the fuller and more glorious revelation of the future that awaits we cannot say. That is one of the mysteries of our present fate. But that there will be a great clearing away of all the clouds that envelop us now, is certain.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication at an early date of a new edition of the German translation of the Manual of The Mother Church. The volume will be printed with alternate pages of English and German, and will be uniform in binding and price with the regular cloth-bound edition.

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

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From the Editor

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

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From the Publishing Society

"Christian Science: The Revelation of Christ," a lecture by John W. Doorly, C.S.B., has been printed in pamphlet form, and is now ready for sale.

A new pamphlet entitled, " 'Awake, Thou That Sleepest,' " contains the following eight articles republished from *The Christian Science Monitor:* "Procrastination," "Lions in the Path," "Could Ye not Watch with Me One Hour?" "The Senses and Sleep," "Sleep," "Night," "Day," and "Narcotics."

Both of these pamphlets are on sale at prices advertised on the opposite page.

Owing to the increased cost of labor and materials the Oxford Press of England has twice found it necessary to advance the prices of Bibles to the Publishing Society during the past year. The Publishing Society now finds it necessary to make a corresponding change in its prices to the field.

The cost of manufacturing Bible Cases and *Quarterly* Covers has also increased, and the changes in prices for these articles are listed in the new Catalogue No. 23.

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From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. For all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $5; six months $2.50; three months $1.25; one month 50 cents. In all other countries additional postage at the rate of $3 yearly is required. By carrier through a local news-dealer; one month 60 cents. In the Boston Postal District, by mail, one year $7.25. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $1; six months 50 cents; three months 25 cents. For other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Bound Volumes in cloth, $2.75 each; half calf or half morocco $3.50 each. Write for list of volumes in stock.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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

CHRISTIAN SCIENCE HEALING VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

"THE SONS OF GOD." By COL. WILLIAM E. FELL.

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

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

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

CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

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

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

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. Also printed in modern Greek, Italian, Norwegian, and Russian.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: THE EXPLANATION OF THE IDEAL MAN. By WILLIAM D. MCCRACKAN, M.A. Also printed in German.

CHRISTIAN SCIENCE: GOD'S LOVINGKINDNESS PROVED TO MEN. By REV. WILLIAM P. MCKENZIE. Also printed in German.

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

CHRISTIAN SCIENCE: THE RELIGION OF DIVINE LAW. By JACOB S. SHIELD.

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THE LAW OF KINDNESS.
"WHAT WENT YE OUT FOR TO SEE?"
"THEN THE FULL GRAIN IN THE EAR."
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"What I say unto you I say unto all-WATCH" Jesus

Vol. XIX No. 33

Boston, April 14, 1917

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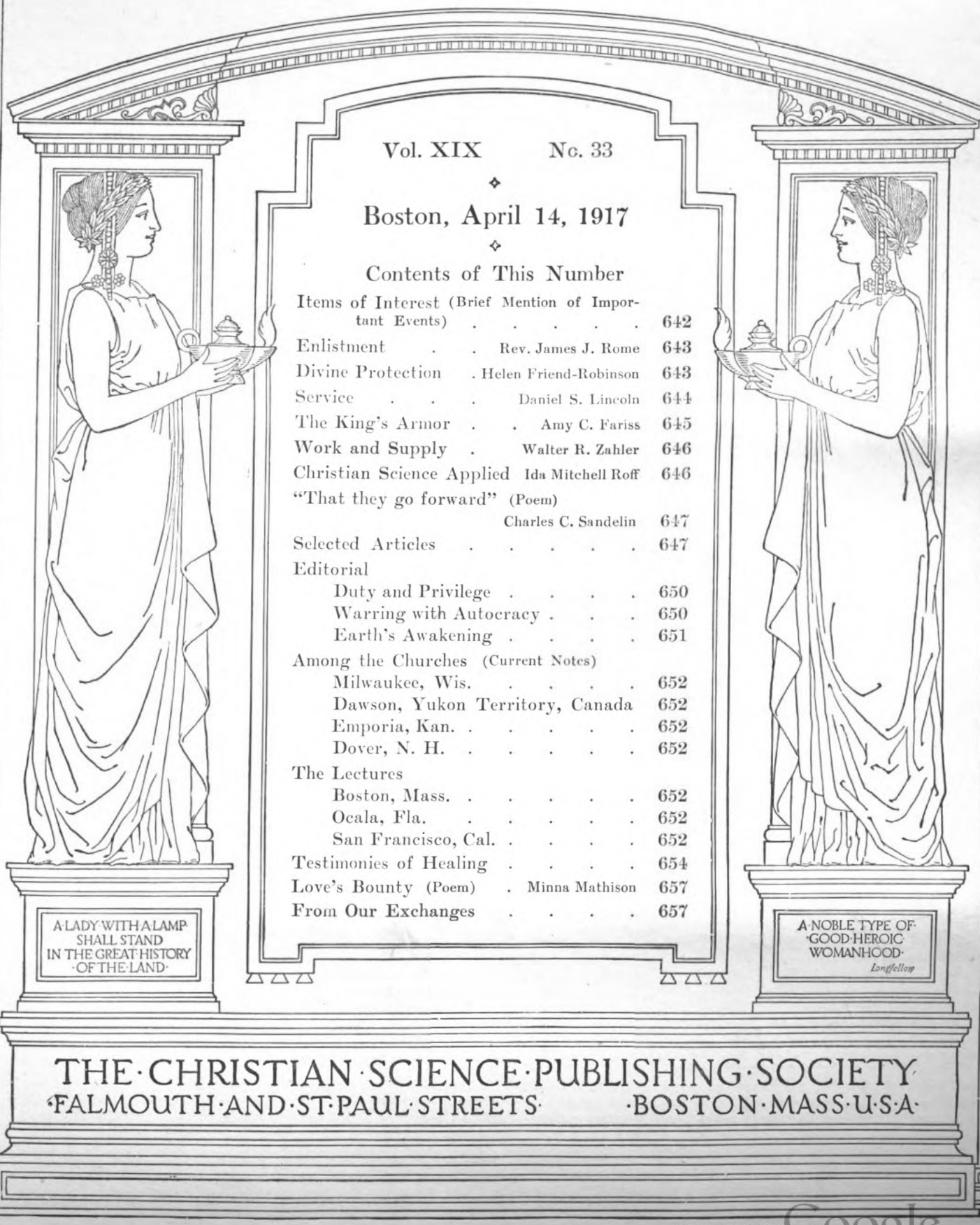

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Items of Interest

The progress that Canada is making toward becoming the world's center for the manufacture of pulp and paper is indicated in figures recently published by the Department of Trade and Commerce of Canada. For the year ended July, 1916, the exports of paper amounted to $21,678,868, of which 88 per cent went to the United States and 5.2 per cent to the United Kingdom. This total is an increase of 31 per cent over the figures for the year previous. The first export shipment of paper from Canada was made in 1892, amounting to a total of ninety-one dollars for that year. The total exports of paper, pulp, and pulp wood for the year ended July, 1916, were $40,865,266, of which the United States received 87 per cent and the United Kingdom 6 per cent. The drain involved in this use of the Canadian forests, a source of national wealth, is likely to increase rather than diminish, and it is expected that much more stringent measures than in the past must be taken to prevent destruction by fire and to insure the restocking to valuable species of cut over and burned over areas.

The territory of East Africa comprises British East Africa, Uganda, German East Africa, and Zanzibar, having a total area of over 700,000 square miles and a population of more than 15,000,000. A few wealthy Britishers, having been first attracted to the country by the opportunity for hunting, recognized the agricultural possibilities of the highlands and acquired large holdings of rich land in the interior. It has been estimated that over 14,000,000 acres of land in this territory are at present under cultivation. By far the largest and most important part of this area consists of small native farms receiving crude and inefficient cultivation, but the European settler is becoming an important factor in the agricultural development. The products that seem to possess the greatest present-day value and the greatest promise for the future are cotton, coffee, sisal, rubber, and cattle.

The harbors and public lands committee of the Massachusetts legislature has under consideration the advisability of acquisition by the state of a tract of land which borders the state highway, and which follows the old Mohawk Trail over the Berkshire Hills between North Adams and Greenfield. In his inaugural address Governor McCall said: "A reservation similar to that of Mount Wachusett and Greylock reservations would be of great value upon certain portions of the so-called Mohawk Trail. It would afford a means of protecting the road itself and would safeguard the beauty of views." The taking would consist of a block of land thirteen miles in length, from one fourth to two miles in width, and having a total area of 6261 acres. It is estimated that the cost of this tract would be about one hundred and thirty thousand dollars. The scenic beauty of the road is said to be unsurpassed in Massachusetts.

A most important addition to the potash supply of the United States comes with the development of a new field of production at Searles Marsh, in the extreme northwest section of San Bernardino County, Cal., not far from the famous Death Valley country, where a large modern potash plant has just been completed by the Pacific Coast Borax and the Solvay Process Companies. It is estimated that the output will be about one thousand tons a month of muriate of potash, 80 per cent or more pure potash. A new process for the refinement of the raw product has been solved by the two companies, and is reported to be most successful. The new field is included in about fifteen hundred acres of patented land owned by the interested concerns.

Congress has made an appropriation providing for the preservation and repair of the remains of ancient dwelling places of American aborigines in the Navajo National Monument. The work will be carried out by the United States National Museum. The monument comprises three large ruins located in the northern part of the Navajo Reservation, about one hundred and seventy-five miles by trail north of Flagstaff, Ariz. A road extends for about one third of the way. The traveling from the end of the road is difficult on account of the scarcity of water in the desert to be crossed, the lack of opportunity to purchase supplies, and the steepness of the ascent near the monument. The trip requires five days.

Northeastern College, which has recently been incorporated, now takes in the different professional and technical schools of the Boston Y. M. C. A.,—the School of Liberal Arts, the School of Law, the School of Commerce and Finance, and the School of Engineering, all night schools, and the School of Cooperative Engineering, a day school. It has at present more than seventeen hundred students enrolled. The college will soon have branch colleges in many of the largest cities of New England. The first one will be established at Worcester, and later on branches will be started in Lowell and Springfield, Mass., Providence, R. I., and Manchester, N. H.

The United States Government has filed its brief in the Supreme Court against the Oregon & California Railroad Company in its suit to recover 2,300,000 acres of land in Oregon, valued at more than thirty million dollars. This land was granted in 1866 and 1870 to certain railroads upon condition that they would sell it to settlers at not more than two dollars and a half an acre. The Government claims that the conditions were broken by the railroads, and seeks to have the Supreme Court affirm the decision of the lower court.

A new tract of land, consisting of 457,424 acres in the Uncompahgre district in the southwestern part of Colorado, has been added to the forest reserve as chiefly valuable for forest purposes, being non-agricultural in character. The tract lies along the top of the Uncompahgre plateau, which rises from the valley of that name, and is over eight thousand feet in elevation.

An American syndicate is reported to have offered to purchase the Chaco railways from the Argentine Government for the sum expended for their construction, and to undertake to extend the system into Bolivia. The construction of these railways was undertaken by the Argentine Government to exploit the vast territories of the Chaco and Formosa sections, a large portion of which is still covered with unexplored forests. The lines consist of two penetration railways, starting from the banks of the Rio Parana and running parallel to its larger tributaries.

The United States Supreme Court has sustained injunctions issued by the lower courts ousting Utah hydro-electric power companies from Federal forest reservations. The decision upholds the regulations of the agricultural and interior departments' conservation policy and decrees requiring the Utah companies to remove their property from the public lands unless they secure Federal permits. It maintains the power of Congress to regulate all public lands and denies that its authority is limited to lands actually used for Federal purposes.

The Rhine-Main-Danube canal scheme has taken definite shape, and it is now announced that plans for the construction of a Weser-Werra-Main-Danube waterway have been definitely worked out. The total length of the canal will be about seven hundred and thirty kilometers. The details as to the separate sections are to be dealt with in consultation with the Bavarian Canal League, while the cost will be borne by the various states, communities, and industries concerned.

The production of fuel briquets in the United States in 1916 was 295,155 net tons, valued at $1,145,662, an increase of 83 per cent in quantity, and 40 per cent in value over the production of 1915. During the last two years the product of many of the plants has been so much improved that it gives off less of the heavy tarry smoke that domestic consumers have found so objectionable.

In the first case brought under the Panama Canal act requiring railroads to dispose of their steamship interests, the United States Supreme Court has just decided that the Lehigh Valley Railroad must relinquish its Great Lakes steamship transportation line, operating vessels between Buffalo and Chicago and Milwaukee.

The yearly catch of fish in the oceans, seas, lakes, and rivers of Russia is estimated at 3,500,000,000 pounds, valued at over $40,000,000; that of England is valued at over $60,000,000, and that of the United States nearly $50,000,000.

The Boy Scout movement has been introduced into China. Several patrols have been organized, and about one hundred and forty boys have been examined and accepted for the first scout degree.

It took five years to construct the railway bridge over the Amur River at Khabarovsk, Siberia, which opened to traffic on Nov. 18, 1916. The bridge is 7593 feet long, and cost $9,270,000.

From an area of 3,173,404 acres in Spain devoted to grape culture 3,958,150 metric tons of grapes were gathered in 1916, nearly all being used in making wine.

Hand embroideries to the value of $969,180 were invoiced at the American consular agency at Funchal, Madeira, for the United States during 1916.

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Christian Science Sentinel

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

Vol. XIX April 14, 1917 No. 33

Enlistment

REV. JAMES J. ROME

RECENTLY, after reading a description of the hardships, sufferings, and dangers endured by men engaged in the present strife, the thought occurred to the writer that many of these men had taken a step which is called enlisting into the service. In so doing they had offered themselves to do willingly whatever might seem necessary for their country's welfare, even to the giving up of their human sense of life; so that in enduring these hardships they were only fulfilling their obligations. Perhaps they little dreamed what their decision meant when they took the step, but this did not change the fact that their lives were in a sense no longer their own,—they had devoted them to their country's cause; and no matter what the demand might involve, it was their duty to respond to the call with readiness and good will.

Shortly after reading the article in question, Science and Health was taken up and opened at page 450, where are the words, "The Christian Scientist has enlisted to lessen evil, disease, and death." Here, then, we are told what should be the sole purpose of each one who has received the benefits of Christian Science, who has accepted its teachings, and who is endeavoring to live by its rules; that is, the true Christian Scientist. It is not that he may escape suffering and discord merely, or gain ease and self-gratification, but that he may give his service in gaining a better understanding of God and His law, and in demonstrating Truth's power to destroy error, thus helping to establish the kingdom of heaven on earth.

Generally speaking, the first appeal to Christian Science is made to find relief from some form of physical or mental trouble, with the expectation of following along the usual lines of living; taking no special interest in the Science, but simply calling on it for what help may be needed, as perhaps the physician had formerly been appealed to in times of bodily distress. It is soon discovered, however, that such a course of procedure cannot be kept up, for Christian Science not only unveils to the consciousness new possibilities and opportunities, but also shows the necessity for individual effort to attain them, in accordance with the apostolic injunction: "Work out your own salvation with fear and trembling."

Each forward step reveals still others, and the demand for advancement seems imperative. The desire for progress impels to a recognition of the universal claims of Truth that must be met, and the question is not, Shall I be a Christian Scientist? but, How can I afford to be anything but a Christian Scientist? After some or perhaps much hesitation, the decision is reached to accept and practise, so far as understood, the teachings and rules of Christian Science as found in Mrs. Eddy's writings, in connection with the Scriptures. Then one more loyal soldier has truly enlisted in this grand warfare.

When and where shall the contest begin? It can never begin too soon, or be waged too constantly or earnestly, and lest we waste time in looking for fields of conquest, we had better begin with that which is nearest at hand, namely, self. Self-correction is perhaps the most salutary conflict in which one can be engaged. In order to carry on this warfare with self, and to perceive the necessity for it, one has only to turn to Science and Health (p. 252), and to the article "Taking Offense" on page 223 of "Miscellaneous Writings," to discover that a too keen sense of self is the great obstruction to human peace and progress. Self-correction is the first step in the correction of all error, and this is the work to which the true Christian Scientist is devoted.

Let us not fail to mark the significance of the position assumed. Enlisted—pledged upon one's honor to be loyal to the highest ideals of right, of Truth and Love; to be ready to combat earnestly anything and everything that would cause variation from the plumb line of spiritual rectitude, taking the square and compass of divine Principle by which to measure daily thoughts, words, and actions. This is to commit one's self without recourse or recall to that conflict described by Paul to the church at Corinth as "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," and at every point and opportunity contending with those foes of mankind,—sin, disease, and death.

It is to this earnest strife that Mrs. Eddy refers on page 99 of "Miscellaneous Writings" when she says: "Men and women of the nineteenth century, are you called to voice a higher order of Science? Then obey this call. Go, if you must, to the dungeon or the scaffold, but take not back the words of Truth. How many are there ready to suffer for a righteous cause, to stand a long siege, take the front rank, face the foe, and be in the battle every day?" It is only such as these who can appropriate the gracious promise given in Revelation: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Divine Protection

HELEN FRIEND-ROBINSON

SINCE the Scriptures are so full of assurances of protection to all who put their trust in God, it seems impossible for an earnest student of the Bible to doubt for long the practical availability of God's power as a "very present help" in every time of need. The psalmist sang, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Those who are learning and striving to follow the Christ-way as taught in Christian Science, prove beyond all cavil that the Word of God is indeed a covert from the storms of earthly experiences, where they may enter and abide in safety and security forever. As mortals awaken to the fact that it is not the Father's will that any of His "little ones" should perish, but that all may be sheltered today "under his wings," then will the practical import of the Word of God be more and more understood and utilized, until it shall

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have become universal in its scope of loving helpfulness to all mankind.

We learn from the Bible that "God is no respecter of persons," and also that He is a "shield and buckler" unto all that call upon Him in truth. Christian Scientists are daily proving that no situation or condition can possibly arise in which God is not omnipresent and ever willing to sustain and protect them from every conceivable phase of mortal experience. With every victory over untoward conditions they grow proportionately more grateful for the infinite wisdom which revealed this Science to one who was found ready and willing to make it comprehensible as well as available to a suffering world. The world may not be ready as yet to believe all our report, and some may even say, as did Festus to Paul, "Much learning doth make thee mad;" but as Christian Scientists we can always give the reason of the hope that is within us and answer, as did the apostle, that we "speak forth the words of truth and soberness."

Several years ago I had occasion to take a trip into the country. The sky, which had been cloudless at the start, later began to darken, and a heavy storm seemed imminent. Soon a veritable deluge broke. The lightning was fierce and the thunder terrible to mortal sense, while the rain poured down in torrents; but since it was necessary to reach my destination as soon as possible, I went on my way undismayed by the raging elements.

The storm had however come so suddenly, and it continued with such unabated fury, that it became difficult to realize God's ever-presence in the midst of such chaotic conditions; but suddenly such a sense of impending danger came over me that I turned instinctively and unreservedly to God for help and guidance in this extremity. The light of Truth pierced the gloom, and immediately the answer to this silent appeal for help came in the thought that if we live and move and have our being in God, one place is just as safe as another. As I worked mentally along this line with the understanding given in Christian Science, the "sweet sense and presence of Life and Truth" of which our Leader speaks in Science and Health (p. 304) soon flooded my consciousness, followed by the perfect assurance that safety always is wherever God is. At this moment a most terrific crash of thunder sounded close by, as if the very heavens had fallen, and later it was learned that the lightning had struck an electric wire under which I had been standing but a few seconds before. The wire fell to the ground and caused much havoc, and I felt that I had been almost miraculously protected.

At moments like this, when danger has assailed us and we have proved for ourselves that our extremity was but God's opportunity to deliver us from any and every danger, our hearts go out in humble thankfulness to God, the giver of all good, for the unnumbered blessings which have come to us through the study and daily living of Christian Science. Christ is in very deed here on earth today. In Christian Science as of yore "he is able also to save them to the uttermost that come unto God by him." Many experiences along life's pathway may come and go, but the lessons which were gleaned from this particular experience have been so numerous and far reaching that I feel they will go on forever.

On page 288 of Science and Health Mrs. Eddy says: "The lightnings and thunderbolts of error may burst and flash till the cloud is cleared and the tumult dies away in the distance. Then the raindrops of divinity refresh the earth." Every day we see more and more how the sunshine of Truth can be utilized to clear away the impending dangers which beset us in the mental realm as well as in the physical, and as the tumult of our wrestlings with error are reduced to the vanishing point, then will "the raindrops of divinity" comfort and encourage us to press on with renewed activity until we have won our crown of rejoicing.

When a pebble is tossed into the ocean the circle it makes at first is small, but if we watch we shall see it ever broadening and enlarging, until it has passed out of our perspective altogether. Striving to reach the goal of an unselfed love for humanity may seem at first like tossing the pebble into a sea of uncertainty. As, however, we advance in spiritual understanding and realize that in infinite Love we have infinite protection, then will our circle of loving usefulness be perpetually enlarged, until we discern what our Master implied when he said, "Neither pray I for these alone."

The might of omnipotent Mind recognizes neither material time nor space, and with the warring elements so much in evidence on earth today, the world has need of the sincere, consecrated prayer of spiritual understanding, which will avail much toward alleviating human woes. May each and every Christian Scientist realize as never before that the door of opportunity is wide open, and that now is the time to exercise the blessed privilege of including all humanity in our circle of love, else our efforts to bless others may fall far short of their anticipated destination. Universal salvation calls for a love that is higher and broader each day, and if this divine method is patiently and persistently practised, it must eventually cause wars to cease and finally bring about the redemption of the whole human family through the activity of Christ's faithful followers.

Service

DANIEL S. LINCOLN

On page 40 of Science and Health Mrs. Eddy writes, "It is sad that the phrase *divine service* has come so generally to mean public worship instead of daily deeds." Does not the mention of "daily deeds" remind us that our Master was ever about his Father's business, doing good? The Scriptures teach that we should serve God day and night, and in harmony with this injunction Christian Science affirms that one need not grow weary in well doing, since man is never separated from the ever active yet restful Mind.

For service to be efficient there must be a desire to know the will of God and a readiness to do that will with implicit obedience. Understanding is essential, for "if the blind lead the blind, both shall fall into the ditch," and the great necessity is to get right views of God, to know Him as divine Principle, Life, Truth, and Love. In Weymouth's translation of the New Testament, I Pet. v. 5 is rendered, "All of you must gird yourselves with humility toward one another," and the footnote refers to girding "as with the apron of one who waits upon others." This recalls the washing of the disciples' feet by Jesus, an action indicating the self-immolation of him who was ever ready to render service to his fellow men, thus fulfilling the law of love.

It is encouraging to note that the same praise is given to the good and faithful servant who used his two talents as was given to the one who employed the five. In the service of God there is ample opportunity for the servant with only the one talent, for no service, if faithfully and willingly performed, is small in His sight. St. Paul exhorts us to do good to all men as we have opportunity, and one of the great blessings which Christian Science confers upon its followers is the ability to make the best use of opportunities, however diverse. A word in season, a kindly letter, an article in one of the periodicals passed along to a sufferer, a passage from our text-book, "Science and Health with Key to the Scrip-

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tures" by Mrs. Eddy, or a quotation from the sacred Scriptures, have all been the means of helping to lift burdens which were "grievous to be borne."

It is how we serve that merits commendation or calls for condemnation. The psalmist tells us to "serve the Lord with gladness,"—not only gladly, but by being glad. Similarly Paul counsels the Galatians to serve one another "by love;" and we are reminded in one of our hymns that "by serving love will grow" (Hymnal, p. 135), for it is the privilege and duty of all God's children to realize more and more clearly the omnipresence of perfect Love and to reflect love by their every thought, word, and action.

The Scriptures abound with instances of men who had been loyal and trustworthy in the ordinary avocations of life, being called to higher service by God while engaged in their daily round. Moses, Gideon, Samuel, Elisha, David, Peter, James, and John are such examples. It is the universal experience of Christian Scientists that as they grow in the understanding of God as infinite Mind, divine Principle, Love, they gain in capacity, and their dormant abilities and possibilities are developed. Faithful in the little things of life, they receive the reward of the Master, "Enter thou into the joy of thy lord." The call to higher service comes when one has grown in understanding and ability by practising what he knows, and is thereby so conscious of his unity with God that he will be a worthy witness to all the world.

The noblest employment is that universal service which is rendered when the understanding is reached that man as the idea of God is governed only by his divine Principle. Then can be offered the daily prayer, "May Thy Word enrich the affections of all mankind, and govern them" (Manual, Art. VIII, Sect. 4), for the Word of God, which is Truth, has purified the desires of the petitioner and has become to him the law by which he tests all his words and works. As Emerson has said, "He serves all who dare to be true," and the highest service one can render is to know the allness of God, to separate all error from one's thought of man, seeing him only as the image and likeness of the perfect Father. Right thoughts, motives, and desires are the forerunners of those worthy deeds which form our reasonable service.

The King's Armor

AMY C. FARISS

In reading the Scripture account of David's methods of arming to meet the foe, the writer gained great encouragement from the simplicity of this kind of warfare. Fear-filled mortals in looking upon the field of battle instinctively reach out to seize upon anything and everything which they believe has protected others. Too often they are unmindful of the fact that these others have earned and tested their own armor and can with confidence rely upon it.

According to the narrative of David and Goliath, Saul was willing to lend his armor to David,—his helmet of brass, his coat of mail. These had served the king well when he had used them, but when David "assayed to go" they were to him simply so much encumbrance. "I cannot go with these; for I have not proved them," he said, and put them off. Then "he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine."

In bringing the lesson down to our every day needs, might not many of us find the foe more quickly vanquished if we should put to practical use the little we know of Principle, be it nothing more than a few pebbles gathered from the shore of our spiritual experience, instead of rushing off to borrow the king's armor,—in other words, if we sought to array ourselves in the understanding which others have proved impregnable. In time we shall grow till we can use with effect these protective declarations of Truth, when we understand them and have made them our own; but for one's immediate need they may be of no more use than the king's armor was to David. In Science and Health we read: "Unimproved opportunities will rebuke us when we attempt to claim the benefits of an experience we have not made our own, try to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others" (p. 238).

The writer recalls an occasion when to her sense a very giant of a Philistine stood before her, with sword and spear and shield, and challenged her to combat. Half dumb with fear, she seized upon every word of encouragement she could extract from others, sought ways to learn how they had handled just such an adversary, how this or that law of protection had laid the enemy low. Yet her especial Philistine stood his ground, ready for his final thrust. Sick with fear and doubt, repeating for hours and days the brave words of practitioner and friend, the trembling, timid heart at last unconsciously stooped down and from the brook of Love picked up the merest pebble. In the midst of all the grand sounding phrases that had been for days in her thought, this simple fact came shimmering out of the chaos: Why, unless good were supreme one could not even so much as walk in safety across the street and back!

Here was something which could be easily understood,—a simple fact, yet marvelous in its unfoldment. Where then was the boasted power of evil? If it had the authority to destroy life or cause such an agony of dread, why had it not long ago struck its threatened blow and ended matters? Would not the same guiding hand that had often led one in security along life's path, still hold and keep and preserve? Assuredly so! And thus it was that with this little shaft of truth, launched from the bow of faith, the Philistine was laid low, vanquished, and out stepped a conqueror, strong and triumphant. Beneath her feet lay error, the blade of truth thrust through the phantom foe.

All that David needed to make him victorious was to cling to the fact that he pressed forward "in the name of the Lord of hosts, the God of the armies of Israel." And this is all that a Christian Scientist needs for his victory over evil. With consciousness firmly set on the understanding that God goes with us everywhere, as we walk, as we move, as we go our daily rounds, we have in our scrip the "five smooth stones" that will defeat an army of Philistines. The Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, furnish these, and unfaltering reliance upon Truth is our staff.

As David took his staff in hand, we may keep ours close and snugly by. The shepherd's bag speaks eloquently for simplicity and humility. There was no pomp or show of force; indeed, nothing could be more lowly or unpretentious. This then we must remember,—to go forth armed with meekness and childlike trust, to put aside the slightest thought of vanity or self-glory, to be willing to use the smallest bit of knowledge that we can truly call our own, and not even to wish for or seek to wear the armor of another, be it ever so bright and shining.

David's sling was in his hand. He went forward alert, ready at a moment's notice to arm for his foe, to anticipate the enemy's move, to send out a swift defensive blow, to strike quickly and tellingly. If we would at all times circumvent our Philistines, we too must carry our sling in our hand,—our knowledge of the truth,—that at a moment's notice we may annihilate the Goliath so ready to rise in our path.

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And David "drew near to the Philistine." Is not the drawing near to our supposititious enemy the very thing we hesitate to do? If we can keep from directly facing what seems to be a difficult issue, then we may still hope that through some other means than our own efforts, escape or liberation may come. In any case tomorrow has ever been a trysting time for mortal mind. To draw near to our foe—that would seem utterly unnecessary. David saw no need for delay. He had his staff, his five smooth stones, and his sling. He drew near, and in so doing proved that the giant, with all his show of might, with all his boasting, his fear-inspiring appearance, his sword and spear and shield, was impotent against tried and trusted weapons. This cannot fail to be our experience against our Philistine, no matter what form he may assume. Our imperative need is to trust to our simple understanding, to put that to the test. David did not have to face the army of the Philistines till after he had already overcome the lion and the bear.

On page 252 of "The First Church of Christ, Scientist, and Miscellany," our beloved Leader assures us that "the entire purpose of true education is to make one not only know the truth but live it—to make one enjoy doing right, make one not work in the sunshine and run away in the storm, but work midst clouds of wrong, injustice, envy, hate; and wait on God, the strong deliverer, who will reward righteousness and punish iniquity. 'As thy days, so shall thy strength be.'"

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Work and Supply

WALTER R. ZAHLER

We have every reason to be grateful that Christian Science has given us a foundation upon which to work out all our problems, whether mental, moral, or physical. This foundation is demonstrable Truth. Very often, however, when confronted by some problem, we fail to follow the fundamental teaching of Christian Science—the allness of God—to its logical conclusion, with the result that the desired solution is either not attained or is retarded. This applies in a greater or lesser degree to almost all the difficulties which crop up in our quest for happiness; but there is one that by reason of its very nature seems to be general, namely, the realization of adequate supply in relation to our daily work.

The universality of this problem shows the great need of obtaining a more correct concept of both work and supply, and such a revision of our concepts can be brought about only on the basis of the allness of God. If we accept the premise of Christian Science, that "all is infinite Mind and its infinite manifestation," that "God is infinite, all-power, all Life, Truth, Love, over all, and All" (Science and Health, pp. 468, 17), we must also accept the conclusion that man, created in God's image and likeness, necessarily and absolutely reflects all the qualities inherent in his Maker, which, being qualities of Mind, can be manifested only in right consciousness. People may call themselves farmers, engineers, business men, typists, artists, practitioners, and so forth (and such classification is necessary from the human viewpoint), but whatever their calling, office, or profession, in the last analysis and in the sight of God they are all in reality doing the same thing, namely, reflecting Life, Truth, Love, Principle, intelligence, all the attributes of God.

He who in the light of this recognition learns to regard his work not as the means of getting a livelihood, but rather as an opportunity to reflect intelligence, the divine nature, not only will work more intelligently, more consecratedly, and with greater joy, thus raising the standard of the work he turns out, but will find assurance and comfort in the understanding that supply is as inseparable from right mental activity as are peace and health. He will realize that in the realm of divine order and justice one man does not receive a more abundant supply than another, and that he cannot be dependent for the extent of his supply on the kind of activity he expresses. He will know that whatever human sense may say or suggest, it cannot reverse the truth and order of being. He will recognize that the humble laborer is as capable of right mental activity, which alone counts with God, as the man in the highest office; that right mental activity and supply are coordinate and coequal.

Furthermore, Christian Science teaches that this right mental activity is coincident with spiritual understanding, and that spiritual understanding is substance. In mathematics we possess and have command over a truth only as we understand it. This is also true in metaphysics. We make a truth our own only as we understand it, and to understand it is to demonstrate it. On page 323 of Science and Health Mrs. Eddy writes, "We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated." In urging its adherents to acquire spiritual understanding as the "pearl of great price," and in explaining at the same time that this can be done only by living and practising the knowledge one already possesses, Christian Science is strictly Scriptural. In Proverbs the wise man says: "Happy is the man that . . . getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

The most momentous and most practical counsel the world has ever heard, a counsel with which this whole question of work and supply can be summed up, is contained in the statement of the Master, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." To seek the kingdom of God is to endeavor constantly to think in terms of Spirit, in terms of reality, and he who is faithful in his seeking will assuredly not lack that abundance of life which is the rightful heritage of all.

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Christian Science Applied

IDA MITCHELL ROFF

A student of Christian Science who for some years had been demonstrating its teachings, was pouring into the ears of a friend the details of a difficulty which to her seemed almost overwhelming. The friend listened for a while, and then asked, "Why do you not try Christian Science on it?"

Overhearing this rebuke, so timely, so pointed, and yet so lovingly given, I wondered if I should ever again permit myself to forget or to neglect the practical application of the teaching which I too was professing to follow. It is indeed surprising to find how easily we are led by the seeming reality of human circumstances to sit helplessly inactive or to abandon the situation to material remedies. A recent occurrence gave me an opportunity to see my own attitude on this point, and illustrated the effect of mental activity. I was riding with my brother and his family in their automobile when a tire gave out on a wheel already bent and uncertain. My brother had scarcely begun to work on repairing the damages when a friendly voice called from a passing machine, "Do you need any help?" "No," was the reply; "I can fix it."

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For at least an hour we women sat at the side of the road and watched the man, already fatigued from a strenuous journey, working alone. The difficulty seemed to be too much for him, however, and he came to a stopping place. My sister-in-law remarked that she wished she could help, and I replied that women seemed very helpless on such occasions. Scarcely were the words spoken when the thought came, "Am I merely a woman, or am I a Christian Scientist?" The memory of the conversation I had heard recurred to me, and with a guilty blush at my own mental drowsiness I bowed my head, literally and figuratively, and began my work.

Dozens of machines had whirled past us, but the refusal of the first offer of help seemed to have been tacitly accepted by the rest, for no one else appeared to notice us. I knew that we were not without what we needed, and that our heavenly Father knew how to supply the need; that what was known to God was also known to man, and that we could lack no good thing. In a few minutes my thought was lifted into the realm of reality, and as soon as this was done there came its evidence in human experience, for immediately from a passing machine a man got out and came back to us.

I realized that we had not been waiting for this special man, as God could have sent us the needed assistance through any one of the hundred men who had already passed by, but we had been waiting for our own mentality to accept the help which had shown itself to be with us at the first, and which was ready to be manifested just as soon as we were ready to receive it. Then I declared that Truth and Love rest the weary and heavy laden, and that Love's messenger could not in any way seem to irritate one who was fatigued and discouraged. I was indeed glad to see the easy, unobtrusive way with which this special messenger fitted himself and his tools into the operation, and how graciously his kindness was accepted. Five minutes sufficed for the completion of the work, and my brother was immediately and entirely rested by the love expressed in the tact and efficiency of this good Samaritan.

My family are not Christian Scientists, so while I joined in the general rejoicing I said nothing regarding our good fortune being the natural human manifestation of the divine protection which I had scientifically claimed at the Father's hands. I nevertheless promised myself that I would be more alert to the admonition in the Church Manual (Art. VIII, Sect. 6) daily to guard the thought "against aggressive mental suggestion, and not be made to forget nor to neglect" the duty we owe to God,—to the infinite good that never fails when humbly acknowledged and confidently called to the rescue.

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[Written for the *Sentinel*]

"That they go forward"

CHARLES C. SANDELIN

Upon thy journey to the promised land
Of everlasting harmony and joy,
Do the pursuing mortal thoughts annoy,
And dost thou falter at the Red Sea's strand?
Be not dismayed—in faith uplift thy hand,
And, e'en as Mind did falt'ring Moses buoy,
So Truth shall guide and guard thee, but destroy
In their own element the unreal band.

Scorn what the senses say, nor backward turn
From obstacles which they alone have made;
Thou mayst through higher vision Truth discern,
And pierce the darkness of each error's shade:
Press on! Go forward! Joys of Spirit learn.
Evil is naught and Love doth all pervade!

Selected Articles

[Judge Clifford P. Smith in *Boston* (Mass.) *American*]

Christian Scientists are sorry to see that the *Boston American* has repeated an old error about Mrs. Eddy while reviewing a book by Dr. Allan McLane Hamilton. Although this author qualified his story about Mrs. Eddy by saying "if this is believed," and the *Boston American* did not omit this caution, the story itself ought not to be repeated, for it never was true and its fictitious character has been repeatedly shown. Indeed, the magazine articles from which Doctor Hamilton got the story in question have been often disbelieved by discerning readers. For example, last year D. Dr. Karl Holl, professor of church history in the University of Berlin, wrote an article on Christian Science for a German magazine and examined the magazine articles in question while preparing to write his own; but he dismissed them with the comment that "most of the statements are readily recognized as gossip and slander."

The gist of the story in question is that Mrs. Eddy did not discover Christian Science, but learned it from a magnetist or mesmerist named Doctor Quimby. This story did not originate with Doctor Quimby. It got its start from something said by his son, George A. Quimby; but even the younger Quimby would hardly recognize the story as related with the qualification "if this is believed" by Doctor Hamilton. For instance, George A. Quimby stated his position precisely in a letter dated Aug. 19, 1904, to the Rev. Mr. Savage of Billerica, Mass., as follows: "A word or two about Mrs. Eddy. No one, least of all myself, disputes her claims that she is the 'originator of Christian Science,' as far as the religious aim goes. It is all hers. The facsimile of the author on the label, and her picture blown in the bottle and stamped on the cork! But so far as she claims to have originated the treatment of disease mentally, she lies. I don't never prevaricate nor hedge, nor any of those minor subterfuges—she simply lies. If she had never met P. P. Quimby there never would have been any Christian Science. That is all I claim."

From this quotation it is to be seen that the Quimby canard rests on a mistaken supposition by George A. Quimby. He supposed that Mrs. Eddy claimed to have "originated the treatment of disease mentally," whereas in fact this was not Mrs. Eddy's claim at all. Like other well informed people of her time Mrs. Eddy knew that disease had been treated mentally long before either she or Doctor Quimby dealt with it in any manner. The discovery of Christian Science did not occur until Mrs. Eddy had looked beyond and above the so-called human mind for the power to heal.

Speaking of the theories of mental medicine and mind cure which were in existence before she wrote and published the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy has said on page 185 thereof: "Such theories have no relationship to Christian Science, which rests on the conception of God as the only Life, substance, and intelligence, and excludes the human mind as a spiritual factor in the healing work." From the very first of her writings on Christian Science Mrs. Eddy consistently distinguished between healing by the reflected power of divine Mind and the practices which have since come to be known by the names "personal magnetism," "mesmerism," "hypnotism," and "suggestion." For instance, on page 375 of Science and Health she says, "The Christian Scientist demonstrates that divine Mind heals, while the hypnotist dispossesses the patient of his individuality in order to control him;" and again on page 482 she writes: "Christian Science

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is the law of Truth, which heals the sick on the basis of the one Mind or God. It can heal in no other way, since the human, mortal mind so called is not a healer, but causes the belief in disease."

Whether Mrs. Eddy would have discovered Christian Science if she had never met P. P. Quimby is an entirely different question. Possibly she would never have discovered Christian Science if she had not studied homeopathy. The practice of homeopathy proves that disease is a state of the human mind, which is a proposition as near to Christian Science as anything in Doctor Quimby's practice. Possibly Mrs. Eddy would never have discovered Christian Science if she had not received the injury from which she recovered marvelously at the time of her discovery.

Other speculations could be indulged in, but the simple and conclusive fact would necessarily remain that Christian Science differs from every other teaching and practice, save only that of Christ Jesus and his immediate followers, in its understanding of God, the divine Mind, as the only Principle of real being, and in the divinity or spirituality of its mental practice as based on this Principle.

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[Charles W. J. Tennant in *Medical Times*, London, England]

In speaking of functional nervous disorders, a critic says Christian Scientists treat them by suggestion applied in ignorance. This is not the case. The practice of Christian Science is not the practice of suggestion, but is the application of one's spiritual understanding of the truth which Jesus referred to when he said, "Ye shall know the truth, and the truth shall make you free." To have the Mind of Christ is to think as Jesus thought, and to think as Jesus thought will enable one to do the works that he did. He did not heal the lepers, the blind, the lame, dumb, and deaf, nor raise the dead by any means of suggestion. His method is described by Mrs. Eddy on page 476 of "Science and Health with Key to the Scriptures" as follows: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." It is just in proportion as Christian Scientists have the Mind of Christ that they are enabled to emulate the works of our Master.

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[W. Stuart Booth in *Las Animas* (Col.) *Leader*]

The good people of Las Animas have lately been misinformed about Christian Science through channels narrowed by religious bigotry and material concepts and poisoned by sectarian bias. A large proportion of those who are now Christian Scientists were at one time as greatly opposed to what they imagined Christian Science to be as are these misguided misinformants; but when the understanding of the truth about Christian Science was gained, prejudice gave place to praise and denunciation was silenced by demonstration.

The starting point of Christian Science is given by Mrs. Eddy on page 497 of "Science and Health with Key to the Scriptures," this being the first of the religious tenets of Christian Science: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." Those who understand Christian Science bear witness to the fact that its teachings are in strict accord with Scripture, and no one can claim that its practice is aught else, for through the application of Christian Science the sick are healed, the sorrowing are comforted, sinners are reformed, and unbelievers are reclaimed. These are the works which were wrought by Jesus, and which he promised would attest true discipleship. He too was maligned and stoned by church dignitaries, because he put deeds above creeds and displaced all materiality by his proofs of the omnipotence of Spirit. It is appropriate at this time to repeat his words addressed to his traducers, "For which of those works do ye stone me?"

If the things charged against Christian Science and its Discoverer and Founder were true, there would be no need of voicing them now, for Christian Science would never have spread as it has and found acceptance and approval by great numbers of the highly intelligent people of all civilized countries.

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[William D. Kilpatrick in *The Record*, Alma, Mich.]

It may be observed that the remarks of our critic have a familiar ring,—very familiar indeed. In fact, as a whole, the gentleman's attack is a complete replica of similar attacks which have been made on Christian Science and its Founder, Mrs. Eddy, throughout the last half century, the while Christian Science has proceeded steadily on its way, diffusing its messages of love and healing thousands upon thousands of people throughout the world.

No religious movement has ever been the object of misrepresentation and vilification to the extent that Christian Science has, and no other religious movement has ever experienced the marvelous growth that has attended Christian Science. Reference is made to this latter fact merely as an indication of the "awe" in which Christian Scientists stand of these periodical attacks. The misrepresentation of our critic might temporarily deceive those who have never looked into Christian Science or who have never experienced its beneficial ministrations, but to those who have felt its loving and healing touch, and who have taken the time honestly to investigate its teachings, such an example of religious intolerance amounts to little.

The critic has taken much time in an endeavor to minimize the healing of disease through the application of Christian Science. Aside from the question as to whether or not Christian Science heals, a study of the Bible, especially of the New Testament, will reveal unmistakably the duty of every one of us in this particular. It is very clear that Jesus healed the sick metaphysically, and it is just as clear that these examples of healing given to the world by Jesus were for the guidance of all mankind, and that it is not only the privilege but the duty of us all so to acquaint ourselves with God and God's laws as to be able to follow the Master in the way of his directing and to "heal the sick, cleanse the lepers, raise the dead, cast out devils." Therefore it is observed that, regardless of whether or not Christian Science is healing the sick, our reverend critic has sadly missed the lesson of Jesus' life-work if he is not endeavoring to heal the sick and the sinful as Jesus directed we should do.

Thousands upon thousands of intelligent men and women are daily relying upon God as their sole physician through the teaching of Christian Science, and the diseases which have been thus healed comprise almost everything known to human experience. A large majority of these diseases have been healed after all other known methods have failed and the patient has been given up to die as incurable. As to whether Christian Science is Christian or "Christlike," depends solely upon its strict adherence to the teachings and example of the Master; and Christian Scientists maintain not only that at every point its teachings are in accord with those of Jesus of Nazareth, but that it proves them to be in accord with his teachings by healing the sick and the sinful in the manner Jesus healed them.

There has probably been no agency since the time of Jesus which has so potently operated against sin and sinful conditions and thoughts as has Christian Science, for it teaches

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that sin is not of God, and that only through this understanding can it ever be overcome and permanently subdued. If we are to attribute sin to God, then all our efforts at conquering it are a waste of time, for all that God created is as permanent as God Himself. The same may be said of sickness. If God creates sickness, then, as Mrs. Eddy says (Science and Health, p. 229), "we cannot if we would, and should not if we could, annul the decrees of wisdom," either with or without drugs or material remedies.

Christian Science teaches, as Jesus taught, that "God is a Spirit." It also teaches, as we read in Genesis, that man is created in the image and likeness of God. Therefore the only logical conclusion which could be drawn is that man is spiritual. Christian Science does not ignore matter or material conditions, but it teaches exactly what matter is. The Bible throughout, when correctly interpreted, teaches the allness of Spirit, as does Christian Science; and it is only through the recognition of the reality of the spiritual universe, including man, and a correct and scientific understanding of what matter is, that the examples of Jesus become practical and the truth which he taught becomes available.

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[Nelson D. Frisby in *Akron* (Ohio) *Press*]

Regarding the editorial in the *Press*, concerning the proposed disbarring of Christian Scientists in New York from exercising their rights to heal through prayer, it would be interesting to know just what grounds the medical fraternity of New York have for their proposed action. From this distance it would appear the doctors are chiefly concerned about the large inroads upon their practice which are being made by this new yet old system of healing through the "prayer of faith." We can sympathize with the physicians upon that score, but we are inclined to believe it would be more to their credit if they allowed Christian Science to rise or fall on its merits. All the world loves a good loser, but the resort to such methods as having legislation enacted which creates a monopoly for any particular class of practitioners, cannot fail to array against the doctors the full weight of conscientious public opinion.

Despite efforts to prejudice the public mind against the idea of healing taught by Jesus, we firmly believe this system is outstripping the ordinary curative methods because it is a more excellent way. And as our reasoning is based upon the Bible, our conclusions, while not coordinate with human opinions, honor God, who is preeminently entitled to the utmost homage.

We have no quarrel with the doctors, recognizing that they are simply so many instrumentalities in the great question of demand and supply. We even venture to assert that there is not a single individual who is opposed to Christian Science as it really is. We grant that multitudes are bitterly prejudiced against what they believe it to be; and that is not surprising, for outside of its own denomination Christian Science is little known, less supported, and so the least understood of all the religious movements of the day.

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[B. F. Chandler in *Bristol* (Va.-Tenn.) *Herald Courier*]

From the time when as a boy of twelve years Jesus astounded the wise men in the temple with his understanding, to the close of his earthly career, he utterly ignored the "evidence of the senses." Would such evidence have enabled Jesus to walk on the water, raise the dead, immediately transport himself from place to place, feed the five thousand, and instantaneously heal "all manner of sickness and all manner of disease"? The Master performed those mighty acts by his complete understanding of the spiritual facts of creation and the utter nothingness of all material evidence. His declaration, "He that believeth on me, the works that I do shall he do also," was not intended to extend a privilege, but to require proof that his followers understood his teachings, and were Christians, followers of the Christ.

Christian Scientists are today presenting the proof, with "signs following," of their right to be named Christian, and are undisturbed and undeterred by the criticisms of those who do not understand. Was not even the Master himself accused of casting out devils by Beelzebub? And lest any be deceived he said, "Wherefore by their fruits ye shall know them." One must indeed be blinded by prejudice to write in this day of "the absence of the evidence of the power of Christianity as an active healing agency." Christian Science has spread the proof of that power all over the world, healing all manner of diseases—functional, organic, and so-called incurable. Hundreds of thousands of people in every walk of life are hourly thanking God for the healing and regeneration brought to them by Christian Science, and the only "world" which Christian Science "threatens . . . to ruin" is the one of which the apostle James wrote, "The friendship of the world is enmity with God."

When one feels a desire to denounce what he believes to be the religious faith of another, he might well pause and ponder this Scriptural admonition as found in Acts: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

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[Robert S. Ross in *Auburn* (N. Y.) *Citizen*]

The local pastor who is delivering a series of sermons on healing by mental means is entitled to encouragement for his progressive stand. His references to Christian Science, however, call for a few corrections. Evidently he does not understand that the Christianity taught by Jesus of Nazareth and the Christianity taught in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, are identical. This is a fact that can be demonstrated by any sincere student, however; and it must be understood before one can arrive at a correct conclusion regarding Christian Science. Believing that Christian Science has a bad side is like believing that Christianity has its bad side; but it is as impossible for good to have an evil side as for light to have a dark side. If one could suffer from relying too implicitly on Christian Science, one could suffer also from relying too implicitly on God, Truth, for Christianity is the Science of God.

The pastor would have his hearers believe that God is omnipotent on some occasions but helpless on others; that it is safe to rely on Him when an ailment is not serious, but dangerous to rely on Him when an ailment is serious. Such reasoning leads to the conclusion that a doctor's prescription or a surgeon's knife is sometimes more to be trusted than God. Christian Science declares that unless God, divine Love, is omnipotent and omnipresent all the time, He is not omnipotent and omnipresent any of the time. If God is omnipotent and omnipresent, it makes no difference whether the illness be in a child or an adult, chronic or acute, it must disappear before the realization that evil can have no place, since all space is filled with goodness.

A student may believe in mathematics, but in order to demonstrate the mathematical rule he must understand it. Likewise, a student may believe in God, but in order to demonstrate the divine law he must understand it. Science and Health gives this understanding, and explains why its students are more willing to rely upon Christian Science under all circumstances than upon material methods.

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Editorial

[From an editorial in *The Christian Science Monitor*]

IT need not be said that if the whole world were carrying out the teaching of the Sermon on the Mount, there would be no fighting. But inasmuch as the world is still largely governed by the sword, it is necessary to decide whether it may not be nearer Principle to use the sword in defense of what is relatively nearest Principle, rather than to see evil triumphant through an academic objection to use the sword, unsupported by a spiritual ability to overcome evil.

Duty and Privilege

CHRISTIAN SCIENTISTS stand for present and permanent peace. Indeed no one at all conversant with prevailing conditions in the war swept countries of the eastern hemisphere could but shrink from any step which would involve a peaceful and peace seeking nation in strife, against its deepest and most earnest convictions; but on the other hand, they largely realize that, much as they abhor war, there are other and far worse things than war which could happen to humanity in its present state of material belief, not the least of which might well be the loss of that civil and religious liberty which has borne its greatest fruitage within the democracy of the United States, and for the establishment and preservation of which so much has been sacrificed. They believe that the situation which confronts a peace loving people today is not unlike that of nearly a century and a half ago. To quote the words of a patriot of that day: "We have done everything that could be done to avoid the storm which is now coming on. We have petitioned; we have remonstrated . . . Our petitions have been slighted; our remonstrances have produced additional violence and insult . . . In vain, after these things, may we indulge the fond hope of peace and reconciliation . . . An appeal to arms and to the God of Hosts is all that is left us!"

Not for a moment would we be understood as advocating war. War is horrible under any circumstances, but when the question of right or wrong is in the balance, and all peaceful means have failed, there is a vast difference between the declaration of a state of war which arms this country for its own defense against aggression and for the preservation of the rights and liberty of humanity, and war declared by an aggressor for offensive and selfish purposes. In the titanic struggle now going on, Christian Scientists the world over have followed their Leader in basing their hopes and efforts for peace in unwavering reliance upon "the God of Hosts" so eloquently invoked by the patriot statesman of colonial days. Nor are they to be condemned if, when the call of duty came, they remembered that Leader's counsel, "If our nation's rights or honor were seized, every citizen would be a soldier and woman would be armed with power girt for the hour" (Miscellany, p. 277), and felt themselves privileged to obey the call.

That this was no ill-considered declaration on the part of Mrs. Eddy is evidenced by her further statement, given to the field ten years later. After stating that for many years she had "prayed daily that there be no more war, . . . that all the peoples on earth and the islands of the sea have one God, one Mind; love God supremely, and love their neighbor as themselves," she added with that illuminative and wise foresight which so characterized her utterances, "It is unquestionable, however, that at this hour the armament of navies is necessary, for the purpose of preventing war and preserving peace among nations" (Miscellany, p. 286). Not for aggressive warfare, be it noted, shall navies be maintained, but for the preventing of hostilities and the preserving of peace,—a line of action with which the attitude of our nation in the present crisis is in entire consonance, because it has for its purpose the establishing of permanent peace and the preserving of democracy and human rights.

There are men who abhor engaging in war, and rightly too, because everything within them rebels at the thought of shedding the blood of a brother man; but there are other and less repugnant yet equally important ways of serving one's country. A public official recently said: "I believe that war should be the last resort, but that sometimes it is better than the alternative—national extinction or lowering of national respect, for example. The ultimate goal of the world is perpetual peace and disarmament; but we may not reach it for a long time, and meantime we sometimes have to face the possibility of war—as now." To this he added, "Modern warfare is about one part army, one part navy, two parts economics, one or two parts moral forces, and one part finance."

Every man and woman can bear a part in one or another of these fields of endeavor. Already women have proven themselves humanitarians in the best sense of that word, and are demonstrating their willingness and ability as factors in the field of economics. Whatever each one may have to offer in other lines, when it comes to the "one or two parts moral forces" we as Christian Scientists are all on common ground. Even as in another dark hour of the nation's history we may look to divine power for aid, remembering our Leader's words when, in her Message to The Mother Church in 1898 (p. 14) she writes: "Pray for the prosperity of our country, and for her victory under arms; that justice, mercy, and peace continue to characterize her government, and that they shall rule all nations. Pray that the divine presence may still guide and bless our chief magistrate, those associated with his executive trust, and our national judiciary; give to our congress wisdom, and uphold our nation with the right arm of His righteousness." Who can say but that a bloodless victory for Truth may be the answer to "the effectual fervent prayer of a righteous man"?

ARCHIBALD MCLELLAN.



Warring with Autocracy

THE United States of America has declared war against autocracy. This term autocracy is compounded of the significant little Greek word *autos*, meaning self, and the word *kratos*, meaning strength. Therefore metaphysically considered the declaration under consideration may be said to mean war against the supposed strength of self, against the pretense of power derived from self, both in national and international relations, both within and without. The chief enemy of mankind is the belief in a material self apart from God, leading to self-aggrandizement, self-sufficiency, self-importance, and self-satisfaction in individuals and nations. Moreover, just as this declaration of war is directed against the supposed strength of material selfhood, so it proclaims inferentially the rule of Spirit, God, Principle, and His divine self-completeness, self-containment, self-existence, and self-government. When Mrs. Eddy proclaimed in Science and Health (p. 468), "There is no life, truth, intelligence, nor substance in matter," she declared war against autocracy.

The Christian Scientist who is awake to the signs of the times can recognize in the momentous statement of the Presi-

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dent of the United States that a metaphysical stand has been taken against world wide selfishness, or autocracy, temporarily and more particularly exhibited by a certain type of secular government, but by no means confined to that type. The fight against all forms of selfishness waged by Christian Science from the very moment of its discovery has thus found in the United States government a new champion to "help the woman," and all loyal followers of Mrs. Eddy can rejoice in this fact, no matter of what nationality they may be. Their God is Love, who knows no hate, who shelters and protects all who have learned to abide under the shadow of the Almighty. Whoever holds the living Christ, Truth, in consciousness, also holds the banner of freedom high above the battle of human conflict.

In its last analysis the war of the United States of America, whose national emblem is the eagle which typifies keen-sighted spiritual inspiration, is seen to be directed against the occult "rulers of the darkness of this world, against spiritual wickedness in high places." The struggle, therefore, is seen to be against impersonal evil using person as a mask, against intentional ruthlessness using nations as cloaks for the perpetration of its crimes.

It becomes more and more evident, even to the casual observer, that this world war has been waged mentally by the so-called forces of autocracy, which has sent forth mental suggestions prior to its acts and prepared plots and plans years in advance. Democracy was caught napping, that is, in an apathetic, neutral, defenseless state of mind, and its experience in awakening was bitter and humiliating. That time, however, has passed, for the battle is now recognized to be the Lord's. Years ago the Leader of Christian Scientists wrote: "The march of mind and of honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing occultism of this period. The present apathy as to the tendency of certain active yet unseen mental agencies will finally be shocked into another extreme mortal mood,—into human indignation; for one extreme follows another" (Science and Health, p. 570).

In no respect is the abyss which separates democracy from autocracy more strongly marked than in its conduct toward woman. It is the pitiless male domination which the President of the United States has challenged to mortal combat, and in this conflict the Stars and Stripes symbolizes more than mere patriotism. It combines inspiration with demonstration, the spiritual illumination of right ideas with the actual handling of error, after the manner of Jesus when he drove the money changers out of the temple and converted what had become a den of thieves once more into that house of prayer which it was originally intended to be. Thus the Stars and Stripes, leading to the dethronement of secular autocracy in this war, has enlisted also to carry out the ecclesiastical purging which must inevitably follow in due order.

William D. McCrackan.

Earth's Awakening

All thoughtful people are agreed that at this time of the year we have many hints of the dawn of a new day, when all that has seemed to vanish in the dark winter of mortal experience springs up again at the call of the Mind which rules the universe. Too many have unfortunately followed the lines of Job's mournful experience, when the upspringing of tree and flower only told him that while they reappeared, a man once laid in the grave would never again be seen by those who knew and loved him. Job did not stop, however, with this sorrowful belief, which for him at the time was a conviction, for he pressed on, ever seeking to get closer to God, and at length he was able to say, "I know that my redeemer liveth." This he said with the realization, the firm conviction, that it mattered nothing what the material evidence might be,—his immortality as God's idea was assured.

Our revered Leader gently lifts thought above the mortal sense of things when she says in her "Voices of Spring": "Human hope and faith should join in nature's grand harmony, and, if on minor key, make music in the heart. And man, more friendly, should call his race as gently to the springtide of Christ's dear love." To this she adds: "Man's possibilities are infinite, bliss is eternal, and the consciousness thereof is here and now" (Miscellaneous Writings, p. 330). Here it may be asked why this should not be the message of the springtide to each one of us, as the giver of life says through nature, "Behold, I make all things new"?

It has long been the custom for many Christian people to dwell sadly at this season of the year upon the sufferings and crucifixion of Christ Jesus, and there can be no doubt that thereby many lessons have been learned which, if they went deep enough, would lead beyond the sepulcher to the resurrection, and thence to the ascension. Christian Science teaches us ever to keep close to the path marked out by divine Love and wisdom and trod by the Master; and speaking to the Colossians, Paul says: "If ye then be risen with Christ, seek those things which are above . . . For ye are dead, and your life is hid with Christ in God."

In the greater number of cases the beginner in Christian Science would readily assent that the apostle's words here quoted describe very accurately his own condition when the truth first dawned upon him. In the experience of very many hope was dead, and with it all sense of joy; yet when it is learned in Christian Science that the real Life is eternal, that it knows no death, the whole outlook is changed. Although this true sense of life is unknown to mortal mind, yet it is none the less "hid with Christ in God," and only awaits the discovery of the Christ, who, Paul says, "is our life." This is a very wonderful statement from the standpoint of Christian Science, for it lifts thought above a merely historical sense of Christ, and reveals the divine idea that was before Abraham, and is "the same yesterday, and today, and forever."

The trouble with most of us is that we are not really willing to be dead to materiality, but are tempted to cling to this unreal sense of life and all things, although Paul said of his own experience, "I die daily." With this in view we may well ask ourselves whether we are dying to that which has no life,—if the paradox may be excused,—and thereby laying hold upon the life which is life indeed, the Life which is Spirit, God, Truth, and Love, which is veritably the only life of man. A good many people, past and present, have attempted to die to materiality by painful processes against which their whole nature rebelled; but Christian Science reveals the truer way, and it is the understanding that materiality has no life which we may possess at one time and give up at another. That it seems to offer us life is the great delusion of mortal experience; but when this spell is broken we know what it means to "be risen with Christ" and to "seek those things which are above,"—not haltingly or unwillingly, but with joy and gladness, knowing that we have not only found the source of life, but the true and only source of all joy. The dream of life in matter is at most like the sleep of the butterfly in its winter shroud, but with tree and flower it hears the call of spring and anon finds its wings. Our awakening is a call to rise out of all materiality into spiritual freedom, our affections set upon "those things which are above."

Annie M. Knott.

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Among the Churches

Current Notes

MILWAUKEE, WIS.—Services were held Sunday [March 4] for the dedication of Second Church of Christ, Scientist, Highland Boulevard and Twenty-seventh Street. This church is the outgrowth or overflow of First Church of Christ, Scientist. It was organized in November, 1909, with two hundred charter members, and services were held in Plankinton Hall for the first four and a half years. A building fund for the erection of a church home was established, and the beautiful lot now occupied by the church edifice was purchased in January, 1912, at a cost of fifteen thousand seven hundred dollars. Ground was broken and building operations were commenced in July, 1913. The corner-stone was laid in November with modest ceremonies, and the edifice was completed and the first services were held June 7, 1914. The seating capacity is fourteen hundred, and the total cost of the completed edifice, including lot, was one hundred and thirty-five thousand dollars.—*Milwaukee Leader.*

DAWSON, YUKON TERRITORY, CANADA.—The property at the northwest corner of Seventh Avenue and Queen Street, formerly known as the Hershberg warehouse and grounds, consisting of a warm storage house 40 by 80 feet, with five lots of ground, has been purchased by the Christian Scientists. Extensive repairs have been made to make the building comfortable for occupancy at once. Only half of it will be finished now, and this will be used for church services, Sunday school, and reading-room. The Dawson Christian Science Society was organized about four years ago, and in that time has grown to the need of a church.—*Dawson News.*

EMPORIA, KAN.—Dedicatory services of First Church of Christ, Scientist, Ninth Avenue and Commercial Street, were held yesterday [Jan. 7]. The building, which was started in the autumn of 1911, was finished the following spring at a total cost of $12,304, and the first service was held June 9.

The Emporia Gazette.

DOVER, N. H.—The members of First Church of Christ, Scientist, are rejoicing over the freeing of their church from the debt which has rested upon it since the summer of 1913, when the residential property lying between Central Avenue and Mount Vernon Street was purchased. The mortgage, amounting to thirty-five hundred dollars, was discharged Saturday, Feb. 10.—*Foster's Democrat.*

Admission to Membership in The Mother Church

The next admission of candidates will be June 1, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 9, 1917.

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

Those who have made application for membership prior to Nov. 8, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
236 Huntington Avenue, Back Bay, Boston, Mass.

The Lectures

BOSTON, MASS. (The Mother Church).—Virgil O. Strickler, lecturer; introduced by William D. McCrackan, who said in part:—

You are invited this evening into the spacious shelter of The Mother Church, to share with us the illumination shed upon the world by Truth. This light never goes out. It obeys God's command, "Let there be light; and there was light," and sends forth its beneficent rays to guide the stumbling, to cheer the sorrowful, to heal, and to save. This church in its majestic hospitality is like a structure with sides open to the four quarters of the globe. Its foundation is the rock of ages, its roof the protecting power of divine Love, but its four sides are like those of the new Jerusalem, "whose builder and maker is God." In the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read: "The four sides of our city are the Word, Christ, Christianity, and divine Science; 'and the gates of it shall not be shut at all by day: for there shall be no night there.' This city is wholly spiritual, as its four sides indicate" (p. 575).

You are welcomed this evening to share with us the supreme happiness which Christian Science imparts to its followers, to experience that inner joy which manifests itself in the smile of youth and beauty, to gain the spiritual satisfaction which comes from the Christian and scientific understanding of God, man, and the universe.

The Christian Science Monitor.

OCALA, FLA. (Society).—George Shaw Cook, lecturer; introduced by Bunyan J. Hunter, who said in part:—

An author has said in substance that not one person in a thousand is intellectually awake, not one in ten thousand is morally awake, and not one in a million is spiritually awake. The spiritual sages in all ages, keeping vigil upon the mount of holy, uplifted thought, have meditated on God in the night watches with no companionship save the stars. Jesus had no human sympathy in the crucial hour in Gethsemane; for the disciples were "heavy with sleep." Mrs. Eddy, the Discoverer of Christian Science, rehearsed the message in her own heart for many years before the world was ready to receive it. The sensuous dream is now being broken, and Christian Science is helping to answer the cry, "Oh that I knew where I might find him [God]!"

SAN FRANCISCO, CAL. (Seventh Church).—Bicknell Young, lecturer; introduced by Peter V. Ross, who said in part:—

Very often the question is asked, Why do people manifest such a vital interest in Christian Science? The answer was once very simply and directly given at a testimony meeting, when a speaker said that Christian Science enabled her to appropriate the Bible promises. And what are the promises contained in the Scriptures? Nothing less than this: that health, harmony, and happiness are the rightful possession of every one who walks uprightly.

We have been too much inclined, however, to hold these good things in distant expectation, and Christian Science is awakening us to see that they are susceptible of present realization and enjoyment. In the past we have thought that we must bear pain and affliction with patience and fortitude, looking to a future world for comfort and compensation. Christian Science has revealed the presence of a law, an ever operative Principle, which can be invoked to overthrow the supposed law of human suffering and thereby establish the kingdom of heaven on earth.

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ELYRIA, OHIO (First Church).—Charles I. Ohrenstein, lecturer; introduced by Mrs. Mattie Fey Barber, who said in part:—

Christian Science is the same great truth about God and man that was taught and demonstrated by Christ Jesus nineteen centuries ago, and its living ministrations are again manifested in the same way as of old,—in the healing of disease and sin. It is again found proclaiming "liberty to the captives, and the opening of the prison to them that are bound" by false human beliefs. It brings a message of comfort to the broken-hearted and the sorrowing, giving them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." It brings a message of peace to a war rent world, repeating again the song of the heavenly host, "Glory to God in the highest, and on earth peace, good will toward men."

FAYETTEVILLE, ARK. (First Church).—Bliss Knapp, lecturer; introduced by Attorney John W. Grabiel, who said in part:—

I am not a member of that body known as Christian Scientists, and am acquainted with their doctrines only in a general sense; but I do know that they constitute a large part of the good citizenship of this country, that they are identified with and actively engaged in the various works and enterprises that have for their objects the betterment of the conditions of human life and the emphasizing of those things worth while to men. I know that they inculcate an abiding faith, an exalting hope, and a world wide charity.

If we are to employ the criterion of judgment given to us by the lowly Nazarene when he said, "By their fruits ye shall know them,"—a standard that has its basis as firmly fixed in science and philosophy as in the religion of his followers,—we shall give to them and their doctrines a most charitable consideration.

LOS ANGELES, CAL. (Third Church).—Paul Stark Seeley, lecturer; introduced by Henry M. Newmark, who said in part:—

Down the centuries mankind has ever been yearning for deliverance from the fetters of sin, sickness, and sorrow. Yet Christ Jesus plainly said, "Ye shall know the truth, and the truth shall make you free;" and as a result of this knowing he healed all manner of disease and every form of sin. Mrs. Eddy revealed the same truth to this day and age through her discovery of Christian Science, the law of God, and many thousands bear grateful testimony to the benefits received. Christian Science is proving abundantly that true science is Christian, and true Christianity is scientific.

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

CALIFORNIA—Fresno: William W. Porter, Fresno Auditorium, 3 p.m., April 22.
Martinez: Paul Stark Seeley, Novelty Theater, 3 p.m., April 22.
Palo Alto: Paul Stark Seeley, Church Edifice, Bryant Street and Forest Avenue, 8 p.m., April 23.
Sacramento (Second Church): William W. Porter, Tuesday Club House, 2722 L Street, 8 p.m., April 17, and Goddard's J Street Theater, 12:10 p.m., April 18.
San Jose: William W. Porter, Victory Theater, 8 p.m., April 24.
Sawtelle: Paul Stark Seeley, Crown Theater, 8 p.m., April 27.
Selma (auspices Fresno): William W. Porter, Vanderburgh Hall, 8 p.m., April 20.
CANADA—Hamilton, Ontario: John Randall Dunn, I. O. O. F. Hall, 8:15 p.m., April 27.
London, Ontario: John Randall Dunn, Masonic Temple, 8:15 p.m., April 26.
IDAHO—Twin Falls: Virgil O. Strickler, Idaho Theater, 3:30 p.m., April 22.
ILLINOIS—Chicago (Fifth Church): George Shaw Cook, Church Edifice, 4840 Dorchester Avenue, 8 p.m., April 26 and 27.
Chicago (Eighth Church): Clarence W. Chadwick, Church Edifice, Michigan Boulevard and Forty-fourth Street, 3:30 p.m., April 22, and 8 p.m., April 23.
Washington (auspices First and Second Churches, Peoria): John Randall Dunn, Danforth Hall, 8 p.m., April 20.
INDIANA—Attica: Clarence C. Eaton, Messner Theater, 3 p.m., April 22.
Frankfort: George Shaw Cook, Blinn Theater, 3 p.m., April 22.
IOWA—Albia: William R. Rathvon, King Opera House, 3:30 p.m., April 22.
Des Moines: Dr. Francis J. Fluno, Coliseum, 8:15 p.m., April 27.
Marshalltown: Dr. Francis J. Fluno, Church Edifice, Main and Fifth Streets, 8:15 p.m., April 26.
Mt. Vernon: Bicknell Young, City Hall, 8 p.m., April 24.
KANSAS—Arkansas City: Bliss Knapp, Church Edifice, A Street and Chestnut Avenue, 8 p.m., April 24.
Wichita: Bliss Knapp, Church Edifice, 828 North Lawrence Avenue, 8:15 p.m., April 26.
KENTUCKY—Richmond: Clarence W. Chadwick, Court House, 8 p.m., April 24.
MASSACHUSETTS—Concord: Ezra W. Palmer, Church Edifice, Monument Square, 3:15 p.m., April 22.
MINNESOTA—Duluth: William R. Rathvon, Lyceum Theater, 12:15 p.m., April 19.
MISSOURI—Lebanon: Bicknell Young, Opera House, 3:30 p.m., April 22.
Marshall: Virgil O. Strickler, Key's Auditorium, 8 p.m., April 16.
Rich Hill: Dr. Walton Hubbard, Church Edifice, Third and Walnut Streets, 8 p.m., April 27.
St. Louis (joint lecture): Bicknell Young, Odeon, Grand and Finney Avenues, 3 p.m., April 15.
MONTANA—Anaconda: Virgil O. Strickler, Margaret Theater, 8 p.m., April 24.
Butte: Virgil O. Strickler, City Auditorium, 8 p.m., April 23.
Kalispell: Virgil O. Strickler, McIntosh Opera House, 8:15 p.m., April 26.
Libby: Virgil O. Strickler, 8 p.m., April 27.
NEBRASKA—Nebraska City: Dr. Francis J. Fluno, Church Edifice, Twelfth Street and First Avenue, 8 p.m., April 24.
NEW YORK—New York (First Church): Clarence W. Chadwick, Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., April 27.
OHIO—Cleveland (First Church): John Randall Dunn, Church Edifice, Cedar Avenue and East Forty-sixth Street, 8 p.m., April 21; 3 p.m., April 22, and 8 p.m., April 23.
Dayton (Second Church): Frank Bell, Memorial Hall, 8 p.m., April 26.
Lancaster: John Randall Dunn, Church Edifice, North Broad Street, 8 p.m., April 24.
OKLAHOMA—Chickasha: Ezra W. Palmer, Old Kozy Theater, 8 p.m., April 26.
Perry: Bliss Knapp, Court House, 8:15 p.m., April 23.
TEXAS—Dallas: Charles I. Ohrenstein, Dallas Opera House, 8 p.m., April 20.
El Paso: Charles I. Ohrenstein, Texas Grand Theater, 8 p.m., April 26.
San Antonio: Charles I. Ohrenstein, Beethoven Hall, 3:30 p.m., April 22.
WASHINGTON—Elma: Paul Stark Seeley, Eagles Theater, Third and Anderson Streets, 8 p.m., April 16.
Pasco: Dr. Walton Hubbard, Liberty Theater, 2:30 p.m., April 22.
Walla Walla: Dr. Walton Hubbard, Keylor Grand Theater, 8:15 p.m., April 21.
WISCONSIN—Jefferson: Bicknell Young, Opera House, 8:15 p.m., April 27.

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Notice

John W. Doorly is not now available for lectures in the United States and Canada.

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Testimonies of Healing

I wish to express my gratitude for the healing power of Christian Science. From early childhood I had trouble with my left ear. About twenty-eight years ago I underwent an operation by a well known specialist in Switzerland, and was told that the chances of curing the disease were very small. The ear became more and more painful, and after many years of almost continuous suffering a prominent specialist in London told me I would never get relief without another operation. When asked whether I would be able to hear again, he said that I ought to be very glad if they could even stop the disease, as it had eaten so much into the bones. He added that there are people who can hear without these bones, but the medical profession cannot explain it.

The second operation was performed, but without doing much good, and I was actually under hospital treatment when Christian Science was brought to me. From this time I ceased going to the hospital, as the ear seemed to get better. Fear, however, crept in as to what could be done if the healing did not prove permanent. The condition then seemed worse than before, and I was full of fear; but the next morning I was much calmer and began to work as we are taught to do in Christian Science. I soon realized that Life is constructive, creative, and after working on these lines for a few days, something else took up my attention and the ear was forgotten. A fortnight later when I wanted to clean it, according to prescription, there was no discharge. The ear was quite healed, and it has kept well to this day.

The hearing did not return until almost a year and a half later, when at the close of a Wednesday evening meeting I had a chat with a lady who, on being told that I did not seem able to make the demonstration over my hearing, explained that hearing is spiritual; that it comes from God, and has nothing to do with a material ear. Although I could not grasp this truth there and then, I had hardly left her ten minutes when it came to me quite clearly that hearing is absolutely divorced from any physical condition; that it is intact, complete, indestructible, and cannot be touched by a surgeon's knife. Three days later, for the first time in my life, I could hear the ticking of a watch with my left ear.

When in September, 1914, one of my sons went to a new school, he was medically examined, and a few days later the headmaster wrote me that the boy's heart was very weak and his tonsils were much enlarged. He said the boy was to take no violent exercise, and I was to have him medically attended to. After reading the letter I declared the truth, knowing that in Science man is governed by divine Mind, and that the boy as God's idea could not help reflecting perfect, harmonious conditions.

When a few months later the day for the school sports drew near, my son did not feel inclined to take part in them. Finally he entered two races, and although he came in last, I felt very grateful that he did not have to fall out. A few weeks after this he had to swim for his school in a competition with nineteen other London schools. At the end of the performance he was awarded two medals, one for being first among his team, and the other for gaining the junior championship. He told me afterward that he was not a bit tired and could easily have kept on some time longer had he been called upon to do so. He was reexamined by the school physicians just a year after the first examination, and the doctors were greatly puzzled, as they could not find anything wrong with him. The boy is now doing a great deal of swimming and cycling.

I am more grateful than words can tell, not only for this healing, but for the mental and moral healing that Christian Science has brought to my home. Before I knew anything about this teaching, life seemed to be nothing but a round of worries and disappointments; but now there is peace, happiness, and contentment, and I feel as if I had nothing more to do but to "rejoice."—A. Marie Peter, London, England.

A few years ago I was healed of an acute attack of quinsy in one Christian Science treatment. I was very ill and had been under the care of a prominent physician for two weeks. He was unable to do anything for me, as the abscess was so deeply seated he could not locate it. One tonsil was much swollen, and I had not been able to eat anything for two weeks. Christian Science was recommended and a practitioner called. Treatment was given at seven o'clock in the evening, and relief came quickly, as the abscess broke and discharged that night. I arose in the morning and ate with the family, and that afternoon walked ten blocks. I was absolutely healed, and am indeed grateful for Christian Science.—T. V. White, Minneapolis, Minn.

I gladly verify the testimony of my brother. I was with him during his illness, so know that his suffering was intense and that the case was considered serious. His healing in Christian Science was beautiful, being almost instantaneous.

For eighteen years I suffered from what was pronounced a serious form of ovarian trouble. Several eminent physicians treated me, but I derived no benefit either from their treatment or from the two operations to which I submitted. I was in constant pain, and it was impossible for me to remain on my feet for any length of time. Over three years ago I turned to Christian Science as a last resort, and within a short time was able to be out and around. Now I do all my housework, and know what it is to be free from pain and to enjoy good health. I have also been healed of chronic bowel disorder and a severe case of stomach trouble. I rely entirely on Christian Science, which never fails to meet my needs. My health is better than at any time during the past twenty years.

I am gaining in the understanding of the truth from day to day, and have not words to express my gratitude for what Science has done for me and mine.—Mrs. Harry G. Decker.

I want to testify to the efficacy of Christian Science healing for the most serious cases as well as for the lighter ones. About a year ago my daughter was taken to an emergency hospital in what seemed a dying condition, from inhaling by mistake one of the strongest drugs known. When found in this condition her entire body was almost black. The physicians worked over her for some time, but failed to revive her, even though artificial respiration was tried for about thirty minutes; then they said she was dead.

Christian Science treatment was however begun for my daughter, with the result that in about two hours she was able to sit up and talk to me. The physicians said there always was a very serious after effect when such a large amount of the drug had been inhaled, such as deafness, blindness, or partial paralysis of some parts of the body, and they insisted that she be taken to a hospital and have careful attention, to avoid these conditions if possible. During their treatment they put a large needle through the tongue, and they said the wound would certainly be infected, as there was so much poison in her system. This happened during the night, but the following morning she walked unaided from her ward through a long corridor to the door.

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Upon arriving home she tripped as lightly up the steps as if nothing unusual had happened, and four days later she returned to her work in a perfectly normal condition. This healing was accomplished by absent treatments. There have been none of the after effects which the physicians predicted, and my daughter is perfectly well and normal in every way.

What a blessing it is to mankind to know there is a divine Principle on which we can depend during these dark hours, and what an endless debt of gratitude we owe Mrs. Eddy for teaching us that the truth is demonstrable! For this demonstration, and for all the help I have had through the application of Christian Science, I am truly grateful.

MARTHA S. MYERS, San Francisco, Cal.

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About six years ago my attention was called to the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I secured a copy and read it; but finding nothing in it which appealed to me at that time, I laid it aside. Several weeks later, during a lonesome evening something told me to read the book again. I did so, and became interested, and have been studying the Bible and Christian Science literature ever since.

Through this study many erroneous conditions have been overcome. I have not used tobacco in any form since attending a Christian Science lecture in 1912, after having both chewed and smoked for over fifty years, neither have I tasted intoxicating drink since then; but what is still better, I have no desire for either. Above all other blessings is the spiritual uplift that I have received through the study of our literature.

To say that I am thankful for this teaching is to express my feeling very inadequately. I shall endeavor to live so that my life will be a testimony for Christian Science.

F. E. ZERBE, Toledo, Ohio.

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It is over twelve years since Christian Science was first presented to me. At that time I was a hopeless sufferer from what the doctors called an incurable stomach disorder. For many years I had tried to find relief through various material remedies, but each in turn seemed to leave me in a more hopeless state, and my constant prayer was that I might die and thus end my suffering. For two years I had lived on milk and dry bran, and the physician said I would never be able to eat as other people do.

Finally, in despair and only as a last resort, I consented to try Christian Science. The healing was wonderful to me, and in three months I had gained greatly in weight; but what was better still, I had become a happy woman and had found a God in whom I could trust. There have been many demonstrations of healing in my home since then, for which my gratitude is boundless; but for the peace that has come into my life, where discord once held sway, I am more than grateful. I have found that physical healing is not to be compared with the spiritual uplift which the understanding of Christian Science brings, and every day I earnestly strive to learn more of this blessed truth.

BELLE H. EDWARDS, Los Angeles, Cal.

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For nine years I have found Christian Science a wonderful preventive as well as curative agency. Before turning to it I had undergone two abdominal operations, which left me with backaches and headaches that were both frequent and distressing. I had suffered ten years from chronic bowel trouble, which medicine failed to cure and other forms of treatment relieved only for a time. I went to a Christian Science practitioner with no thought of receiving physical healing, but to learn something of this teaching. Thinking I needed an excuse for visiting her, however, I told her of the bowel condition, so after a few moments' conversation she started to give me a treatment; but I asked her instead to tell me about Christian Science.

For one week I went daily to this practitioner, who wisely said little, but tried faithfully to answer my many questions. During this time I realized that the bowel condition was healed, the headaches and backaches had vanished, and I was well. My whole concept of God, man, and the universe had also changed. I had been brought up in the Jewish faith and had tried to conform to its teachings. The ritualism which I had thought was a part of my very being, dropped from me completely, and for the first time I knew the meaning of the passage, "Hear, O Israel: The Lord our God is one Lord." Needless to say, the physical ills have never returned.

I am humbly grateful for the many blessings that Christian Science has brought into my life. Among them I might mention the overcoming in a degree of fear, worry, resentment, and self-love. My daily prayer is that I may express more humility and gratitude to the giver of all good, our Father-Mother God, and to His servant, Mrs. Eddy, the Discoverer and Founder of Christian Science and the author of its text-book.—SAIDEE W. PECKERMAN, New York, N. Y.

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[Translated from the German]

Neither pen nor paper can possibly convey my sense of gratitude for Christian Science, since all I am I owe to it, and all the joy of living which had departed from me has returned through this blessed religion. I can give only faint expression to the happiness which has come into my life.

In January, 1912, under the stress of hard work and great grief I broke down completely, and for months hovered between life and death. It seemed impossible that I should live, and yet I could not die. The physician under whose care I had put myself said that he could not continue treating me alone, in view of the fact that weeks had gone by without any result worth mentioning. Thereupon we called a specialist from Milwaukee, who after examining me said that I had gall-stones and later would have to be operated on. I was only slightly benefited by the medicines which I had taken since the beginning of my illness, and my stomach caused me almost constant distress, so that I could eat hardly anything.

One day—it was in April, I think—a member of my family brought me a little book dealing with Christian Science. I had barely read a page when I felt that this was what I had been seeking,—a religion which would unite itself with healing, as was the case in Jesus' time, and a church which would welcome every one. I was not over fourteen years old when the thought of such a church first came to me, and now the deepest longing of my heart has been fulfilled.

As my condition kept growing worse and I could retain no medicine, I sought help from a Christian Science practitioner. She told me to read the twenty-second and the ninety-first psalms, and this I did faithfully. I then fell asleep, and when I awoke the pain had gone, thanks be to God, and since then I have been a well woman. Through this truth I have found rest and peace, and the heavenly joy which I had been seeking and for which I had longed more than thirty-eight years. When as a young girl I had to

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walk through the woods of Wisconsin on lonely paths to go to church and to school, the desire awoke in me to be able some day to do something for my fellow beings, and this wish has been fulfilled.

At first several members of my family were antagonistic to Christian Science, but most of them have now joined me in the new way. Since January, 1914, we have had Christian Science services every Sunday in our home, in order to make the country people better acquainted with this truth. I am also starting a Sunday school, that the children—the future workers in the truth—may know Christian Science and be reared in it. I give thanks to God, and am grateful to Mrs. Eddy as well as to all who have helped me gain a better understanding of the truth.

CHRISTINE LOOS-BAST, South Germantown, Wis.

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I am glad to express my gratitude for the healing that has come to me through Christian Science. Ten years ago my family, friends, and several doctors said there was no possible chance of my recovery, as I had tuberculosis. For four years I had tried every material remedy heard of, but to no avail.

When Christian Science was brought to my attention by a friend, I told her that I could not get well, and felt it was God's will for me to go; but my friend said that God did not send death, and that I could get well. I therefore asked her to have a practitioner come to see me, and she did so. I had not spoken above a whisper for five weeks, and could not eat solid food; my throat was in a serious condition, much of the tissue being destroyed, and the disease had come through on my nose. Besides all this, my cough was dreadful. I improved from the first treatment, being able to talk the next day, and was soon strong enough to help look after my household duties. In five months I began to do all my work, and am still doing it, with less fatigue than ever before. From childhood I had suffered from headaches and backaches, but since coming into Science have been free from these ailments.

When the practitioner told me Christian Science was the religion taught by Jesus while on earth, I was ready to accept it, for I could not understand why the sick should not be healed today the same as when he was here. Although I had been a church member for twenty-five years, it was no trouble for me to give up my church, for I knew Christian Science was the truth. Neither my children nor I have had a dose of medicine since coming into Science, but we have had many beautiful demonstrations of the power of Truth.

I feel deeply thankful to God for the spiritual understanding I have gained, and grateful to Mrs. Eddy for bringing again to light the truth that will free mankind from sickness and sin, if they will only accept it.

SALLIE LYKES, Temple, Texas.

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It is over twelve years since I first heard of Christian Science. Thinking it a kind of faith cure, I paid little attention to it until a friend came to see me who was looking so well and happy that I inquired what had happened, and was told she had become a Christian Scientist. There was no chance to question her, but her appearance made a great impression on me, and I determined to try Christian Science if I ever met a practitioner.

Soon afterward we moved to Boston, and had lived in that city about a year when my landlady fell and hurt her shoulder so badly that she was unable to raise her arm. After trying material remedies, baths, and electrical treatment without getting any relief, she asked for Christian Science treatment, and received so much help she was a changed woman in every respect. I therefore asked the practitioner to treat me, as I was suffering from backache and scarcely ever knew what it was to be without pain. I was helped immediately, and have been healed not only of that trouble but since then of many others.

When taken with a severe case of influenza, I decided to try to work out my own problem and not be so dependent on others. The third day I was looking so badly my family wanted to send for a physician, but I refused to have one. That night I awoke with a very high temperature and the pain was intense. All I could say was that God is good and God is absolute, but after a while I was able to repeat the twenty-third psalm with its spiritual interpretation as given on page 578 of Science and Health. All at once I felt refreshed, and a sense of peace came over me. My mouth became moist and all pain left. The next morning I got up, not entirely well but knowing I soon would be. Ear trouble, which had annoyed me for several weeks, had disappeared, and it has not returned.

I am earnestly reading Science and Health, with a desire to gain a better understanding of divine Love and to learn how to express more gratitude for the blessings bestowed upon me. The way seems dark at times, but I do not get discouraged, for I know the light is there, and that if I am faithful and do my part, divine Love will surely meet every need.—JOSEPHINE GARSIA, Valley Cottage, N. Y.

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Although a member of an orthodox church, I was starving for spiritual food, and even when it was close at hand, did not know how to find it. One morning, eight years ago, I awoke praying for the light, and in less than three months it came to me in the healing of my husband through Christian Science, when apparently at death's door.

Previous to this I had suffered for some years with a growth which was eventually removed, but a displacement was left that caused great suffering at times, medical treatment giving me practically no relief. During a particularly bad attack, when I had been in bed for several days, I received instantaneous healing after one Christian Science treatment. Though fear that the trouble might return came up afterward a few times, it was easily overcome by my own understanding of the truth. I have also been healed of chronic bowel disorder of many years' standing, and of other ailments.

These experiences are truly the loaves and fishes, but they are not to be compared with the breaking of bread in the dawn of the new life, the realization of man's oneness with his Maker. In Christian Science I have found that peace which passeth understanding. The Bible when studied in the light of this new-old Science is wonderfully illumined, and no other book is so dear to me or so much read.

I wish here to express my gratitude to our Leader for her devotion to the cause, also to those dear friends who so lovingly and patiently helped me through my first feeble struggles to learn the truth.—ELDA SMITH, Mesa, Ariz.

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With a heart full of gratitude to our beloved Leader, Mrs. Eddy, I wish to tell of some of the many blessings which have come to me since I began to study Christian Science. For over two years I suffered from stomach trouble, which at times was so severe as to render me semiconscious. Rheumatism had been a source of suffering from early childhood, and I was confined to a hospital for three months with one attack. Then there were times when I had such hazy vision

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that everything appeared dark to me. In addition to all this, business conditions were such that I thought God had forsaken me.

One day I spoke to an entire stranger about my troubles and was advised to try Christian Science. Being a Jew, I thought at first that as this teaching is based on the words and works of Jesus, it would not be in agreement with my religion; but I have found out since that Jesus by his love was the fulfilling of the law of Moses and the prophets, for he said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Through the understanding of God which I have gained in Christian Science, I have been perfectly healed.

I have now learned what Paul meant when he said, "Love is the fulfilling of the law." Words seem inadequate to express my gratitude for the spiritual enlightenment of the Scriptures as interpreted in Christian Science.

WALTER L. BERLA, Newark, N. J.

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I wish to express my gratitude for what Christian Science has done for me. I had been sick for about ten years, during which time medicine was taken faithfully. When at last I realized that the doctor could do no more for me, I turned to Christian Science, and was healed of a nervous condition, stomach disorder, and bladder trouble. An attack of rheumatism which affected my whole body was entirely overcome with a week's treatment, and other ailments too numerous to mention have gone to their native nothingness. My daughter was healed of scarlet fever in three days through Christian Science treatment, and this demonstration in particular proved to me the allness of God. I am not only grateful for the physical benefits received, but even more so for the spiritual uplift which I have gained.

As a family of four we have relied entirely on the Principle and rule of Christian Science for the last five years, and when honestly applied it has met our every need.

KATE FALK, Chicago, Ill.

I can testify to the truth of my wife's statement, and have myself received a great many blessings from Christian Science. The tobacco habit of twenty-eight years' standing was overcome in one treatment, and I have also been freed from the drink habit. For these proofs of the power of Truth, and many more, I am indeed grateful.—AUGUST R. FALK.

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[Written for the *Sentinel*]

Love's Bounty

MINNA MATHISON

LOVE maketh all things new,—
Oh, let my heart rejoice;
Let me give thanks in word and song
With glad, uplifted voice.

Love's feast is ever spread;
The lowly may partake.
Lo, we have sought and we have found
The fount our thirst to slake.

Love's way is ever fair,
If we but lift our eyes;
Love giveth bounty by the way
And tender ministries.

There is no shade of gloom
In Love's eternal day,—
This let me know, and Truth shall walk
Beside me all the way.

From Our Exchanges

[*The Christian Work*]

If in answer to our prayer some self-bestowal of the Highest be vouchsafed us, what would be the signs of the divine coming? Would there not be at once an enhancing of ethical fervor, so that our morality, far from contenting itself in a due compliance with customary codes of conduct, would set itself new and more arduous tasks? That only is a vital morality which considers every temporal problem as in the light of the eternal righteousness.

[*Zion's Herald*]

When in all humility the professed followers of Jesus Christ rid themselves of their prejudices, their pet views, their awkward alliances, and, in short, their Galilean accent, and talk in the sweet, clear tones of the rabbi who went about doing good, thinking only his thoughts and never running beyond his commands, the world will begin to take notice of the new-found truth, and will yield its allegiance forthwith to a pure and unadulterated Christianity. The kingdom will be advanced when it is the gospel that has its say.

[Rev. J. A. Hutton, D.D., in *The Christian World*]

Give to no mere human prospect, however dear, the power to lift you to the heavens or the power to cast you into the dust. Give no hope or prospect any intimate place among your motives, if, when it is strongly in your mind, at the same moment Christ and the faith of your people must be far away. Test all your lights, all your joys, all your dreams by this: whether they blend harmoniously with the beautiful light of a holy life. In all your loves, love Christ; for then, if in God's providence some human light in which you trusted should fail, you will not be in darkness; if some prospect to which your heart had gone out should one day be shut off from you forever, you will not be utterly cast down. You may be cast into perplexity, but not into despair. You may for a time doubt man, but you will not doubt God. Make sure of that last retreat.

[*The Christian Register*]

The multiplication of books on theology and religion is in reality one of the most notable and significant witnesses to the higher element in man. Religion is our most vital and insistent concern. Other interests will let us rest; this will not. It presses for expression; it makes vocal often the most mute and halting. Whatever men may keep silent about, their thoughts about religion will out; and though the individual thoughts of individual men may not always be of supreme worth in themselves, yet is their utterance a service and a contribution, for it keeps the current of religious expression flowing fresh and free, prevents unwholesome stagnation, and makes for progress in the world's nobler thought.

[*The Christian Commonwealth*]

We have maintained that the essence of Christianity is an attempt to bring about the kingdom of God upon earth by a life of love and service toward God and our neighbor. And we are convinced that this can be done, if Christians are prepared to trust the holy spirit of reason and conscience which God has given them, to free themselves from the obsessions and associations of a world which is fast fading away, and to throw themselves whole-heartedly into the new work, the interpretation and inspiration of the new mind, the building up of the new order of things, the creation of the church of the future.

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[*The Continent*]

There is not one of the commonplaces of current social and political organization today—religious freedom, democratic parity of rights among all classes, equal justice in fair courts, common school education, sanctity of lives, morals, and homes—which was not once a visionary conception, considered by most people absurd and by all save the idealists impossible. And all of these things have come to be realities just because a very few men gifted with insight and foresight above their neighbors insisted that abuses and injustices of hoary antiquity could not be impregnable in a world which God had invested with the capacity to grow better.

In every epoch of human story it has been the cry that human nature is a fixed quantity and the way it is now acting is the way it always must act—that it is folly to expect of it anything nobler. And in each succeeding stage of history that false cry has been stultified by human nature forsaking its old evils and taking its stand on higher levels of fairness, justice, and sympathy.

[*The Universalist Leader*]

"When we are able to see things as God sees them, we see them as they are." That is the way some one puts the solution of many of our mysteries. We look through imperfect eyes, from a wrong standpoint, and with a biased judgment, and things seem pretty generally wrong. But we are not seeing things as they are; we are not seeing things as God sees them; we are not looking from His point of view. There is a great big trouble in our little capacity. We are not big enough; we do not stand high enough to comprehend. We take a partial, a one-sided, distorted view, and generate discontent and unhappiness. We creep through the valleys, through the underbrush; we forget that we are the children of God and belong way up there with Him, where we can see things from His point of view, and say with Him, Behold, it is good.

[*American Lutheran Survey*]

The open-minded man is tolerant toward the opinion of others on what he regards as open questions. That does not dispose or commit him to a policy of concession and compromise, but is only consistent with his own recognition of the fact that certain questions before him are open questions; and as long as such is the case he knows that his own opinions, which he does not regard as final, may be wrong, and that the opinions held by another, contrary to his own, may be correct.

[*The Congregationalist and Christian World*]

The thought and purpose of the nation in this time of need should take large room in our prayers. The time of testing is upon us. There may be strains and troubles just ahead of which we have little dreamed. Are the life and character of our people of a temper to endure the strain and to be purified by the suffering?

[*The Christian Intelligencer*]

The times demand unceasing prayer on the part of all God's people in order that there may be many souls attuned to discern the signs of the times and the whisperings of God's Spirit. Current events have their spiritual significance, and it is wiser to harken to what the Spirit says unto the churches than to indulge personal notions of a partizan nature.

[*Pacific Christian Advocate*]

The church is not perfect, because it is made up of human beings; but it is our opinion that the church was never more true, more efficient, more deeply interested in the welfare of the masses than today.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication at an early date of a new edition of the German translation of the Manual of The Mother Church. The volume will be printed with alternate pages of English and German, and will be uniform in binding and price with the regular cloth-bound edition.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

From the Editor

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

From the Publishing Society

"Christian Science: The Revelation of Christ," a lecture by John W. Doorly, C.S.B., has been printed in pamphlet form, and is now ready for sale.

A new pamphlet entitled, "'Awake Thou That Sleepest,'" contains the following eight articles republished from *The Christian Science Monitor:* "Procrastination," "Lions in the Path," "Could Ye not Watch with Me One Hour?" "The Senses and Sleep," "Sleep," "Night," "Day," and "Narcotics."

Both of these pamphlets are on sale at prices advertised on the opposite page.

Owing to the increased cost of labor and materials the Oxford Press of England has twice found it necessary to advance the prices of Bibles to the Publishing Society during the past year. The Publishing Society now finds it necessary to make a corresponding change in its prices to the field.

The cost of manufacturing Bible Cases and *Quarterly* Covers has also increased, and the changes in prices for these articles are listed in the new Catalogue No. 23.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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Published January, April, July, and October

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

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The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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Der Herold der Christian Science

Published Monthly

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

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

Vol. XIX No. 34

Boston, April 21, 1917

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

The Congress of Costa Rica recently provided for the payment of bounties to the growers of hemp, sisal, and similar plants. This bounty is to be in the form of 6 per cent treasury bonds, at the rate of about $5.65 an acre of land planted to a fiber crop, and on receipt of the bounty the grower will execute a first mortgage on the land. The total amount of bounties is not to exceed $232,500, and about $46,500 more is appropriated for machinery. The bounty will be divided into three parts, the first to be delivered when the fiber is planted, the second part two years later, and the third when the plants are ready to be cut. When the planter has cultivated his fiber crops for ten years after receiving the first bounty, and has marketed his crops during this time, the mortgage will be canceled by the Government.

The Norwegian Government has recently been advised by a committee of the Storthing not to allow foreigners or foreign corporations to acquire waterfalls in Norway, except in special circumstances. The power contained in the waterfalls of Norway and which may be profitably utilized is not known, but has been estimated at from 6,000,000 to 10,000,000 horse-power. Up to the present the development of these falls has been accomplished largely through the aid of foreign capital. The so-called concession act of Sept. 18, 1909, greatly restricted the permission of foreigners to acquire and use such property, and this law was made more stringent by the act of Aug. 4, 1911.

The great hydro-electric dam at Wissota, some fifteen miles northwest of Eau Claire, Wis., and two miles above Chippewa Falls on the Chippewa River, has been set in operation and the current started over the great transmission line to St. Paul and Minneapolis. The dam represents an outlay to date of over $4,000,000, and another $1,000,000 will be necessary to complete it. Work was begun in October, 1915, and since then there has been an average of 1100 men constantly employed. This dam is some 6910 feet long, and two dikes increase its length considerably. From bottom to top of the power plant itself is 120 feet. The backwater behind the dam will cover about 7000 acres.

The Danish West Indies passed into the possession of the United States at 11 o'clock on the morning of March 31, when an official of the Government at Washington delivered into the hands of the Danish minister a treasury warrant for $25,000,000. The secretary of the navy sent the following message to Commander Pollock of the "Olympia" at St. Thomas: "You are authorized to receive the islands in the name of the United States." The message of the Danish minister to the Danish Governor was: "You are authorized to deliver the islands in the name of the King." It was estimated that the entire transaction was completed before noon. The name of the islands is changed to "The Virgin Islands of the United States."

Russia occupies today 8,647,657 square miles, or one seventh of the surface of the globe. Of this vast amount of territory the deposed Czar and his family owned and received the revenue from 984,063,763 acres, which is about 70 per cent of the whole land area of Russia and one tenth that of the world. The Russian nobility number 1,400,000 and own 181,606,519 acres. The Russian nobleman is exempt from taxes. The agricultural classes number 110,000,000 and own 43,423,725 acres. Thus the tillers of the soil and taxpayers own about one third of an acre apiece, while the exempt noblemen average about 128 acres.

A saving to the farmers of the country of nearly $100,000,000 a year is made possible by the decision of the United States Federal Farm Loan Board to have the bonds bear 4½ per cent and to fix the interest rate to the farmers at 5 per cent, or 1 per cent less than the maximum provided by the Federal farm loan act. The present farm mortgage indebtedness of the United States is approximately $4,000,000,000, and the average interest rate is about 7.4 per cent.

Apiculture in Brazil cannot be said to have attracted very serious attention, so far as the exportation of honey is concerned. The business has hardly developed beyond a cottage industry, and practically all the honey produced is consumed on the local market. There are twenty-one species of bees generally known to be indigenous to Brazil, and it is said that some produce a very superior quality of honey.

More than 2000 hectares (4950 acres) of land have been redeemed in the basin of the Fucino near Avezzano in the Abruzzi, Italy, thus offering a large and fertile area for cultivation. The draining of another tract of equal area in the same region is now being considered, together with the regulation of the mountain torrent Foce, which at present periodically causes much devastation.

The Government of Panama has decreed that all places in Panama shall bear Indian or Spanish names. Some of the places now bearing foreign names originally bore Indian or Spanish names, and in such cases the original names will be restored, while new Spanish names will be given to all other places now known under names originating in other countries.

In order to bring the question of decimal coinage definitely before the country, says *The Economist* of London, the Associated Chambers of Commerce have decided to introduce, if they are permitted to do so, a bill into the House of Commons for the immediate establishment of a decimal system of money in England.

The United States is the world's leading buyer of crude cocoa. During 1916 the Dutch West Indies, Chile, British Guiana, Peru, British West Africa, and French Africa appear for the first time among the important direct shippers of cacao to the United States.

The French Government has appointed a number of officials to report upon a scheme for the transformation of the port of Brest into a great transatlantic commercial port. It is understood that the Government proposes the improvement not only of Brest but also of Calais, St. Nazaire, and Cette.

In the Massachusetts Senate the committee on harbors and public lands has reported a bill providing for the expenditure of $60,000 for the establishment of a reservation along the state road, which follows the old Mohawk Trail over the Berkshire Hills in western Massachusetts.

New acquisitions made to the Harvard University Library during the past year bring the total collections to nearly two million volumes and pamphlets. Contributions amounting to $12,198.12 were received for the purchase of books, and numerous gifts of valuable collections and sets were received.

The report of gifts for foreign missions, presented to the Foreign Missions Conference of North America at its recent session, disclosed the fact that the total amount received in Canada from the home churches for regular work was $1,135,505, and from the United States $19,293,935.

Passenger trains over Hell Gate Bridge, between New York City and Long Island City, which gives direct rail connection between New England and the South, made their first trip Sunday, April 1. The bridge has cost more than twenty-seven million dollars.

A survey of the mineral resources of the far East, including China and Siberia, will be undertaken this spring by the Bureau of Foreign and Domestic Commerce of the United States Department of Commerce.

Chile is twice as large as California; Bolivia and Venezuela are each twice as large as Texas; Brazil is larger than the United States and her possessions by more than two hundred thousand square miles.

The official crop report up to the end of December, 1916, gives the total area under rice cultivation for the 1916-17 season, in the six leading provinces of Siam, as 2,772,080 acres.

Approved grazing allowances for the national forests during the coming season provide for the pasturing of 8,400,155 sheep, 2,120,145 cattle and horses, and 54,680 swine.

The exports invoiced at all the American consular offices in Spain to the United States and possessions during 1916 were valued at $35,458,877.

One of the largest users of electric lamps in the world is the United States Government, which buys 1,250,000 annually.

During 1916 British Columbia exported to the United States 57,055,778 pounds of print paper, valued at $1,209,466.

There was a gain of over eight million pounds, or 17 per cent, in the amount of rubber in Ceylon's outward commerce during 1916.

An American Chamber of Commerce has been organized at Tientsin, China.

The total of postal savings for Japan on Dec. 31, 1916, was $147,094,188.

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Christian Science Sentinel

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

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"Human invention must have its day"

HAWLEY O. TAYLOR, PH.D.

In recent decades the gathering and classification of human knowledge has been pursued with increasing zeal, until now the vastness of the accumulation makes specialization necessary for marked human achievement. We are living in the time when, as we read in Daniel, "many shall run to and fro, and knowledge shall be increased," but, as Mrs. Eddy tells us on page 196 of Science and Health, man "has not yet found it true that knowledge can save him from the dire effects of knowledge."

To what does human knowledge lead? In the political world the settlement of human affairs gives rise to tension, which gradually increases until finally in some locality there is a general giving way; diplomatic ingenuity has spent itself and disruption and war follow. In the material world a time is seen approaching when all physical and chemical change will have reached a dead level, so that further transformation, making available useful energy, will be impossible. In all lines it is very plain that reasoning and logic, supported only by the evidence of the material senses and based upon the premise that matter is the substance upon which life depends, lead to only one conclusion, namely, that dissolution awaits all things, the final condition being a universe of dead worlds.

The annals of history, however, record that mankind have on many occasions recognized an intelligence of which the material senses afford no evidence, and which has often intervened, through those men and women who were awake to its presence, to the overthrow of calculations based upon the infallibility of so-called material law. The protests of mankind against conclusions based upon the evidence of the material senses have been hushed in times past by the sensuous majority, but these protests are now gaining in volume, inspired by a clearer perception of the truth that makes free, and can be seen swelling into a mighty wave which will finally sweep away all human confusion. The accumulated strain of material conditions is becoming so unbearable to human beings uninstructed in Science, that their only relief from the impending cataclysm is to awaken from the material dream, aroused by the trumpet call of Truth, and to experience the joy of life immortal under the "perfect law of liberty," to use the words of James.

The reign of law had seldom been recognized in superhuman acts (which seemed to be infractions of law) until the advent of Christian Science, which drew back the curtain of materiality and revealed the Principle underlying all real activity. The sequence of cause and effect founded on human philosophy is perfectly rational to the human mind, which frowns upon deviations from what seems to it the safe and sane course; but if material law were the truth it could not be overcome, just as if were ten the square of three it would forever stand. The evidence, however, in both of these cases has consistently yielded to an understanding of facts which bring about right relations, so both are proved not to be the truth. On the other hand, the harmonious outworking of spiritual law in annulling the confusion springing from activity under so-called material law proves that the dominion promised man can come only through the rejection of the material premise of being.

It cannot be denied that human consciousness is at present more or less material in its nature, and will so continue until matter, or the flesh, is seen as Christ Jesus saw it, having no presence or power. The problem of human beings has ever been to work out of material limitations. This work takes the form of improving material surroundings and conditions. Labor is shifting to a higher material plane—the mental—by the invention of machines to do what once was done by hand. Invention is thus leading to a different concept of ways and means of accomplishment, preparing the human mind for the reception of new truths, until finally glimpses of ultimate truth will make an appeal.

This general improvement in material surroundings may be illustrated by the concept of communication. The transmission of intelligence began by signs made with hands and voice, the latter being codified later into language. This language was reduced to written symbols, which made it possible to communicate by correspondence and to keep records. At length the telegraph removed the inconvenience of delays in written notes and the telephone canceled space as a barrier to conversation. Now thought is reaching forth for means of communication through distance without the necessity of making a transmission line, and the wireless telegraph and telephone are enabling us to send messages across oceans and between ships on the wings of the ether.

A century ago such improvements, if suggested, would have been generally ridiculed; now "the man in the street" looks upon them as mere beginnings. He is growing accustomed to these wonders; he is expecting limitations to be destroyed; his mentality and breadth of vision are enlarging; he is being prepared to receive the truth that cause and effect are both mental and that his present existence is merely a stage of consciousness.

To the degree that achievement is sustained by the material premise of existence it is temporal. Communication as now conceived by mankind is a science of great proportions; but all the material activity, involving much in connection with the literature and records of the ages and the development of language and education, as well as the devices which give accuracy and promptness,—all these means whereby the impartation of information is made possible are simply counterfeits of the spiritual idea wherein communion between God and the real man is constant and untrammeled. Perfection has not been reached in the transmission of thought while material means are required in its use, but such means are being abandoned as unfoldment proceeds, led on by the progressive revelation of the spiritual ideal. Gross material means have been and are being eliminated, then the more ethereal means, until finally Truth will dawn and all material means will be dropped as a child leaves his toy locomotive at the sight of a real one.

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Human philosophy, science, and invention are striving to bring order out of chaos along all lines. Much labor and patience have been and are being expended, and each triumph has been dearly bought. The unselfish efforts of the devoted workers is commendable, for, as Mrs. Eddy says, "even human invention must have its day" (Science and Health, p. 95); but this day, glorious as it may seem to some, is ever paling before the brightness of the approaching day wherein Love, spiritual consideration and infinite appreciation, rules all activity. When the temporal realm has long been sunk in the obscurity of oblivion, this immortal Science will still be reigning.

The faithful student of Christian Science is being led on to wonderful revelation in the Science which is supreme. His aspiring thought, in seeking to know God, follows the footsteps of the Master, who progressively proved that divine law is final in human affairs to the undoing of seemingly insuperable material conditions, and he earnestly strives for that unfoldment of which Mrs. Eddy says: "Acquaintance with the Science of being enables us to commune more largely with the divine Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired,—yea, to reach the range of fetterless Mind" (Science and Health, p. 84).

The sublime ideal which we occasionally behold is in truth our continuous experience. Each occasional view removes us a step from the material fable of being and accelerates our progress, until finally, through the apprehension of divine Love, the Science of being is beheld in all its purity. Then one consciousness only will be known,—the consciousness of perfect, harmonious activity.

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"Seek ye first the kingdom"

MARGARET L. WAKEMAN

BIBLE students through the ages have found comfort in the statements made by Jesus regarding God's protecting care; but not until Mrs. Eddy gave to the world that wonderful commentary on the Bible, "Science and Health with Key to the Scriptures," has it been generally recognized that those statements or promises are applicable to the daily needs of mankind in this age. To students of Christian Science, however, the light has broken through the clouds of sense by the illumination given in this wonderful book, and physical healing has generally followed this spiritual light.

Much gratitude is felt for a healing that demonstrated the truth of Jesus' statement, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Some years ago an accident caused injuries which at times brought on intense suffering, and the medical opinion was that the difficulty could be corrected only through surgery. At that time the writer had been studying Christian Science only three years, yet she had perfect faith that "with God all things are possible;" but while she expected her healing to come through Christian Science, she had in some way conceived the opinion that it would require time. Accordingly, a number of years passed and the healing was not manifested.

Then there came into the writer's experience what seemed a great sorrow, with very disturbing conditions, and for a time she felt overwhelmed. A desire to be alone with God until she could find the light and face the problem in the right way, prompted her to go away for a while. Taking her books, she sought a quiet place at the seashore, and there turned earnestly to God, praying constantly for spiritual grace and a clearer understanding of Truth. One day after going over the Lesson-Sermon, she sat looking out over the great ocean, thinking of its grandeur and immensity. She thought of the infinitude of Mind that "stretcheth forth the heavens, and layeth the foundation of the earth," and there came to her such a clear realization of God's ever-presence that she repeated aloud this stanza written by Mrs. Eddy (Poems, p. 12):—

> And o'er earth's troubled, angry sea
> I see Christ walk,
> And come to me, and tenderly,
> Divinely talk.

In that moment she realized the ever-presence of the Christ, Truth, which entirely lifted her out of the troubled mental state, and the next day she returned home with a clear consciousness of answered prayer. During this time she had scarcely thought of the physical inharmony, as the mental anguish had seemed so much greater, but the day following her return she realized that the physical discord had entirely disappeared, and it never returned. Thus it was proved to her that physical healing was one of the things "added" while seeking "first the kingdom of God, and his righteousness,"—right thinking.

There is but one place to seek healing of any kind, whether of sorrow, sickness, or sin, and that is in the kingdom of God. There is but one way to reach this kingdom, and that is through right consciousness, right thinking, which is the result of striving daily to have that Mind in you "which was also in Christ Jesus." Mrs. Eddy says: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476). So we have frequently to turn the search-light of divine Love toward our own consciousness, to see if there can be found therein anything to hinder the Christ-mind from being manifested. Sometimes we are surprised to find hidden away under the garment of self-righteousness lurking thoughts of resentment, or of so-called "righteous judgment," or of an unforgotten injury which mortal sense has made us think that we have forgiven; and if we are truly wise we will hasten to pull off this self-righteous covering and let the sunlight of divine Love destroy error's subtlety. We shall then rejoice to find ourselves in the kingdom of God, the kingdom of harmony. Not only are we ourselves healed in this manner, but we are also enabled to heal others, and so yield obedience to the Master's demand that we do the works which he did and taught his followers to do.

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Divine Increase

EVERETTA W. FAY

BEING grateful for the many blessings received from the understanding of the Bible, as explained in "Science and Health with Key to the Scriptures" by Mrs. Eddy, and knowing too the great good which has been brought to mankind through the testimonies to the power of Truth to save and to heal, as given both in our Wednesday evening services and through our periodicals, I should like to add my mite to the latter. Paul says, "I have planted, Apollos watered; but God gave the increase." The truth of this declaration was proven to me in connection with the following testimony, which has been given at one of our Wednesday evening meetings.

Our youngest son had been skating on a street where we supposed there was but little traffic, but it seemed that in avoiding one wagon his foot caught in the wheel of another one, and he was dragged until the driver discovered what was taking place and stopped the horse. He picked up the boy and brought him home, but was very much frightened at his

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appearance, as the child's clothes were torn and his body bruised, and he was in a semiconscious condition. When the truth was declared for him, as we are taught in Christian Science, he was restored to his normal condition, and we afterward found that we had failed to note the bruises on his head, but they had caused no harm.

Some time after the occurrence, when I was passing the place where the accident happened, the thought came to me that this was where our boy was nearly killed; but immediately the angel of His presence whispered, "This is where your boy was saved." Much gratitude was felt for this beautiful message, and in giving the testimony later, this thought was expressed. Months afterward a lady at a Wednesday evening meeting told of having been protected by Christian Science when in an automobile accident, and said that her dread of seeing the place where it occurred was removed after hearing the testimony given about our boy. In turn, because of the testimony she gave of her loss of fear, a lady in the audience that evening was healed of a sense of discord by this same uplifting thought.

This is only one of the many blessings which have come to us through the study and application of our Leader's teachings. I have found that "divine Love always has met and always will meet every human need" (Science and Health, p. 494), whether that need manifests itself in the form of sickness, sin, or sorrow. We are finding true the Bible promise which declares, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

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Work

MARION ANDERSON

FREQUENTLY the necessity of earning a living, a condition which presses upon by far the greater part of humanity, is accompanied by the fear that work cannot always be obtained, no matter how conscientious one's efforts may be; and the so-called "problem of the unemployed" has taxed the ingenuity of thousands of unselfish men and women who have endeavored to find its solution. Christian Science alone affords a never failing remedy for this condition, as it does for every other problem in human experience, and the writer has never ceased to be grateful for the opportunity which came to her to prove this.

During the financial depression of 1914 I found myself out of work, and the prospect of securing another position was not an encouraging one. Although but a young student in Christian Science, I was firmly convinced that in the application of this truth lay the remedy. There was no thought of asking for help, only a desire to gain all of good that the opportunity offered.

The first temptation that came was a desire to analyze the so-called causes which had brought about this condition; but in reading the Lesson-Sermon for that week these words greeted me: "The Christian Scientist finds only effects, where the ordinary physician looks for causes" (Science and Health, p. 379). This showed me the futility of delving into mortal beliefs, and the work was taken up from the standpoint that there is but one cause, and since this cause is God, good, the effect must of necessity be good.

At this point the suggestion was voiced that such a misfortune should not be experienced by a Christian Scientist, as the study of Christian Science should mean immunity from the perplexities of human experience. Instantly the answer to this came, however, as I thought of the parable spoken by Jesus of the two houses, one of which was built on the rock and the other on the sand. The storm came upon both, but it was the house with the firm foundation which stood. I knew that I was building on the rock of Truth, and that no storm of adversity could move this structure.

As these helpful thoughts came to me, fear, resentment, and self-condemnation were eliminated from consciousness, and thus the way was prepared for a higher understanding of the true significance of work. One night while returning from the Wednesday evening meeting I caught a glimpse of this, and saw work as the manifestation of divine activity, the reflection of Truth and Love. I also saw that man as God's idea could never for an instant be deprived of the opportunity to work, since he could not be deprived of the opportunity to reflect the qualities of divine Mind; that such work was not earning a living, but the reflecting of Life; that it was not dependent upon factory, office, or any vocation for expression, but was wholly spiritual.

Gone was the sense of interrupted activity and uncertainty of the previous week, and in its place was a broader, fuller understanding of opportunity. A kindly greeting and a word of cheer to one who seemed downhearted, assumed the same importance as the accomplishment of any difficult task that might be assigned to me in the office. It was also made clear that no matter how brilliant the execution of any task may appear, it "profiteth nothing" unless it is the manifestation of an unselfish desire to serve others and is accompanied by a grateful acknowledgment of the fact that all ability is in Mind, and that man reflects the divine power. Next came the thought of remuneration for work, which also gained a new and higher significance through the realization that Love has already provided for man's needs, since, as the apostle James tells us, "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

In a few days the typewriter agency where I had registered called me to take a position offering greater advancement than heretofore, with better hours and the prospect of an increase in salary, all of which has been fulfilled. I was told by the manager of the agency that I was particularly fortunate in being so well placed, and in fact that it was nothing short of a marvel that such a thing could happen at this particular time. While I was deeply grateful that the human needs were met in such a prompt manner, this really meant little in comparison with the understanding of God's law which was unfolded, revealing man's God-given dominion.

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Immanuel

COL. H. G. KENNARD

IMMANUEL, or "God with us,"—what spiritual wealth is here disclosed! Before Christian Science and its infinite possibilities opened out, how little this name could have meant to us! One had become accustomed to reading these words periodically, or hearing them read in church, without attaching much meaning to them or drawing help therefrom; but with the Christian Science text-book as a "Key to the Scriptures," what depths of meaning are revealed!

The synonyms for God given by our Leader in Science and Health (p. 465) are as follows: "infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Now if we substitute any one of these for the name God, let us see what possibilities of helpful thought are opened up. If the statement were to read "infinite Mind with us," then whatever perplexing problem may seemingly be troubling us,—and possibly there may be no human friend at hand to help with advice,—we can know that infinite Mind is with us, that is, that we have the aid of infinite intelligence—and what mortal problem can be

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too great for infinite intelligence? On page 103 of "Miscellaneous Writings" Mrs. Eddy refers to Jesus' "spiritual individuality that reflected the Immanuel, or 'God with us.'" She continues: "This God was not outlined. He was too mighty for that. He was eternal Life, infinite Truth and Love. The individuality is embraced in Mind, therefore is forever with the Father. Hence the Scripture, 'I am a God at hand, saith the Lord.'"

Now let us consider another synonym, namely, Spirit, and declare Spirit to be with us. Let this truth be realized when we are confronted by the belief of life in matter, with all its earthly woes and evanescent pleasures weighing us down with their apparent reality. The sooner we turn to our new found knowledge of the real man's spirituality, the sooner can we lay hold on the comforting fact that Spirit, God, is never parted from His reflection, the real, spiritual man; and in proportion as this is realized does the anxiety or trouble, or whatever the seeming inharmony may be, assume less and less the appearance of reality.

Again, let us turn to God as Principle with us. We all know the respect one naturally feels for him who is spoken of as a man of high principles. What help, then, to know that the highest concept of this word, even Principle itself, is with us, and that as we act up to our highest concept of the word, so is God with us to help us and hold us to it. Then, let us think of God as Life with us. What comfort is to be gained from the knowledge that God being omnipresent, Life must be ever present also! In these troublous times, when the thought of death seems to be forcing itself on human consciousness more than usual, how necessary it is to meet it, as our Leader says, with the "trumpet-word of Truth, 'There is no death, no inaction, diseased action, overaction, nor reaction'" (Science and Health, p. 427).

Finally, let us think of God as Truth and Love with us. If we were asked to choose our own help in life, could we do better than to have Truth and Love on our side? No error of any kind can get past Truth, though it may attempt by many subterfuges and disguises to do so. Knowing always that God, Truth, is with us, we are safe to find out the error if we mean to do so; then, knowing too that God, Love, is with us, if a false step is made we know that Love is always at hand, glad to welcome us back to the straight path again, with no fear of punishment, for "perfect love casteth out fear." The false step having been retraced, the sin or remembrance of the false step is destroyed likewise. Truly Immanuel, or "God with us," is a very present help in trouble.

Unfailing Supply

LOU-VEE B. SIEGFRIED

TYPICAL of that of thousands today is the experience of the woman who came to Elisha for help, as recounted in the fourth chapter of II Kings. This lesson, metaphysically understood, points out the way in which all the problems of humanity are to be solved, namely, by trusting and obedient appeal to divine law. The woman's pitiful words, "My husband is dead," express the helplessness and defeat of all human calculations. Cruden defines the word dead as having in the Scriptures another meaning than that of mere physical dissolution,—"a state of spiritual death, being void of grace, . . . unable to do anything that is spiritually good." Jesus used the word in that sense when he said to the disciple who sought permission to go first to bury his father before following the Master, "Let the dead bury their dead."

Since time out of mind the word husband, in turn, has implied certain mental elements not at all confined to the male head of a household, but shared in greater or less degree by all mortals according to their beliefs. The word embraces the sense of authority supported by physical strength, initiative; it implies the providing and caretaking of material possessions, and so on. May it not be said of any one, then, who has spent his years dependent on material means or human personality for happiness, supply, strength, health, or livelihood, and who has come to the end of his human hopes, to disappointment and despair, that his condition is analogous to that of the woman who said, "My husband is dead"? Have not his human reliances and theories proven impotent to help him spiritually?

This is the mental state in which so many are when, through a rift in the clouds, there comes the recollection of some benefit which others have been known to experience in Christian Science, which today brings, as did the visions of the prophets of old, the assurance of Immanuel, or "God with us." The woman of the record had doubtless often come in contact with the works of the prophets who understandingly applied God's law to countless problems; hence it was natural that she should take to the man of God the problem which so pressed her. Elisha, with self-immolation and humility such as Jesus demonstrated when he said, "I can of mine own self do nothing," first asked her, "What shall I do for thee?" He did not tell her of a way to evade the debt, or offer to lend her money, but he did so help her, with the light of his understanding of the law of God, to work out her own problem, that there would be no doubt in her thought that God is the all sufficient source of good.

Elisha went about solving the problem in a scientific way, by beginning to draw upon the consciousness of good in the best mental qualities at hand. Christian Science comes to mankind where it is, and does not presuppose any intellectual attainment, prominence, or estate, nor does it require humanity to die before the benefits of the kingdom of heaven are available; but it does show the needy how to open their eyes, their spiritual perception, to the kingdom at hand. The prophet's question, "What hast thou in the house?" is just another way of saying, In what way are you thinking? A pot of oil seems a very small matter when viewed from the standpoint of material belief. On page 592 of Science and Health the metaphysical meaning of oil is given as "consecration; charity; gentleness; prayer; heavenly inspiration;" these all being qualities which can point in but one direction, and that upward, toward spiritual apprehension.

Humanity is prone to forget the oil in remembering the dimensions of the pot; but when the mental qualities which the oil represents, are poured forth even from the boundaries of human virtues, and are perceived to be impartations from divine Love, they will expand and enrich the nature even as the recognition of their abundance and dynamic power healed the fear and distress of this woman of Israel. Before the heavenly revelation comes to heal the problems of humanity, tired of illusions, suitable preparation must be made for its reception in consciousness. "Vessels . . . even empty vessels . . . not a few" must first be provided, because the reception of the divine inspiration must be free from any sense of crowding by human opinion, prejudice, or limitation. When the doors of consciousness are thus closed to the material misconceptions which would pursue the honest seeker for Truth, the thoughts that false belief would hold in bondage to pain, sorrow, lack, or fear become the very channels for healing,—for the ministering angels which tell of God's presence,—and the healing is inevitable. The oil, or inspiration, then pours forth as far as the thought has been prepared to understand and accept it.

On page 14 of Science and Health Mrs. Eddy gives us such a clear understanding of the truth, that when the con-

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sciousness of God's ever-presence and all-power dawns upon the thought the problem is really solved. She says: "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well." Though the patient knows he is healed, unenlightened humanity requires visible proof of the healing of the external, temporal problem in terms it can understand. Spiritual uplift cannot be offered as such in lieu of these visible manifestations, nor can it be forced on the thought not ready to perceive it.

So long as any material beliefs remain in the human thought, the operation of God's law will be translated into better belief as the result of spiritual uplift. The woman of the story was not bidden to pay the debt directly with the oil, but to sell the oil and then do so. There are those "poor in spirit," that "hunger and thirst after righteousness," who do not have even the pot of oil, or gospel message, to begin with. These gladly receive the oil and help to render, in turn, the material evidence which pays "the uttermost farthing" demanded by the so-called material law of health, supply, or happiness.

The sharing of the vision of Truth blesses the giver, and all within range of the healing are benefited, even though to some it may seem to be but the material payment of a material debt, or the healing of a sick physical body, which they have observed. And so the leaven of God's law, understood and demonstrated, is constantly working in the mass of human thought through Christian Science, and the cry "My husband is dead" changes from one of distress and hopelessness to a shout of joy, triumph, and dominion, heralding the glad day when all humanity shall, with St. John, see and know "a new heaven and a new earth," even that consciousness wherein "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

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[Written for the *Sentinel*]

"He is risen!"

LILLIAN BARKER BEEDE

WHO shall roll us away the stone?
Asked the three as they walked alone,
At the dawn of a wondrous day,
Hearts enshrouded in sorrow's gloom.
Lo, they found as they reached the tomb,
That the stone had been rolled away.

Who shall roll us away the stone?
Asks the world with a weary moan,
At the dawn of a perfect day.
Seeking man in a fleshly tomb,
Error sealed with a stone of gloom,
Truth, we find, rolls the stone away.

Where have ye laid him? Mary cried,
Seeking him who was crucified.
"They have taken away my Lord!"
Swift she turned, as the Master's voice
Lifted thought to behold, rejoice,
Then sped away with the blessed word.

Where have ye laid him? the sad world cries,
Seeking Truth with its dream-bound eyes.
They have taken away our Lord!
Sweet the sound of the Master's voice,
Awakening thought to behold, rejoice,
In the life of the risen Word.

Selected Articles

[Avery Coonley in *Rockford* (Ill.) *Morning Star*]

Christian Science is evidently referred to when in an interesting article the writer says: "Churches sometimes go into the healing business. They think it is Christlike." Christian Scientists make Christian healing a definite part of the business of their church and of its members, and do so because they think it is Christlike. Their reason for so thinking is furnished in part by Jesus' innumerable healing works and partly by his many commands to his followers to heal the sick, coupled with such declarations as, "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover."

It is true that for nearly fifteen hundred years healing has not been a regular accompaniment of the exercise of the Christian religion; nevertheless, Christian Scientists conceive it to be both the duty and the privilege of Christians to take advantage of this healing method, and in practice they have found it more effective, as well as more uplifting and sustaining, than any other. In addition they regard this healing as important concrete evidence that they are thinking and living their Christianity.

Christian Scientists fully agree with the writer of the article in such vigorous statements as, "Everywhere the positiveness of goodness is underemphasized or ignored;" and, "Bad legislation, bad customs, bad prejudices, all go back to bad thinking." But they cannot agree that "the first principle of life is to be a good animal, the second to be a good thinker," nor with the writer's conclusions that Christianity should place hygiene above healing. There is little doubt that Jesus' understanding of the truth of being and that of those who followed his example was the greatest preventive of sickness of those times, just as it was the greatest means of cure; but the Bible record does not warrant the conclusion that "a church that will inculcate hygienic principles" so that they will be placed above cures by "faith" will prove to be "the church for the times."

Jesus' teaching appears to lead to a very different conclusion, for he said, "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on," and declared eternal life to be not a matter of hygiene, but of knowing or right thinking, in that immortal sentence, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Christian Scientists have found these declarations of Jesus to be of the utmost practical value in their daily lives, and earnestly commend their careful consideration as a basis of thought and action.

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[Virgil H. Clymer in *Syracuse* (N. Y.) *Herald*]

It was not your correspondent's correct quotation from Christian Science authorities, but the deductions he made, which constituted his "man of straw," and his second letter only emphasizes his misunderstanding of the subject. He is misinformed about the case of infantile paralysis. Neither parent of the child was a Christian Scientist at the time. The physicians exhausted their resources before the parents turned to Christian Science, and there is no reason to doubt that both physicians and parents deserve praise rather than censure for their sincere efforts. Under the Christian Science treatment the child was greatly benefited.

Christian Science is the opposite of suggestive therapeutics. Two things could not be more unlike. The basis of suggestive therapeutics is a lie, *i.e.*, the giving of an untrue suggestion to the patient. Jesus said the truth—not a lie or false suggestion—made free, and it is through the under-

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standing of the Christ, Truth, that Christian Scientists bring about the healing of the sick and the sinning.

Your correspondent again misinterprets Christian Science when he tries to make your readers believe it teaches a world without law. It teaches the contrary. On page xi of the Preface to "Science and Health with Key to the Scriptures" Mrs. Eddy says: "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural." Also on page 124 she says: "Spirit is the life, substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification."

The Christian Science lecturer was right if he said material laws are unstable, or that our physical senses are not sure guides. Everybody knows that when one looks along two parallel tracks in the distance they seem to meet; that the rising of the sun seems to prove its passage around the earth; that the prestidigitator deceives the senses in a thousand ways, but that knowing the truth about these matters corrects the "seeming," and healing is the result. Fear of the very material law which our critic so strenuously defends is the foundation of all disease—fear that the material laws are supreme and more powerful than spiritual law. In the unsanitary shop he mentions, perhaps greed caused the conditions, and fear of those conditions did the rest. Fear of poverty is the foundation of greed. Right thinking and acting by all connected with the shop would have met and mastered the greed and fear and prevented disease.

The assumption that Christian Scientists do not believe in cleanliness is unwarranted and ridiculous. Our critic knows better. Panama, which he mentions as if it were an argument against Christian Science, was cleaned up as a result of clean thinking preceding the work. The work of Christian Scientists at Panama was such that former President Taft, who was then in office, issued an order permitting the practice of Christian Science in the Canal Zone.

There is a saying that "a grain of proof is worth a pound of argument," and it is pertinent to quote from page 81 of "Miscellaneous Writings" where Mrs. Eddy says, "To prevent all unpleasant and unchristian action—as we drift, by right of God's dear love, into more spiritual lines of life—let each society of practitioners, the matter-physicians and the metaphysicians, agree to disagree, and then patiently wait on God to decide, as surely He will, which is the true system of medicine."

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[Carl E. Herring in *The Hamilton County Register*, Aurora, Neb.]

There exists a tendency to compare Christian Science with various phases of mind cures which may properly be included under the generic term of mental healing, and occasionally, from a superficial study, to regard them as being identical. Nothing could be farther from the fact; for, while conceding to the claimants of mental therapeutics every right to hold their own belief, it must be understood that there is a broader gulf between Christian Science and will-power than there is between Christian Science and the attenuated forms of medical practice. Christian Science stands squarely on the foundation of the allness of God, the supremacy of Spirit, God, and utterly denies the reality of evil, or that it forms any part of God's creation.

There are not two forces in the world contending for mastery,—good and evil,—and any system of healing which is based on the idea that evil is a force to be reckoned with as a reality, finds itself confronted with an entanglement which may be summarized as follows: If evil is a reality, God must have created it, or else God is not omnipotent; if God created evil, it is sacrilegious to oppose it; if we admit a creator other than God, we break the first commandment. This notion of a titanic struggle forever persisting between God and Satan as distinct entities is the creation of Milton and the theologians, not of Jesus and the apostles.

Mental healing does not refer the whole matter back to God, but substitutes will-power for the power of Almighty God. It then joins forces with what it conceives to be the better side, but always with dependence upon the human instead of the divine. When it does reach out after God, it still clutches the material remedies for safety, with the result that it fails to find God, or believes in a God of limited power. Christian Science is a sincere effort to reestablish the religion of Jesus of Nazareth, as practised by him and by the early Christian church. It asserts no claim to support from the public and excites no fears to win converts, but it does demand its right to stand unadulterated for what it claims, and freely grants to every other sect or school of thought the same privilege.

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[H. S. Hughes, Jr., in *Milwaukee* (Wis.) *Sentinel*]

One marvels at the strange perversity of the human mind in seeking information relative to the spiritual healing of Christian Science from a follower of material medicine. Take the same class of cultured gentlemen,—would they call in a sign painter to pass upon the genuineness of a Corot, or a ragtime composer to pass upon the merits of a classical composition, or a disciple of Buddha to analyze the New Testament? The doctors of divinity and medicine seem to overlook the fact that the followers of Christian Science are largely made up of those who have received through its teachings surcease from pain after material remedies have failed, and a spiritual illumination of the Scriptures which their former religious beliefs failed to give.

One needs a broad and compassionate vision to judge sanely the rapid changes and upheavals in the world today. As the individual demand for human betterment is overthrowing monarchies and revolutionizing nations, so Christian Science, revolutionary in its very name and nature, is causing no small stir in the realm of religion and medicine.

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[Charles W. J. Tennant in *Dartmouth and South Hams* (England) *Chronicle*]

In the report of an interesting lecture entitled "Is Organized Christianity Failing?" the lecturer refers to Christian Science as one of the various fashionable religious fads, or short cuts to the answer to the riddle of life. It is quite plain that the answer to the riddle of life must be found in gaining a demonstrable knowledge of God. Now Mrs. Eddy discovered that God is divine Principle, and that divine laws are the laws of divine Principle. She also saw that the prophets, Jesus, his disciples, and the early Christians understood and obeyed these laws, with the result that the sick and the sinning were healed.

What are popularly known as miracles are really marvels, or wonderful acts brought about by the spiritual understanding of divine law. When Jesus said that if one had "faith as a grain of mustard seed" one would be able to remove mountains, he certainly meant that if one had ever so little spiritual understanding of divine law one would be able to apply this understanding and bring about results which would be

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marvelous or seemingly miraculous to those who did not understand the Principle of them. Mrs. Eddy gives a definition of miracle on page 591 of Science and Health as "that which is divinely natural, but must be learned humanly."

Christian Science is in no way a short cut to the solution of any problem, but is the Christianly scientific way. There is always one right way, which is God's way. This is the shortest way certainly, but not a short cut. Our critic quotes part of the "scientific statement of being," from page 468 of Science and Health, as follows: "Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual," and says, "This is Mrs. Eddy's philosophy in a nutshell." It will repay any one to think over this wonderful statement, for it certainly does put a lot in a nutshell. I do not suppose for a moment our critic would disagree with any part of it.

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[Aaron E. Brandt in *Coatesville* (Pa.) *Record*]

A sermon against Christian Science, as reported, bases the existence of Christian Science on the want of sanity and competent knowledge of the Scriptures on the part of its adherents. This is far from the truth and most unfortunate for the critic, for it convicts him of ignorance regarding the subject on the one hand, or of misrepresentation on the other.

In proof of this statement it can be said that a priest of an Episcopal church, about three years ago, publicly announced his conviction that "Protestantism must substantially adopt the faith and practice of Christian Science if its churches are to fulfil their mission to the world," and this conviction, he states, "is the result of several years' critical and philosophical investigation of the doctrines and practice of Christian Science." This clergyman gave evidence not only of being perfectly sane, but also of having an intelligence of an unusually high order. After such investigation from an unprejudiced standpoint he said, speaking of critics of Christian Science, "The denunciations by many ministers reveal a lack of thought and of kindness which raises a suspicion that the fear of losing members rather than love of truth may account for their hostility."

If our critic will study his Bible with the aid of the spiritual light which the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, throws upon it, sufficiently to enable him to heal the sick and practise the golden rule, he will never mention Christian Science except in terms of gratitude, because he will understand what Jesus meant when he said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." The knowledge of this truth makes man free from the desire to criticize. Until our critic has reached the point where he can heal the sick by an understanding of the truth contained in the Bible, he should never attack those who are doing so, and have done so for years, to the lasting relief and gratitude of many thousands of people.

The critic's alleged reason for the existence of many new religions, namely, because "the old gospel is so hard to live," is not well founded. The new have sprung up because of the fact that a religion of faith without works is dead. The critic is not consistent in using the above statement against Christian Scientists, for although they formerly failed to comprehend the truth taught in the Bible, they have finally found by the aid of Christian Science how to live a Christian life more truly and practically, to the extent of overcoming sin, sickness, disease, and much fear and worry, as well as observing the golden rule more fully. They find this rule to be an essential element of Christianity, a fact which our critic seems to have overlooked entirely.

That people are swayed into accepting Christian Science through their emotions, as contended by the reverend critic, is no more true than that they are led by their emotions to use the science of mathematics. It is the truth taught in Christian Science that impresses them with an absolute conviction. Then our critic asserts that Christian Science is "a dangerous 'ism' because it is so optimistic." He might as well say it is dangerous because it is so good. It must be understood, however, that the optimism of Christian Science is not based on the belief that matter or evil is good and a necessary part of the divine plan, but on the understanding that God, Spirit, made all; that His creation is spiritual and "very good," to which nothing can be added and from which nothing can be taken away.

To say that Christian Science is not scientific is to assert that Christ Jesus' teaching is not stable or enduring, but varying and unreliable, for Christian Science has not a single idea in its teaching that is not based on his word and the Scriptures. It is to assert also that his teaching is illogical, undemonstrable, and therefore useless. Such statements do not honor Christ Jesus as the life, the truth, and the way, whose word shall not pass away. Mrs. Eddy says on page 313 of Science and Health that "Jesus of Nazareth was the most scientific man that ever trod the globe." The knowledge of Christ's teaching as scientific truth is daily healing thousands of people of sinful habits, sickness, and all inharmonies of mind and body, and many thousands more would come to Christian Science and be healed except for the prejudice created against it by misrepresentations made by critics, who therefore run the risk of being responsible for the needless prolongation of humanity's suffering. Of those who have repudiated Christ's teaching as scientific Christian truth demonstrable in every age, it must be said in his own words: "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

People are becoming more intelligent through a knowledge of Christian Science, and are beginning to ask themselves, "If our bodily ills are not healed by God, what assurance have we that our sins are forgiven, seeing that sin is the cause of such ills?" Or, "If by means of material medicine, which adds nothing to our mental purity and spirituality, we are temporarily relieved of bodily discomfort, what have we gained of true salvation?" They are asking that the "fruit of the Spirit" be taken as a test of true religion.

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[Lloyd B. Coate in *Pemberville* (Ohio) *Leader*]

Christian Science healing cannot be associated with any form of mesmerism. It is not accomplished through any action of the human mind or the control of one mortal mind over another mortal mind, or by any form of deception, but it is the divine Mind, acting upon the so-called human mind, which heals and saves. Jesus knew that the human mind was not a healer. He bore witness to this fact, saying, "I can of mine own self do nothing." He recognized God, divine Mind, as the only power which heals the sick and reforms the sinner, and this is the teaching of Christian Science.

Mrs. Eddy states in her text-book, "Science and Health with Key to the Scriptures" (p. 375): "The Christian Scientist demonstrates that divine Mind heals, while the hypnotist dispossesses the patient of his individuality in order to control him. No person is benefited by yielding his mentality to any mental despotism or malpractice. All unscientific mental practice is erroneous and powerless, and should be understood and so rendered fruitless. The genuine Christian Scientist is adding to his patient's mental and moral power, and is increasing his patient's spirituality while restoring him physically through divine Love."

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Editorial

Talking and Doing

It has sometimes been said of church people that they talk about their religion more than they practise it. This indictment of many Christians is well put by a writer in *The Homiletic Review*, who says in part:—

A tendency into which we easily fall is that of making religion consist of "words, words, words." Talking about God, expounding the experiences of them of old time, saying apt and lovely things about religion, occupy us much when we come together, and quite rightly so. But to what purpose do we talk about God if none of us can pause in our onward rush and find Him, actually meet with Him and enter into the joy of the Lord? What have we gained by recounting the experiences of past ages, if nobody now is to have similar experiences?

It is melancholy to hear of Bethels in the dim, far past if we are to conclude that the ladder between the soul and God has been pulled up, or pulled down, and that direct divine intercourse has ceased. The apt and lovely words about religion have place and meaning only if they create in us the passion and the positive intention to go ourselves on the spiritual pilgrimage, the goal of which is this holy of holies, where words about God fall away, since we have entered into the joy of His real presence.

Fortunately for a large proportion of Christian Scientists they are not making this mistake. They are not simply talking about their religion: they are talking it to the advantage of their hearers who wish to know what it is, but what is of greater moment, they are practising it in every incident of daily life and thus making their actions more eloquent than their words could possibly be. The narratives of the healing of the man who was born blind, of the man with the withered hand, of the woman who had "a spirit of infirmity eighteen years," are replete with inspiration; but if these incidents of the Master's work are to be regarded as simply pertaining to a day that is gone, a closed book in the history of mankind, rather than as examples which Christians of today may and should emulate and duplicate, then their usefulness is largely lost and religion descends to the level of the theoretical instead of the practical.

Jesus regarded the healing work which he accomplished from day to day as the guaranty of his spiritual or Messianic status; and that he relied upon it to enable others to estimate rightly the truth and the value of his doctrines was amply proved in the message which he sent to John, and again in his instructions to the twelve and the seventy when he sent them forth with the warning that they would be "as lambs among wolves" because of mortal mind's hatred of what they would offer.

Analogous to the fact that men talk about their religion more than they practise it, is the fact that they talk about human rights in the abstract much more than they practise these rights as they affect all mankind. In these days of world turmoil and stress there is, however, one thing which stands out beyond all others, namely, that the universality of human liberty is more clearly defined and demanded than ever before. The extremes of mass and class are drawing nearer together than heretofore, and the days of the so-called "divine right of kings" are drawing closer to the end. In other words, the universal democracy which grants to all men equal rights and equal opportunities and responsibilities is surely and steadily coming into its own.

The asserted right of men of a self-appointed class to dominate and control the actions and the living conditions of other men, a claim which has so long been blindly submitted to by the governed, perhaps without knowing why, is fast giving way to a more enlightened doctrine, the long delayed fruitage of the primal mandate of creation: "God created man in his own image, in the image of God created he him; male and female created he them." From this basic statement of equality are deduced the self-evident truths "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." This is the clearest statement of human rights that has been made in the founding of any nation, but there has since been made in behalf of all mankind a higher and greater declaration, to the effect that "man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love" (Science and Health, p. 106).

When this divine right, impartial in its application, is thoroughly understood, and mankind have realized that in truth they are subject to but one lawmaker and but one governor, even God, then the brotherhood of man and the fatherhood of God will be seen to be universal, and the rights of man will be "fully known and acknowledged" (Science and Health, p. 227). It is the duty of those who profess these truths not simply to talk about them, but rather, as the writer first cited has so well said, to "pause in our onward rush and find Him, actually meet with Him and enter into the joy of the Lord."

Archibald McLellan.

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Individuality Protected

In the tenth chapter of John's gospel we read that when Jesus sought to warn his disciples of the thieves and robbers which would seek to take from them their spiritual possessions, they did not understand the warning given. He then presented the truth by other figures, speaking of the Christ-idea expressed by him as "the shepherd" and also as "the door." In strong contrast with the mortal beliefs which come but "to steal, and to kill, and to destroy," he declared, "I am come that they might have life, and that they might have it more abundantly."

On another occasion the Master asked his listeners what advantage a man would have if he were to "gain the whole world, and lose himself." Before one could lose himself, however, he must first find himself, which from the viewpoint of Christian Science would mean that he must know himself as God's idea, and this once found could never be lost. On page 6 of "Unity of Good" by Mrs. Eddy is this remarkable passage: "Sooner or later the whole human race will learn that, in proportion as the spotless selfhood of God is understood, human nature will be renovated, and man will receive a higher selfhood, derived from God, and the redemption of mortals from sin, sickness, and death be established on everlasting foundations."

With this glorious prospect before us, we may well press on "toward the mark," as St. Paul said he was ever doing, all the time guarding against the subtle and aggressive mortal beliefs which would rob us of this true selfhood, this divinely bestowed individuality. All along the way of human experience, from childhood to mature age, we have glimpses of the beauty and attractiveness of the true self, the reflection of God's idea; but unless we guard all the avenues of thought and do this consciously and constantly, we are likely to be robbed of this priceless spiritual heritage, and made to manifest that which is neither loving nor lovable.

The work of the robber is very much in evidence in attacks of sickness,—the sufferer having been robbed of courage, that divine bestowal which is of far greater value than any earthly jewel. Nor is this all, for the "good cheer" which Christ

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Jesus so often called for seems to be absent, to say nothing of the unselfishness, the peace, and the joy which all belong to our true individuality. On page 246 of Science and Health we read: "The measurement of life by solar years robs youth and gives ugliness to age. The radiant sun of virtue and truth coexists with being." Mortal belief, that treacherous robber, comes of course in darkness, and yet there is no night in the presence of God; so that, if we keep ourselves awake and look toward this radiant sun, the thief will never be able to find entrance to our consciousness. The mortal robber has no power to do anything except as we ourselves open the door and give a faint-hearted assent to the entrance of that which would take from us our priceless treasures bestowed by Truth and Love. In the ninety-first psalm we read, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness." This protection, be it noted, is for the one who makes God his refuge.

In our work for others it is well to keep this ever before us,—to remind them of what their true selfhood ever is; and if relief is needed from the oppressive sense of mortal woes, the passage already quoted from "Unity of Good" will bring to us a rare remedy for any and every mortal ill. God's man can neither hurt nor be hurt, he can neither rob nor be robbed, of aught that God gives; and with this held constantly in view we should count our possessions ofttimes; and if we seem to have lost any of them, we cannot too soon set about recovering them. All the while we must remember the Master's warning respecting the thief that would steal, kill, and destroy, but we must never forget the life giving promise which accompanies the warning,—that life, and life ever more abundant, is bestowed upon us by our heavenly Father, and brought to us through the ever present Christ.

ANNIE M. KNOTT.

Bread of Life

THE battle cry for bread is heard among the nations. It is sweeping aside class and caste, special privilege and unearned profit, freeing prisoners, and forcing the surrender of organized evil. Overnight as it seemed, in three short days as history records, the largest continental nation in the world won its freedom with the battle cry for bread. Autocracy pinched by war produced an artificial shortage of food. Democracy demanded to be fed; autocracy, thinking to suppress freedom, attacked, and instead forged a new nation, the latest arrival among the republics, founded upon a loaf of bread. The calculated cruelties, mock heroics, and costly spy systems of pretended supermen spell want and famine for the rank and file, and to avert universal desolation the democracies of the earth are now uniting to maintain that of which the loaf of bread is today the symbol.

In this cooperation the peoples are finding each other, and thereby the brotherhood of man. Every loaf is the result of a network of common endeavor crossing continents and spanning the seas, linking one to the other the men and their womenkind, the plowman, the sower of the seed, the harvester, the miller and the baker, the housewife and the kitchen maid, the makers of machinery, the builders of barns, railroads, elevators, and ships, the farmer's wife, the stenographer, and the woman legislator.

Humanity's cry for bread is the outward expression of an inner want, of a spiritual desire. The temporal need may be met by material bread, but the spiritual craving will not be satisfied with anything less than that "bread of heaven" of which if a man eat he shall never hunger again.

In the light of Christian Science what is this bread which alone can still the persistent cry of the nations? Mrs. Eddy has answered on page 35 of Science and Health, "Our bread, 'which cometh down from heaven,' is Truth." The peoples of the world are crying for Truth, for God, for His infinite compassion, His protection, for the satisfying substance which faileth not, for eternal Life, absolute Truth, divine Love. This was the bread with which Jesus fed the multitudes; this the bread which the writer of Ecclesiastes bids us cast "upon the waters" and promises us we shall find again "after many days;" this the bread which Mrs. Eddy, writing of the last supper, tells us the disciples had borne "from house to house, *breaking* (explaining) it to others, and now it comforted themselves" (p. 33).

In order that the loaf may be fit for food, the wheat seed must be good; at the time of harvest the tares must be separated and burned, and in the winnowing the chaff must be blown away by the free winds of heaven. Then, in order to make the loaf palatable, there must be the leaven "which a woman took, and hid in three measures of meal, till the whole was leavened"—and what is that leaven? Mrs. Eddy says: "The leaven which a woman took and hid in three measures of meal, is Divine Science; the Comforter; the Holy Ghost that leadeth into all Truth; the 'still, small voice' that breathes His presence and power, casting out error and healing the sick. And woman, the spiritual idea, takes of the things of God and showeth them unto the creature, until the whole sense of being is leavened with Spirit" (Miscellaneous Writings, p. 174).

This then is the meaning of your battle cry for bread, O nations of the world! The attempt has been made to starve you into submission. You ask to be fed and your desire seems to be material, but in reality it is spiritual. Christian Science is ready to break bread with you by explaining Truth, and a woman has leavened your loaf so that, as you partake of this heavenly food, you may know God and man and thus find your own real selves in deed and in truth. The wise men of the east have come to the west to celebrate this communion, and they will go home filled with that which alone can truly federate the nations and ensure their lasting peace, establishing the rights of mankind, liberty, equality, and fraternity.

WILLIAM D. MCCRACKAN.

Among the Churches

Current Notes

RHODE ISLAND.—On Sunday afternoon, Feb. 18, a Christian Science service was held at the Rhode Island State Prison. This occasion marked an epoch in the growth of Christian Science in this state, and especially in this institution, for it was not so very long ago when even our literature was refused. Now, its library of about six thousand volumes contains all of Mrs. Eddy's works, including six copies of "Science and Health with Key to the Scriptures," and several copies of the *Sentinel*, *Journal*, and *Monitor* are being received regularly,—all donated by the Trustees under the Will of Mary Baker Eddy. For the past year or more a few of the men who have become interested in Christian Science have been reading the Lesson-Sermons together. At their request to the committee on publication for a regular service, and with the permission of the efficient warden, who is justly liberal in his views, two of the former readers of First Church of Christ, Scientist, Providence, filled the need.

Committee on Publication.

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MAINE.—During the year ended Oct. 31, thirteen replies have been presented to the press in correction of erroneous and misleading articles about Christian Science. These were all printed in the newspapers which had previously printed the false reports. Editors are generally inclined to be fair with Christian Science and have given considerable space to corrections and reports of lectures. Ten lectures delivered in this state were published in full. Then a large number of reprints from the Christian Science periodicals—the *Sentinel*, the *Journal*, and the *Monitor*—have appeared in newspapers, some of these articles, both metaphysical and news items, being selected by the editors themselves. About nineteen thousand pieces of literature have been distributed by this office during the year. Previous to this year, through the kindness of the Trustees under the Will of Mary Baker Eddy, nearly one hundred libraries had been supplied with Mrs. Eddy's writings, the Christian Science periodicals, and other authorized literature. The work has been continued this year, nearly a score of libraries having been supplied, and subscriptions to the periodicals having been renewed in every case where it was desired or advisable.

Committee on Publication.

MINNEAPOLIS, MINN.—Fourth Church of Christ, Scientist, has purchased two lots on the corner of Park Avenue and Thirty-first Street. This location is sightly and attractive, Park Avenue being one of the most beautiful avenues of the city. The church edifice which it is expected will be built on this property in the near future, will serve the large south section of Minneapolis.

Admission to Membership in The Mother Church

The next admission of candidates will be June 1, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 9, 1917.

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

Those who have made application for membership prior to Nov. 3, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
236 Huntington Avenue, Back Bay, Boston, Mass.

The Lectures

TUNBRIDGE WELLS, KENT, ENGLAND (Society).—John Sydney Braithwaite, lecturer; introduced by Charles W. J. Tennant, who said in part:—

In these crucial times in the world's history, when men and nations are being tested and purified morally, politically, and socially, it is interesting to note that their religions are not exempt from this testing and purifying process. The demand today is for proof rather than profession in religious matters. Primitive Christianity, as taught and practised by Jesus, his disciples, and the early Christians, was a daily demonstration of the power of God in healing the sick, reforming the sinner, raising the dead, and performing many other wonderful works through spiritual understanding. These practical proofs of Christianity gradually died out as the world sank into the dark ages. In her discovery of Christian Science Mrs. Eddy has revealed the divine Principle and rule by which these works of old were performed.

DENVER, COL. (Fourth Church).—Virgil O. Strickler, lecturer; introduced by Fred C. Putcamp, who said in part:—

You who are toiling in the sea of scholastic theology, philosophy, hygiene, and material medicine, and have caught nothing, are you thinking that the only way out of your difficulties is by material means? Have you been taught to believe that spiritual healing is dead, or a thing of the past? Have you been casting your net on the wrong side? The same Christ who spoke to the fishermen two thousand years ago is speaking to you. The same truth is commanding you to cast your net on the right side, and that truth is Christian Science. Christian Science is telling you to give up your wrong thinking; to stop believing that discouragement, fear, sorrow, disease, and death are true. Christian Science is telling you to think rightly, for as a man "thinketh in his heart, so is he."—*Denver News.*

LOUISVILLE, KY. (Second Church).—Dr. Walton Hubbard, lecturer; introduced by Judge Samuel W. Greene, who said in part:—

Christian Science is a religion of larger appeal than one has been wont to find in the churches of the older denominations. In addition to offering salvation from sin, it also teaches one the way to be saved from sickness, sorrow, want, and every other human woe. Jesus so taught as he walked among men, but his teaching had been narrowed during the centuries succeeding his ministry,—narrowed until it offered only a hope for future salvation, a heaven to be located somewhere beyond the river of death. But Christian Science, as revealed by Mrs. Eddy, teaches that the salvation offered by Christ Jesus is for men now, a practical, workable religion for every-day problems as well as for eternity.

CLEVELAND, OHIO (Third Church).—Ezra W. Palmer, lecturer; introduced by James Dunn, Jr., who said in part:—

It is sometimes said that Christian Science is not Christian; but, speaking from actual experience, I can say most positively that it is. During my earlier years I was a regular attendant at Sunday school, as evidenced by several golden rolls of honor and a merit of reward for perfect attendance; but when entering young manhood I took to material pursuits and drifted away, and for ten or twelve years did not go to church. At no time during that period did I find it an advantage, in order to be relieved from several discords in life, to look within the pages of the Bible. But when Christian Science was demonstrated to me through the healing of several of my physical ills, I began to study the Bible, and found it absolutely necessary to have it as a daily companion. This is the experience of every earnest student of Christian Science, and it proves that this teaching must be Christian, as it is making men, women, and children strive for better things.

BURBANK, CAL. (auspices Glendale, First Church).—Bicknell Young, lecturer; introduced by Dale G. Vaughan, who said in part:—

Many an inquiring mind is asking, What is the cause of the phenomenal growth of Christian Science? It is best answered by the redeemed and regenerated lives of Christian Scientists themselves. When Christian Science comes into a man's life, it makes a better man of him, not better than other men but a better man than he was before, and it does this by giving him a God who is Love, unchanging, all powerful good.

The world has generally acknowledged that God is good, but it has just as generally believed that evil is as real and powerful as good. Christian Science maintains that good

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alone is real and eternal, and it is proving its position by healing both disease and sin through prayer. The understanding and proof which it brings to its adherents of the reality of good and the unreality of evil accounts for the peace, happiness, and gratitude which every Christian Scientist experiences.—*Burbank Review.*

CAMBRIDGE, MASS. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Robert E. Buffum, who said in part:—

One of the first things that an earnest investigator observes about the teachings of Christian Science is the encouragement that is given for individual spiritual thinking. One may read the writings of Mrs. Eddy, the Discoverer and Founder of Christian Science, from beginning to end, and nowhere will he find a word of discouragement or mysticism. Nowhere is it stated or indicated that spiritual truths are to be understood by only a privileged few. On the contrary, one soon perceives that the benefits of Christian Science are for him as well as for others and that it offers a logical, comprehensive, and satisfactory explanation of those questions which may have perplexed and disturbed him for years. Although Christian Science may not be comprehended at first, there is always the comforting assurance that an honest and persistent effort to understand and prove its teachings is abundantly rewarded. All may now, in some degree, understand, live, and demonstrate it. Indeed the great growth of the Christian Science movement is due to the fact that Christian Science is a demonstrable religion.

The Cambridge Tribune.

CHICAGO, ILL. (Fifteenth Church).—John Randall Dunn, lecturer; introduced by Charles H. Hale, who said in part:—

Today as in the days of Jesus the Christ the omnipotence and omnipresence of God is again demonstrated in the healing of the sick and the sinning. The watchword of Christian Science may be truly stated in these words: "To injure no man, but to bless all mankind" (The First Church of Christ, Scientist, and Miscellany, p. 353). The apostle Paul said, "Love is the fulfilling of the law." Love is unselfish; therefore it cannot exist alone but requires all mankind to share it, and this lecture is given in the hope that we may truly share with you this healing truth.

Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

ARKANSAS—Walnut Ridge: John Randall Dunn, Sharum Theater, 8 p.m., May 3.

CALIFORNIA—Antioch: Paul Stark Seeley, Belshaw Theater, 8 p.m., April 29.
Berkeley: William W. Porter, High School Auditorium, 8 p.m., April 23.
Glendale: Charles I. Ohrenstein, Church Edifice, Second and Maryland Avenue, 8 p.m., April 29.
Los Angeles (Third Church): Charles I. Ohrenstein, Church Edifice, 734 South Hope Street, 3 p.m., April 28, and 8 p.m., April 30.
Los Angeles (Ninth Church): Charles I. Ohrenstein, Church Edifice, 430 South New Hampshire Avenue, 8 p.m., May 4.
San Francisco (Fifth Church): Bliss Knapp, Dreamland Rink, 8 p.m., April 30, and Native Sons Hall, 8 p.m., May 1.
Santa Monica: Charles I. Ohrenstein, Santa Monica Bay Woman's Club, 8 p.m., May 1.
Taft: Paul Stark Seeley, I. O. O. F. Hall, 8 p.m., April 28.

CANADA—Toronto, Ontario (First Church): John Randall Dunn, Church Edifice, St. George Street and Lowther Avenue, 8 p.m., April 29, and 8 p.m., April 30.

COLORADO—Gunnison: Ezra W. Palmer, Unique Theater, 8 p.m., May 4.
Telluride: Ezra W. Palmer, Recreation Hall, 8 p.m., May 3.

CONNECTICUT—Hartford (First Church): William R. Rathvon, Parsons Theater, 3:30 p.m., April 29.

ILLINOIS—Quincy: Dr. Walton Hubbard, Church Edifice, Vermont and Eighteenth Streets, 7:45 p.m., April 28 and 29.

INDIANA—Fort Wayne: Dr. Francis J. Fluno, Majestic Theater, 8:15 p.m., May 4.
New Castle: Dr. Francis J. Fluno, Kaler Theater, 3 p.m., April 29.
Peru: Bicknell Young, Wallace Theater, 3 p.m., April 29.

IOWA—Ottumwa: Bicknell Young, Grand Opera House, 8 p.m., April 26.

MAINE—Calais: Clarence W. Chadwick, Church Edifice, Germain Street, 7:30 p.m., May 1.

MARYLAND—Hagerstown: William W. Porter, Court Hall, 8 p.m., May 3.

MASSACHUSETTS—Amesbury: Prof. Hermann S. Hering, Crown Theater, 3 p.m., April 29.
Melrose: Prof. Hermann S. Hering, Memorial Hall, 8 p.m., April 30.
Reading: Prof. Hermann S. Hering, Church Edifice, Lowell and Sanborn Streets, 8 p.m., May 1.
Somerville: Clarence W. Chadwick, Somerville Theater, Davis Square, 3:30 p.m., April 29.

MICHIGAN—Ann Arbor (Society, University of Michigan): John Randall Dunn, University Hall, State Street, near Williams Street, 8 p.m., May 1.
Battle Creek: Dr. Walton Hubbard, Post Theater, McCamly Street, 8 p.m., May 4.
Fremont: William R. Rathvon, Opera House, 8 p.m., April 24.
Lansing: Dr. Walton Hubbard, Prudden Auditorium, 8 p.m., May 3.

NEBRASKA—Lincoln: William W. Porter, Church Edifice, Twelfth and L Streets, 3 p.m., April 29.

NEW JERSEY—Mountain Lakes: Clarence W. Chadwick, Mountain Lakes Club House, 8:30 p.m., April 26.
Ridgefield Park: William R. Rathvon, Auditorium, School No. 4, 8:15 p.m., May 3.
Rutherford: George Shaw Cook, Masonic Hall, Park Avenue, 8:15 p.m., May 4.

NEW MEXICO—Roswell: Paul Stark Seeley, Masonic Temple, Pennsylvania Avenue and Fourth Street, 8 p.m., May 3.

NEW YORK—Brooklyn (Second Church): Clarence W. Chadwick, Masonic Temple, Clarmont and Lafayette Avenues, 8 p.m., May 3.
New York (Second Church): Clarence W. Chadwick, Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., May 4.

OHIO—Conneaut: George Shaw Cook, City Hall, 8 p.m., April 24.

OKLAHOMA—Enid: Bliss Knapp, Tabernacle, 3 p.m., April 22.

OREGON—Lebanon: Bliss Knapp, Kuhn Theater, 8 p.m., May 3.
Oregon City: Bliss Knapp, Busch's Hall, 8 p.m., May 4.

PENNSYLVANIA—Sewickley: George Shaw Cook, Sewickley Theater, 3 p.m., April 29.

WASHINGTON—Aberdeen: Virgil O. Strickler, Grand Theater, Market Street, 8 p.m., May 1.
Puyallup (Society): Virgil O. Strickler, I. O. O. F. Hall, 8 p.m., May 3.
Snohomish: Virgil O. Strickler, Eagles Hall, 8:30 p.m., April 28.
Spokane (Second Church): Virgil O. Strickler, Auditorium Theater, 8 p.m., May 4.
Tacoma: Virgil O. Strickler, Tacoma Theater, 3 p.m., April 29.
Winlock: Virgil O. Strickler, Mutrie's Hall, 8:15 p.m., April 30.

WISCONSIN—Appleton: Bicknell Young, Congregational Church, 8:15 p.m., April 30.
Fort Atkinson: Bicknell Young, Lyric Opera House, 8:15 p.m., May 4.
Janesville: Dr. Walton Hubbard, Church Edifice, 323 Pleasant Street, 8:15 p.m., April 30.
Marinette: Bicknell Young, Church Edifice, Stephenson and Liberty Streets, 8 p.m., May 3.
Neillsville: Bicknell Young, Church Edifice, 8 p.m., May 1.
Rice Lake: Dr. Walton Hubbard, Lyric Theater, 7:45 p.m., May 1.

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Testimonies of Healing

Christian Science has done so much for us that I gladly give this testimony, with the hope that it may help some one who is struggling for the truth. I had spent the summer of 1915 in Oregon, and was returning to my home in Nevada with my daughter, a baby of eleven months, when she became ill. On reaching San Francisco we went to a rooming house, and I applied what few restoratives I knew how to administer, but to no good effect. The second day I called a doctor, and the third day telegraphed to my husband, who was in Nevada, to come to us.

We had three doctors in all, two of whom were specialists on babies' diseases. At first they gave us great hope of her recovery, but after about twelve days they told us they could do no more; that the child had tubercular spinal meningitis and could not live more than a day or two. They also said they had no record of a case of this type ever having been healed; that if the patients lived they were blind, deaf, or had some deformity.

We knew nothing of Christian Science, but several days before this a friend had called and left a copy of Science and Health, asking us to read certain parts of it. Very little of it was read, and that little was meaningless to us at the time; but when the doctors said they could do no more, we obtained the name and address of a practitioner from this friend, as we were ready to try anything that held out a hope of saving the baby. That evening we called on the practitioner, and she said she would come to our rooms the following day, after we had dismissed the doctor; so the next morning we told the doctor that since he could do no more for the child we had decided to try Christian Science.

When the practitioner came the baby was indeed very low. It seemed as if she were only living from hour to hour. The practitioner asked to be left alone with her for a short time, and when we returned to the room the baby had been asleep, but awoke as we came in. When water was put into her mouth she swallowed it, and soon was taking milk from a bottle, for the first time in three days. Then followed hours of restful sleep for her, and such a sense of peace came to us,—the "peace of God, which passeth all understanding."

Sometimes it seemed to us that the healing was slow, but every day there was some change for the better, and in a month we were able to go home with a baby who was well in every way, and who did not look as if she had ever been sick. Within four months after the healing took place she had learned to walk, had cut four teeth, and was saying a great many words. She is normal in every way and not a trace of the disease is left.

Since this experience I have laid off glasses that had been worn for eight years. For these blessings, and for many others, I am truly thankful to God, as well as grateful to Mrs. Eddy for showing us the way.

Mrs. J. W. Berg, Round Mountain, Nev.

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About twenty years ago my mother called me to see what she thought were four abnormal growths. I immediately called a surgeon, who diagnosed the trouble as hernia. He said it was useless to operate, as the case was incurable, and ordered her to wear a truss, charging her never to step without it, as the slightest slip would mean strangulation of the bowels. He also said that she must take medicine every day for bowel inaction. For fourteen years my mother made the trip to New York every year, in order to have the same physician treat her and make the necessary adjustments in her support.

Six years ago a Christian Science practitioner was asked to treat her for chronic bronchitis. I did not dream that she would think of having treatment for the hernia, but the practitioner treated her not only for the throat affection but for this trouble, and she was absolutely healed. Three years later she was examined by the surgeon, but he could not find even a sore spot. My mother is alive and well, and I gladly give this testimony, as it may help some one who is suffering from the same trouble.—Grace L. Dawson, New York, N. Y.

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A few years ago I became interested in Christian Science and since then have had many demonstrations. One of the most beautiful proofs of the protecting power of divine Love was experienced by me in the fall of 1915. In hunting for a golf ball I missed my footing and fell, striking on my wrist. The pain was intense, but I repeated the "scientific statement of being" (Science and Health, p. 468), and declared the allness of God and His perfect creation. I played a while longer but could not control my club, so returned home and called a practitioner by telephone. Treatment was given me, and in about fifteen minutes all pain had gone and I fell asleep.

On awaking, two hours later, I hurried to keep two business engagements, although the hand was hanging by my side and very much swollen. As the pain began again, I went to see the practitioner, telling her that I thought the wrist was broken. Although the pain was intense, in about twenty minutes I was so much relieved that I fell asleep and slept quite an hour. When my husband arrived he wished me to have the wrist set at once. I told him I would do so if he very much desired it, but that divine Love had taken all pain away, and I knew the same power would heal my wrist. I proposed waiting until morning, and when he realized that I was not suffering, he consented.

The next morning I was so much better that I did not go to the doctor, but went on declaring the truth and holding the thought of God's perfect creation. As we were moving into a new house, I was kept very busy and used my hand constantly. In about four weeks I had an X-ray photograph made of the wrist. The doctor telephoned next morning, saying he was sending me the photograph, and that my wrist had been broken all the way across in a double break. When asked what I should do for it, he said nothing needed to be done; that it was a splendid knit and a beautiful set.

It makes me very happy to tell of this demonstration. I have also been healed of what was called valvular heart trouble, of deafness, and of many minor ailments. I am indeed thankful to Mrs. Eddy for bringing us this great truth.—Lily F. Greiner, Baltimore, Md.

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In October, 1914, I first heard of Christian Science and of its power to heal, and immediately began the study of all the authorized literature I was able to secure, and to attend the services of the Christian Science Society. For ten years I had been a sufferer from a bad case of stomach trouble. Every fall colds would set in, later developing into more serious afflictions, which sometimes lasted all winter. Through application of the truth I have been entirely freed from both these conditions, and have been able to overcome many other difficulties, both physical and financial; indeed, I am daily proving that divine Love meets every need.

When I first learned of this healing truth my wife had been an invalid for a year and a half, but through constant study and application of the teachings of Christian Science, and the help of a practitioner for a period of three weeks, she was entirely healed, and is now in better health than she

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has ever been. Last spring I had such a serious attack of ptomaine poisoning that it was thought I could not survive through the night. While both my wife and I had a slight knowledge of Christian Science, we were unable to overcome the trouble, so in the morning my wife telephoned to a practitioner who lived some eighteen miles distant. In a few hours I was much improved, and in a week was completely healed and able to resume my work; whereas a similar attack, occurring about two years prior to this one and before I knew anything of Science, had held me in its grasp for several weeks. At that time I was confined to bed for ten days and unable to work for five weeks, although one of the best physicians in the South attended me.

For these blessings, and for many others, I am most grateful, also for the Christian Science literature, which enables us to get a clearer understanding of the truth, thereby giving us renewed strength.

WILBUR E. WHYTE, Meridian, Miss.

The above statements of my husband are true. We had gone to Bowling Green, Ky., in the hope that a change of climate would benefit my health, and were so much impressed with the home life of a young man who was a friend of my husband that we decided to attend his church. There we found the truth, which has freed me from an intestinal abscess that had drained continuously for many months, and from severe intestinal adhesions, for which I had had four surgical operations and had tried all known material remedies, including X-ray and strict adherence to hygiene.

For these and for many other demonstrations of the healing power of divine Truth, I am indeed thankful to God, and also grateful to our Leader, who showed us the way.

MRS. W. E. WHYTE.

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[Translated from the French]

In the Psalms we read of those who "cry unto the Lord in their trouble, and he saveth them out of their distresses." We further read, "He sent his word, and healed them, and delivered them from their destructions." My gratitude to Christian Science is great, for through it God has sent His word and made me whole. Five years ago, discouraged by the unsuccessful use of material means for the healing of a disease of the respiratory organs, I turned to Christian Science, without any knowledge as to its nature except that by it the sick were healed. A practitioner gave me a few explanations, which were followed by one treatment. On the next day, which was Sunday, I attended a service, and experienced relief. I felt greatly attracted toward this teaching, and thus the way to my healing was open.

Today I am grateful for having found health, but far more so for the renewing of my mind. Christian Science has met a sincere desire on my part to know something of God. The study of the Bible in connection with Science and Health brought me great joy, for while I had subscribed to no religious faith since childhood days, this study brought with it the realization of an inward desire. I learned that God is Spirit, Life, Love, that He is an ever present help, and that man has no being apart from the divine all-power. This assurance has been given me repeatedly in cases of illness to which our little girl had become subject. She is now in good health and knows that God is the great Physician.

I am very grateful indeed for the French translations of Christian Science literature which have been published of late. Those who are athirst for truth say in the words of the woman of Samaria, "Sir, give me this water, that I thirst not;" and they are satisfied. May all who thirst and are suffering come to this source of living water. Words fail to express my gratitude for the work accomplished by Mrs. Eddy, the Discoverer of Christian Science, and for the labors of all who are engaged in its practice. I feel that I can do no better than to try faithfully to conform to its teachings, remembering all the while, as we read on page 206 of Science and Health, that "whatever blesses one blesses all."—MME. JEANNE PANCHAUD, Geneva, Switzerland.

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About three years ago I became interested in Christian Science and was healed of heart disease and nervous exhaustion by reading Science and Health. Some time later I asked for help to gain a better understanding of the truth, and am most grateful for the benefits received. I was healed of anemia, from which I had suffered all my life and for which several physicians had treated me; also of female complaint. My environment was such that I had been associated with the saloon business most of my life, but through the study and application of Christian Science I have been lifted out of it; and for this demonstration words cannot express my gratitude.

I had never professed any religion, and had lived in absolute ignorance of God all my life, so Christian Science has been a revelation to me. My gratitude goes out to God for the spiritual uplift I have received. Christian Science is helping me to overcome temper and resentment, self-condemnation and self-justification. It is gradually lifting the veil of material sense and enabling me to see the light.

I am sincerely grateful for the Christian Science literature, and for the privilege of attending the church services, which have been a great help to me. My heart overflows with gratitude to Mrs. Eddy for that wonderful book, "Science and Health with Key to the Scriptures," which has enabled me to gain some understanding of the truth. It is my earnest desire to live to be worthy of the name Christian Scientist, and to be able to help others as I have been helped.

ISABEL KAEHLER, Wiley, Col.

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The truth of the statement that "man's extremity is God's opportunity" was exemplified in my case. For six years I had been ill as the result of a general breakdown. I was anemic, and suffered from stomach, liver, and heart trouble. I had been unable to lie on my left side for three years, and was confined to the bed for three months. The physician worked over me faithfully, and I improved sufficiently to move around slowly, but remained very feeble for three months. Another doctor treated me for a few weeks, and then said no medicine could help me, as my blood was poisoned, but that the ocean air might prove beneficial.

My husband advised me to spend the winter with our son in New York City, but thought it best for me to visit his people in Virginia first. In passing through Washington I stopped off to see a friend who was a Christian Science practitioner. When asked to explain Christian Science to me, she gladly did so, and though some of the statements I was reluctant to accept, nevertheless I asked for treatment.

I had not had a full night's sleep for six years, but that night I was asleep ten minutes after retiring, and did not awaken until six o'clock in the morning. More than that, I had been lying on my left side without experiencing any inconvenience whatever, and felt like a new person. The following day I went on to New York, where I secured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and soon found that it answered many questions which had puzzled me. The study turned my attention to my thought, and I found much work to be done in overcoming malice, hatred, criticism, and the like.

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In a month I was able to return home, but I had learned that it was not salt water air I had needed, but the understanding of man's relationship to God. My eyelids became paralyzed, so that I could not close them, then on my way home I took cold, and it seemed to settle in my eyes so that I could not see to read. When I called on a practitioner for help I was wearing colored glasses, as I could not stand the light. She told me that I might take off my glasses if I cared to do so, and then gave me Science and Health to read. I had just told her I could not see to read, but took the book and looked at the truth, as I knew it to be, and soon could see to read perfectly.

The healing was instantaneous. What I was reading so interested me that I forgot the practitioner, until she said, "I see you are reading." I have not worn glasses since that hour four years ago, although I had previously used them for reading and sewing; and as material beliefs were overcome with spiritual understanding, the eyelids and eyeballs were healed. I am now a well woman, and am striving daily to be about my Father's business; but my joy is in the spiritual understanding of the Bible as interpreted by Mrs. Eddy.—Emma S. Ford, Grand Rapids, Mich.

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[Translated from the German]

I would like to express my gratitude for the many blessings experienced through Christian Science. For fourteen years I was afflicted with a trouble which manifested itself in all sorts of ways. I had to stay in bed a good deal of the time, and the last five years was able to walk only with a stick, which meant a great effort. Every physician consulted said there was no hope, and that my prospects were either an insane asylum or death; and the latter would, as I thought, alone free me of my suffering, which at times was intense.

Shortly before this I had heard of Christian Science through people with whom I was well acquainted, and who told me of the blessings which have come to mankind through this teaching. In this hour of need I asked an adherent for treatment, and bought the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, also a copy of the *Herold*. From then on I, with my husband and child, began to have practical evidence of the power of divine Love, and in three weeks I was completely restored and able to attend to all my household duties. I was freed from all my troubles—of abdominal complaint, displaced kidneys, pain in the stomach, weak heart action, also a supposedly incurable nervous disease, and was able to walk as well and as much as any healthy person. I cannot help telling my fellow beings of this, in order that those who are in need may find comfort, and know that there is help even in cases where the difficulties seem great.

Never before in my life have I felt such a sense of peace and such contentment. I am able to do any kind of work, and I praise God for all these blessings received through Christian Science. I am deeply grateful to our noble Leader, Mrs. Eddy, as well as to all who have helped me find the way of Truth, and also for being able to help others as I have been helped.—Berta Döscher, Plauen i.V., Germany.

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For several years I was afflicted with a condition of the kidneys and bladder which at last became very distressing. The thought that all physical manifestations are traceable to unscientific thinking, and that to entertain wrong thoughts is to break the first commandment, awoke me to a realization of the fact that to go on in false thinking was not living up to my highest understanding of the true nature of God, and of His reflection, man. It was evening when this awakening came, and I lost no more valuable time, but at once began to use the arguments of Christian Science, realizing that the trouble was not a physical condition, but only a false mental picture which I was not at all obliged to hold but could discard at once and for good. I asked my wife to help me, then went to bed and slept soundly and peacefully till next morning, when every symptom was gone. Sufficient time has now elapsed for me to know that the healing is permanent.

This experience has added to my already large debt of gratitude to God, that in the fulness of time the truth about Himself, His man, and consequently about the fallacious nature of evil, has been revealed to this age through the spiritual receptivity of our beloved Leader, Mrs. Eddy.

Pietro Tonielli, Seattle, Wash.

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It is with the deepest sense of gratitude that I give my testimony of what Christian Science has done for me. Ten years ago I was in very poor health, owing to what was diagnosed by a prominent physician as an abnormal growth. He insisted that an immediate operation was necessary, but I would not consent to have it performed. I was a constant sufferer, hardly able to attend to my household duties, and could not walk a block without great pain, when some years later I was persuaded to take up the study of Christian Science. My healing was slow, but with it came a better understanding of divine Principle as revealed to us in Christian Science. I am indeed thankful to say that I am perfectly well in every respect, finding my every-day duties a pleasure.

We have had many other wonderful experiences of healing in our family. A throat affection was overcome in twenty-four hours. One day at noon I injured my ankle, and by evening could not bear my weight on the foot, which was badly swollen and discolored. I asked a Christian Science practitioner for treatment, and the next morning I put my shoe on with no inconvenience whatever. For all the benefits received we are indeed grateful.

Clara Van Deventer, Chicago, Ill.

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About five years ago, while preparing for an operation, I became interested in Christian Science and purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. After reading about one third of the book I laid aside glasses which had been worn for seventeen years for a structural defect of the eyes, and as I continued to read, the need of an operation disappeared, as did also backache from which I had suffered since childhood. These demonstrations of Truth's power delighted my husband, so he immediately came into the truth. I also had a beautiful experience when our little girl was born in October, 1915; and our elder daughter, now seven and a half years old, has made many demonstrations for herself and others.

We are surely grateful for all these blessings, and for the many smaller ones, which are as important if not more so, for each demonstration, no matter how slight, helps to overcome the larger errors. Greater still than all these is the peace and the spiritual uplift that come with the study of the Bible together with Science and Health. My daily prayer is to have a better understanding of the truth.

Adelene Caton, Bristol, Ind.

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Each day I feel more grateful to our Leader for her patient love and work in bringing to mankind the light of divine Truth, which, as it is spiritually discerned and assimilated, heals all sin and disease. Every demonstration over

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error brought about through the realization of this truth brings with it an increase of joy.

An instance of this came to me in the summer of 1915. Returning home late one night, I went upstairs in the dark and turned to go to my room, but missed my footing and fell down the stairs, striking on my head. I must have been rendered unconscious, for afterward I did not know where I was. At first there was no sense of pain, but when I tried to rise there came a rush of great pain to the head and limbs. I managed to get to my room, but could not lie down on account of the suffering. I was alone in the house, but had no fear; on the contrary I felt quiet and happy, and went on with the mental work I had begun before falling, knowing that divine Love had saved me and that all was well. Though a telephone was in the house, no thought of asking for help came to me. I was conscious of a deep sense of safety and of God's presence. That was enough.

At the end of two hours I went to sleep, and awoke at half past seven the next morning perfectly well and free from pain. The swelling which had come on the head had quite gone, and there was little discoloration, though there was a wound on the face and temple. I cycled sixteen miles that morning, doing distribution work, and have never since felt the least pain or any after effects from the fall.

I am indeed grateful for what I know of Christian Science. My one wish is to learn more of the truth about God and man as His image and likeness.

Octavia Potts, Hull, England.

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I want to tell something of what Christian Science has meant to our family, and to express our gratitude to those who have helped us gain an understanding of it. I am especially grateful to Mrs. Eddy, through whose devotion this revelation of Truth came to this age, and next to those who by living and teaching it have brought it home to me and mine. Deep gratitude is felt for the light this teaching has thrown on the art of loving, or perhaps I should say on the science of loving,—a light that has made a great difference in the happiness of our family life.

We have found that to know more about love involves learning more about God; and even a little greater knowledge of Him as the Principle of beauty and of harmonious action, the Spirit of love and unity, the substance of all reality, has brought with it the inevitable result of freer and more perfect action of mind and body. We have been interested in Christian Science for many years, and have had more than sufficient proof of the truth and value of this teaching, as regards both health and happiness, to make us wish to express our gratitude for it,—a gratitude which tends more and more to express itself in works as well as in words.

My husband was relieved very quickly and completely by Christian Science treatment some years ago, when mumps had resulted in most painful complications, and I could enumerate other cases of healing, including the arresting of what had been regarded by my mother for seventy years as the inevitable course of a sneezing cold; but these things seem to me unimportant compared to the purifying of the human consciousness. We surely have reason to be grateful for Christian Science.

Elizabeth C. Adams, Cambridge, Mass.

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God gives us always strength enough and sense enough for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves.—John Ruskin.

From Our Exchanges

[*Unitarian Word and Work*]

There were people living in Europe during the Lutheran reformation who did not know that anything unusual was taking place. There were Jews in Palestine at the beginning of the Christian era, and for two hundred years after, who were not aware that the world was being turned upside down. So little was apprehended of the approach of a new order of things when Christianity was entering the Roman Empire, that outside the gospels not more than two writers seem to have ever heard of Jesus of Nazareth. Only the historian who can view great events at long range has, in the past, seemed to be able to realize their significance. Today, however, it is not necessary to be a historian to appreciate the fact that the civilized world is being transformed on a larger scale and with a greater reference to all the details of associated life than ever was experienced in the past.

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

For ages we have called Jesus Lord, Lord! but have not obeyed his principles of life, which are as immutable as the laws of physics and mathematics. Hear now a voice from Germany—Förster, of Munich—telling us the truth so long forgotten:—

"Let him that is without sin cast the first stone. The traditions of all nations are stained with blood and guilt, and the world war is the culmination of the slowly working world judgment on the terrible course of European history in the past. For us here, behind the lines, it is a sacred duty to do all we can to bring about an atmosphere in which passions can be soothed and the voice of reason make itself heard. What matters, is a new spirit; in each nation men must make themselves felt, who will say openly that there is no way out of this hell of madness and obstinacy unless we resolve to give up the old evil spirit that rules the intercourse of nations, confess openly and honestly our share in its sins, and from the bottom of our hearts learn to love and think out a new Europe."

[*The Biblical World*]

Must not the Christian conscience ultimately be responsible for the existence of poverty? What has the Christian to say about unjust economic privilege, the exploitation of the weak, the maintenance of conditions that breed social disorder, crime, disease? A man can be respectable and be guilty of all these sins. The man who believes that the gospel is a power of salvation rather than mere rescue believes that whatever is injurious is wrong. He believes that his Christian message is prophylactic as well as ameliorative. An ounce of spiritual prevention is worth a pound of any balm of Gilead.

[*The Christian Work*]

He who waits regularly upon God gets some of God's unruffled calm into his own being. He who kneels often at the feet of God feels His calming touch upon his feverish brow. About God broods the eternal calm. His presence is as the great mountains, or the quiet stars. To dwell with Him is to feel His repose creep into our souls and become ours. We need it greatly today.

[*Zion's Herald*]

We have our happiness in our own hands. God calls us to larger things, deeper dedications, clearer insights, nobler deeds, greater lives.

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[Rev. F. H. Larkin in *The Homiletic Review*]

What are the elements of permanency in life? They are righteousness and wisdom and truth and love. These are the everlasting foundations, the things that are unfading. These are to be honored, to be cherished, to be accepted as standards and ideals,—to be accepted for illumination, for suggestion, for guidance, for government.

Consistency is loyalty to these high, intellectual, ethical, spiritual realities. The truly consistent man is the man of principle, the man of honor, the man with a warm, human heart, who loves the truth supremely, who follows the gleam wherever it may lead him. This man, because of such consistency, will enter into changed interpretations, changed visions, changed relationships, changed tastes and affinities, changed interests and ardors. He may be spurned by the apostles of inertia as weak, vacillating, unreliable, possibly as a freak and weathercock; but all the while he is ascending, and leading others toward the shining heights.

[*The Christian Register*]

Contemplation, meditation, and introspection are most excellent things, desirable and even indispensable to spiritual growth and efficiency; but all these long words denote phases of the spiritual life which have little value unless they lead up to that which can be described by a much shorter word, namely, work. Spiritual dissipation is one of the common vices of church going people. Religious emotion that leads to nothing and prompts to nothing beyond itself is a vice: it ends in a hardening of the spiritual arteries and a loss of all heroic ideals. Good work—not "good works," but unselfish effort to encourage virtue and increase happiness—stimulates and braces the soul and makes the higher life natural and progressive.

[*Western Christian Advocate*]

There are times when we find ourselves more favorable for spiritual impressions; when the atmosphere is right; when memory is active with associations that present the rich sentiments of our holy religion; when the church is seeking to accentuate the great experiences of our Lord and bring us into personal realization of them. Then, if we do not stand apart in a listless and indifferent mood, we may find a rich renewal of grace, knowledge, and power.

[*The Christian Intelligencer*]

Succeeding generations do not profit by the experience of the past nor do they of themselves stand forth in the vigor of spiritual manhood. They learn the terrors of the reign of the beast only by painful individual catastrophe. It is in the furnace of affliction that they are driven to God, and it is by His divine gift that they are enabled to gather the forces of life within the sweep of God's purposes. All things are vanity until God gets hold of a man and makes him a stone in the temple of a redeemed humanity.

[*The Advance*]

The historic data concerning Jesus of Nazareth has been but little enlarged since the apostles died and is not likely to be greatly enlarged; but the spiritual Christ, of whom the historic Jesus was only a brief and temporary incarnation, reveals himself in a growing gospel increasingly to the passing generations.

[*The Record*]

Inspiration means the action of the Spirit of God on the spirit of man; it affects feeling, thought, speech, and work; and writing under divine commission is included.

[*The Universalist Leader*]

The best service we can render to men in this workaday world is sometimes to put a bit of heaven into their hearts.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication at an early date of a new edition of the German translation of the Manual of The Mother Church. The volume will be printed with alternate pages of English and German, and will be uniform in binding and price with the regular cloth-bound edition.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

From the Editor

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

From the Publishing Society

"Christian Science: The Revelation of Christ," a lecture by John W. Doorly, C.S.B., has been printed in pamphlet form, and is now ready for sale.

A new pamphlet entitled, " 'Awake Thou That Sleepest,' " contains the following eight articles republished from *The Christian Science Monitor:* "Procrastination," "Lions in the Path," "Could Ye not Watch with Me One Hour?" "The Senses and Sleep," "Sleep," "Night," "Day," and "Narcotics."

Both of these pamphlets are on sale at prices advertised on the opposite page.

The Christian Science Quarterly is published in the Dutch and German languages. These editions are printed with the foreign language and English version on opposite pages. Orders for single copies, quantities, and subscriptions will be filled at the rates as shown on the opposite page.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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Published January, April, July, and October

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The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

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Published Monthly

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 35

Boston, April 28, 1917

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Christian Science Sentinel

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Items of Interest

More attention is to be given by the Provincial Government of Canada to forest protection. Forest fires in 1916 caused a loss of $9,000,000, more than six times as much as has been spent on forest protection work. Most of these fires were preventable. In British Columbia, on account of the efficiency of the forest protection service and somewhat more favorable weather conditions, the number of fires last year was only about one half that of the preceding year. Yet a substantial loss was suffered. The lumbering slash makes such a hot fire that the outlook for another tree crop is very poor. The tree seedlings and the uncut trees are generally destroyed or greatly damaged. A most important part of forest production work is to dispose of this slash as soon as possible after the lumbering operations have been finished. In this slash disposal the lumber companies have been urged to cooperate with the forest service. The railway companies are required to extinguish fires starting within 300 feet of the track, unless a company can show that it did not cause the fire.

The municipality of San Juan, Porto Rico, has just sold refunding and improvement bonds amounting to $915,000. Of the proceeds, approximately $100,000 is for refunding purposes, and the balance is for the following municipal improvements: opening and paving of streets, $412,000; sewers, $300,000; garbage incinerator, $50,000; three public laundries, $15,000. Within a short time the city will offer for sale an additional lot of bonds, having a value of $785,000, the proceeds of which will be applied to building a new water system.

A decree of the President of Venezuela of March 12, 1917, creates an experiment station of agriculture and forestry with a garden of acclimatization. It will be located on lands near the city of Caracas and is intended to serve as a model for other such stations to be established in other parts of the republic. Its purposes are: the study of improved methods of cultivation of the principal agricultural products of the country; introduction, selection, and distribution of seeds; experiments in reforestation; report upon soils suitable to each kind of cultivation and the crops to each region; and practical work for the training of agricultural foremen and forest rangers.

In 1892 the Federal Government decided to use its influence in the establishment of reindeer breeding as a definitely organized industry in Alaska, and in that year a herd was imported from Siberia. For ten years annual importations continued, and during that period 1200 reindeer were brought over. Now 70,000 animals graze the plains and valleys from Nome to the farthest Aleutian island. Of these, 40,000 are owned by the natives, and native herds are acquired through a system of apprenticeship. In his schools the Indian is taught to judge deer, to sell, and to exchange. He is encouraged to train his animals for sled work, and is given mails to carry, and also passengers and freight. Individually he is found to be self-supporting and generally prosperous.

Nearly 2,400,000 miles of the 2,500,000 miles of public roads in the United States are of earth, sand, clay, or gravel, according to recent statistics gathered by the office of public roads and rural engineering of the United States Department of Agriculture. Roads of these materials are, therefore, of predominant importance in most communities of the country, and probably will remain so for many years. For this reason the office of public roads and rural engineering has issued as Department of Agriculture Bulletin No. 463 a comprehensive discussion of the materials, methods of construction, and maintenance for the three types.

Costa Rica ranks fourth in area and fifth in population among the Central American republics, and is one of the most progressive countries in the Americas. School attendance is compulsory, with the result that wide awake communities have been developed, especially in the mountain and plateau regions, which are the main centers of population. Most of the country is healthful to live in, and has excellent sanitary arrangements. The area of the country is 21,500 square miles, and the population in 1915 was 430,700.

A scheme for the utilization of the water of Barren Jack, along the Murrumbidgee River, Australia, to generate electric power, was fully discussed by the New South Wales Parliament some months since, with the result that it has been decided to carry it into effect. The primary purpose of this water storage, that of irrigation, leaves in this instance available for other requirements the equivalent of 165 cubic feet of water a second, discharged under a head of 100 feet.

Rice hulling is, next to rice growing, the leading industry of Cochin China, and the ten large mills at Cholon turn out annually over one million tons of rice of all grades, valued at some thirty million dollars. The product of these mills is entirely for export, and forms in weight and value about 75 per cent of the exports from the port of Saigon. Rice forms a still greater proportion of the diet of the natives.

The Supreme Court of the United States has affirmed the decision of the lower court in an appeal brought by the Lehigh Valley Railroad Company against the United States, holding that payments made by the railroad company to certain freight forwarders, as salary and compensation for freight shipped over the Lehigh Valley Railroad Company, are in violation of the law.

The question of the degree of state control to be exercised over the generation of electric power and waterway development was discussed in the Prussian Diet recently, and the statements made by the Prussian minister of railways practically amounted to an announcement that the old plan of establishing an imperial monopoly of electricity had been abandoned, and that instead a number of Federal states were to deal with the matter independently.

The Russian Government is planning a complete reorganization of its inland waterways, to be finished by 1930. The project includes the improvement of existing and the construction of new waterways and ports, the utilization of waterfalls for the production of electrical power, improvement of conditions of navigation, drainage works, and so on. The cost of the works is estimated at $487,000,000.

The Motion Pictures Patents Company cannot dictate what makes of films shall be used on its patented picture machines, according to a decision of the United States Supreme Court. Judge Hand, in the Federal district court, New York, held that the restriction, if enforced, would give the machine company a film monopoly. There was a dissenting opinion in which three justices concurred.

The United States Government has at last come into the ownership of all the famous big tree land in California. Deeds have been given transferring to the Government all the private holdings in the big trees of Giant Forest. This transfer marks the complete acquisition for park purposes of the largest tract of redwood trees of unusual size in the world.

Many companies are voluntarily putting into effect the national electrical safety code, in the preparation of which the United States Bureau of Standards cooperated with leading electrical engineers and representatives of light and power interests, electric railways, telephone and telegraph companies, and manufacturers of electrical goods.

A joint resolution has been introduced in the United States Senate authorizing the secretary of the interior to assign the so-called Rittman process, for improvements in the manufacture of gasoline, to the people of the United States and to issue licenses to make the process immediately available to public use.

Oregon's minimum wage law for women and children has been declared constitutional by the United States Supreme Court. The law gives an Industrial Welfare Commission power to fix minimum wages and prescribe working conditions and hours of labor.

The Kansas legislature of 1917, which closed recently, adopted a state manager plan, by which all the state's institutions are put under one board, with a single man to handle the economic affairs of all the institutions.

Copra, the dried kernel of the coconut, not shredded, desiccated, or prepared, amounting to 23,885,192 pounds, valued at $1,537,011, was shipped from Tahiti, Society Islands, for the United States during 1916.

The Russian provisional Government has repealed all laws actually in force limiting the rights of Russian citizens regarding creeds and religions.

It is estimated that the production of wool this season in Tasmania will total 30,000 bales, which will be in excess of 9,000,000 pounds.

The total exports from the Philippine Islands in 1916 reached a valuation of approximately seventy million dollars.

The world's production of whale oil amounted in 1916 to 634,500 barrels.

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Christian Science Sentinel

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

Vol. XIX April 28, 1917 No. 35

Teaching in the Sunday School

EZRA W. PALMER

TEACHING Christian Science to the children is a highly important work, and a Christian Scientist who undertakes to unfold the budding thoughts of the young cannot be too consecrated or too spiritually minded. That Mrs. Eddy recognized the necessity and importance of this work is shown by the careful provision she has made for the Sunday school in Article XX of the Manual of The Mother Church. In "Pulpit and Press" (p. 9) she says, "Ah, children, you are the bulwarks of freedom, the cement of society, the hope of our race!"

A careful study of the basis of this work as outlined in the Church Manual (Art. XX, Sect. 3) discloses that the teaching in the Sunday school is intended to implant in the minds of the children the absoluteness and supremacy of God, good, the infinite, divine Mind. This is shown by the fact that the first lessons are based on the Ten Commandments, the Lord's Prayer with its spiritual interpretation as given by Mrs. Eddy on page 16 of Science and Health, and the Sermon on the Mount. A study and comparison of these first lessons will show that they are based on the omnipotence, omniscience, and omnipresence of God. We may well ask ourselves why Mrs. Eddy chose these topics for the first lessons. She undoubtedly chose them for this purpose because they furnish a firm and eternal foundation on which the thought of the child can rest. God is the basis of all being, life, and action, and, as St. Paul says, "other foundation can no man lay than that is laid."

From the enduring basis of "Thou shalt have no other gods before me," "Our Father which art in heaven," and "Blessed are the poor in spirit: for theirs is the kingdom of heaven," the lessons unfold. No erroneous thought can enter these fundamental teachings. No subtle mesmerism of dualism or of pantheism can mystify them; and provided the teacher firmly plants these simple yet tremendously profound lessons in the child's thought, he does the child a most vital service, because it is most essential for him to know his creator in the days of his youth. The child should be taught to understand God and to know and rely upon divine protection. Error does not spare even a child, and though young he may have to face the aggressions of evil. He should therefore gain confidence in God, and not only have the assurance but gain the understanding that through divine strength he can vanquish evil.

The importance of clear, scientific teaching in the Sunday school cannot be overemphasized. Provided the foundation is well laid, there will be built in consciousness a structure of scientific character which will weather the storms of mortal ills no matter how severe or from what quarter they blow. To do this is not a difficult matter, because, to use Mrs. Eddy's words on page 240 of "Miscellaneous Writings," "it is easier to incline the early thought rightly, than the biased mind. Children not mistaught, naturally love God; for they are pure-minded, affectionate, and generally brave."

But the teacher must be alert and wise. When he takes the class he should learn the content of each pupil's thought. If erroneous beliefs are obstructing the pupil's thinking the teacher should know what they are. Children are sometimes influenced by current false views of theology. The teacher should not, however, do all the talking. The little folk should be given a chance to express themselves, and then on the basis of the lesson for the day, whether it be the Ten Commandments or a section from *The Christian Science Quarterly*, any false notions about God which may have been sown in the tender thought should be corrected. On the other hand, if the child is gaining clearer views of God and is striving to express them and to live them, the teacher can lovingly and gently aid his pupil in gaining a clearer grasp of the great verities of being.

To be of service the teacher must of necessity be scientifically minded. The Master said, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." If therefore the teacher has not freed his thought from false theology, he is not prepared to offer the children accurate views about God; nor can he succeed if he is more interested in current topics of the day than he is in the truth, and allows himself to accept them as a basis for reasoning in the class-room. To allow the discussion to wander in the by-paths of human belief is futile. The basis of the work should be the unfoldment of Principle and its application to the need of the pupils. The plea is a specious one that irrelevant discussion should be indulged in order to hold the attention of the class.

Teaching correctly and scientifically the word of God enables one to present to the child the most interesting topics possible. When the chord of righteous thought is struck the children are eager, attentive, and earnest, because they see the divine beauty of holiness and the logic, unity, and glory of spiritual law, to which their fresh, pure minds naturally and spontaneously respond.

Several errors in teaching may be mentioned. One is a proneness on the teacher's part to talk on topics beyond the experience or comprehension of the child; in other words, the teacher may talk over the heads of his pupils. If this be done the children may not be attentive and disorder may creep in. As a consequence the pupils will manifest little or no spiritual growth, and the teacher will probably wonder why his work is so barren of results. Another error is to place the plane of teaching below the apprehension of the pupil. Pupils are eager for that which unfolds new views, new beauties, new truths. The revelator said, "Behold, I make all things new;" and the true teacher is always prepared to lead the children to see new beauties and new unfoldments in God's law. Reiteration of dry husks of thought will not satisfy the children. They quickly discern whether they are being given the golden grain of truth or whether the teacher is merely scattering chaff for their diversion.

Jesus was the model teacher. When he unfolded the Christ-idea to the consciousness of the two disciples on the road to Emmaus, he presented the truth on a basis which they could

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comprehend. He began at Moses and the prophets. Why did he begin with them? Because the disciples had studied Moses and the prophets and were prepared to accept truth when reasoned from that basis. And what was the result? The words of the great Teacher caused their hearts to burn within them, and their eyes which had been holden were opened so that they beheld the Christ, the spiritual idea of God, transcending the flesh and all corporeality.

A study of Philip's experience in teaching the eunuch, and that of Paul in addressing the Athenians on Mars Hill, also his epistle to the Hebrews, showed that both these disciples followed this same wise course in presenting the truth. They began their work at the point in the experience of their hearers where they could best comprehend the truth, and from that basis thought was lifted to clearer and more enduring views of God. The wise Sunday school teacher will know the thought of his pupils and will present the truth so that the children can grasp it.

We should likewise remember that the children have wrestlings with mortal belief, and the Sunday school work should show them how to resist evil and overcome it. To teach the Principle of divine Science and not make it applicable to the daily needs of the children would be a fruitless task, and would be as illogical as to teach mathematics without ever testing the ability of the pupil to solve a problem. On page 235 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy says: "The tender mother, guided by love, faithful to her instincts, and adhering to the imperative rules of Science, asks herself: Can I teach my child the correct numeration of numbers and never name a cipher? Knowing that she cannot do this in mathematics, she should know that it cannot be done in metaphysics, and so she should definitely name the error, uncover it, and teach truth scientifically."

The children should also be taught obedience to parents, to teachers, and to all rightful authority. Insubordination and wilfulness on the part of a child shows that he knows but little of spiritual power, and his self-will may be a serious reflection on his home and his Sunday school. When the children learn to know divine Principle and how to apply this knowledge, they will go to their homes, playgrounds, and schools and prove their mastery in overcoming wrong conditions, both within and without. Later, when we hear of their victories, both we and they will rejoice in the benediction, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Daily Food

ETHEL M. MC CANDLESS

Most people are familiar with the history of the children of Israel and their wanderings in the wilderness, and more especially with those portions which are easily applicable to our own experiences. For instance, in the sixteenth chapter of Exodus we find an account of their being abundantly supplied with quail and manna, even though they had repeatedly disobeyed God's commands. An important point in this narrative which is sometimes overlooked is found in the eighteenth verse, where we read, "They gathered every man according to his eating." In "Miscellaneous Writings" Mrs. Eddy has beautifully expressed the same thought in these words: "God gives you His spiritual ideas, and in turn, they give you daily supplies" (p. 307). Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The Christian Science periodicals are channels through which we receive some of this spiritual sustenance, and they are proving themselves valuable allies to the Bible and Science and Health in feeding the multitude with living bread. Very often we hear Christian Scientists express regret because they cannot find time to read all of the articles which appear in these periodicals; or because they cannot understand some article from which others have derived so much benefit. Is not this another version of "they gathered every man according to his eating"?

A Christian Scientist went into a large grocery store one day, and while waiting for her purchase, watched the stream of customers come and go, all intent on having their needs supplied. She observed that it took very little to satisfy some of them, while others went out with their arms filled with bundles. Some bought staples; others desired delicacies; but whatever their need, it was provided from this storehouse of food. The unfoldment which came to her from this incident was of great benefit, for she resolved that henceforth she would let her neighbor choose his own spiritual food.

While some special article may bring light and healing to one consciousness, to another it would be only words. Again, an article presenting straight metaphysical facts might feed one who had been starving on the husks of dogmatic theories, while a poem may be the morsel needed by another who mayhap is heartsick and weary with the world and its nauseous, satiating diet. The apostle James bids us, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." If we will but heed this admonition in our daily round, we shall be fed regularly with the right kind of food. A prudent housekeeper does not buy more food than she can well use, nor does she fear that the supply will be exhausted; but she wisely replenishes her larder before it becomes empty, for that would mean confusion and discord in the household. So will we be spared much anxiety and worry if we but remember that the great storehouse of Love is full to overflowing and can never be exhausted, and that all we need to do is to "take the manna of today."

On page 230 of Miscellany Mrs. Eddy writes: "Scientific pathology illustrates the digestion of spiritual nutriment as both sweet and bitter,—sweet in expectancy and bitter in experience or during the senses' assimilation thereof, and digested only when Soul silences the dyspepsia of sense." The last clause of the foregoing sentence came to the writer's suffering sense as a bright light, revealing the cause of the diseased condition which seemingly was holding her in bondage. She had been surfeiting self with the letter of Science and was not faithfully practising what she had read; in other words, she was not digesting her food. As she strove to live the truth which she had so diligently preached, the discordant condition disappeared, and the lesson was learned that the right idea of God is always manifested in harmonious activity and not in idleness and apathy.

We all enjoy the privilege of selecting our own food, and we would think a neighbor very presumptuous and meddlesome who insisted on bringing us our meals daily, cooked and served in her way. But is not this what we are sometimes tempted to do when we thrust upon a friend or a patient some article which has meant much to us? More than likely it is not what he needs at all, and very often this intrusion disturbs him and us too. Because we have enjoyed a hearty meal of choice viands, is that any reason for trying to feed them to our neighbor who has eaten a frugal but satisfying meal of milk and bread? Let us watch lest we fall into a snare in trying to solve our neighbor's problem for him, thereby only giving him the more work to do. In the beloved "Shepherd" hymn (Poems, p. 14) our Leader voiced her

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heart's desire in these words: "Feed the hungry, heal the heart;" and we shall do well to keep this in mind, making sure that one is hungry before we spread our feast before him, for only thus would the heart be healed. It takes but a morsel to satisfy some appetites.

If we give away our daily supply of food, it is certain that we cannot eat and assimilate it ourselves. Is it not presumptuous sin to give out to others that which God has given us? To the credit of all of us it may be said that our intentions are good when we do these things, but it is often a mistaken kindness. If we will carefully and prayerfully examine our thoughts, we shall find lurking in the background the teaching of old theology,—that we have something which our brother has not, or the doctrine of the saved and the unsaved. The same fount which supplies us is flowing freely for all. We love our brother most and are serving him best when we see him as a son of God, amply provided for and supplied with "every good gift and every perfect gift." Let us watch and pray for wisdom to give the cup of cold water where it is needed, and be sure that we are offering it in Christ's name and not our own.

Only as the clear stream of unselfed love and humility has cleansed the channel of all desire for personal aggrandizement or homage, can we truly feed those who turn to us for help. Our lives will then be one continuous testimony to the saving power of Truth, and will constantly and silently send forth the loving invitation as given in Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Hospitality

KATE HOLT

BELIEF that matter is substance is very noticeable in the average expression of hospitality, but it is presented in a truer light by Peter, who counseled, "Use hospitality one to another without grudging." Another apostle, in advising as to the appointment of an elder or bishop, recommended that such be "a lover of hospitality." By the same writer the phrase "given to hospitality" is one of a series, among which are such favorites as "rejoicing in hope," "patient in tribulation," and "continuing instant in prayer."

The student of Christian Science finds it impossible to evade the injunction, "Be ye transformed by the renewing of your mind," which also applies to the exercise of the virtue of hospitality, for as the individual consciousness becomes spiritualized the outward manifestation is changed. Ostentation, extravagance, pretense, give way to the simple sharing of what we have as occasion presents itself. As the writer was pondering the true meaning of hospitality one day, error began to whisper that here is a virtue inseparable from the possession of individual wealth, hence a virtue to be exercised by the few and not by all, which would imply that God is a respecter of persons.

One cannot declare daily that God is omnipresent Truth, without finding a ready rebuke for insidious error when it talks in this fashion; hence it was quickly seen that God is no respecter of persons in regard to any good thing, and that with the perception of any virtue is given the means and the opportunity to exercise it. God-given thoughts always bear within themselves seed after their kind, and bring forth fruit after their kind. As this truth dawns in consciousness, it becomes clear that good is not diminished by being shared.

Since man exists at the standpoint of opportunity, one has but to be conscious that truth is unfolding, in order to utilize that truth. Soon after this unfoldment came to the writer, three opportunities occurred in quick succession, as if to emphasize the appearing. Looking out of the window of a suburban home I saw a man, a woman, and a child waiting for a belated car. The day was unusually cold, and as cars can be seen for a considerable distance before the station is reached, these strangers were invited to come in to the fire. The invitation was readily accepted, and the comfort of the room was shared without being diminished.

The second opportunity came at the close of a Wednesday evening meeting, when a chance acquaintance who was passing through the city approached and asked if she might spend the night with me, as the hotels were at that time crowded to their utmost capacity. Consent was cordially given, and the visitor resumed her journey the next day. The third opportunity was afforded by a homeless animal, apparently starving, which was given shelter and food and has proven a most serviceable member of the household ever since.

With these simple proofs, following so quickly on the consideration of this quality of good, thought began to expand to a higher sense. When any one comes to our thought, no matter how wide the separation, do we accord this individual the hospitality of the best thought we have to give? Do we always shelter him with the charity that "thinketh no evil"? When many of our fellow men are "weary wanderers, athirst in the desert," to use our Leader's words (Science and Health, p. 570), do we offer them "a cup of cold water" by giving a testimony on Wednesday evening, or by bringing promptly to our distribution committees the Christian Science periodicals we have read, so that they may be placed in the hands of those who may find therein the food they most need? When a thought of truth unfolds to us, do we receive it gladly and cherish it fervently, so that we may manifest its healing power to our fellow men?

When a few Christian Scientists are associated together in a small church or society, it is worth while to watch that the notion does not gain admittance that they are banded together for worship in a way whereby they receive what they want; that they go to church merely to hear the Lesson-Sermon read or to listen to the music for their own benefit. Rather let them attend the services rejoicing that they have the truth, "the bread of life," to give to all who will accept it, and to accord to all who come the welcoming thought given on page 254 of Science and Health, "Stranger, thou art the guest of God."

"Let the dead bury their dead"

J. ALLEN BARRIS

SLOWLY the train was moving out of the station. From their seats in the car some observers could see the party of friends standing on the platform, apparently reluctant to go until the last moment. Good-bys had been said, but it seemed as though the loving friendships which had been established through long association in the work of a common cause were about to be broken, and the woman looking back at the waving hands could no longer restrain the tears which welled up at the thought of parting. The small boy at her side looked at her for a few moments with much concern, and then said earnestly, his thought filled no doubt with the prospects of the future, "Don't look back, mother; look ahead." In a few moments the mother's tears were dried, and thought turned to the far away city where the new home was to be established.

On page 330 of "Miscellaneous Writings" Mrs. Eddy tells us that "human hope and faith should join in nature's grand harmony." One of the beauties of youth is that it so quickly

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forgets the past; that its field of vision lies before it in the future, where hope and aspiration may have unbounded scope without fear of restriction. Fortunate indeed is he who can retain this characteristic of youth as the years go by; who is able to look forward unmindful of the mistakes and failures of the past, which would rise ghostlike to proclaim with so much assurance that they are the inevitable accompaniment of many of the plans and hopes of men. Unhappily, mortal experience would say that with the thought of age this distinguishing trait of youth is largely reversed; that with the belief of advancing years the line of vision begins to run backward. This is because of the belief of an existence having a beginning and an end, toward the latter of which the individual seems to be approaching.

It is one of the peculiarities of mortal thought that when the human mind is stirred to action by the thought of reform, it very often dwells upon those past experiences which would convince it that it is not worthy to share in the blessings of reformation, or that its inability to adjust itself to the new requirements is a punishment for its past transgressions. On page 404 of Science and Health we read that the effects of evil can be removed only "as God's law is fulfilled and reformation cancels the crime." There is no doubt that the time comes to every man when he desires to be better; when he would give up his beliefs in the pains and pleasures of matter. It is at such times that his indulgences of the past persist in occupying thought with all their varied arguments, and with such persistence that any effort to shut them out seems herculean. It is then that memory would whisper, "Be sure your sin will find you out." It is then that self-condemnation and discouragement are found waiting at the door, ready to come in.

In turning to his Bible for help and consolation, the despondent one will read perhaps the words of St. Paul, "This one thing I do, forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." Here would seem to be the remedy—to forget. Probably he begins to try, but he finds his efforts fruitless, since his dreams of the past, like the "old man of the sea," refuse to be shaken off, for they are not to be disposed of by human will power. Still there is no occasion for discouragement, for a further examination of Paul's letter to the Philippians reveals an unfailing remedy: "Let this mind be in you, which was also in Christ Jesus."

It will be found too that this admonition to right thinking precedes the former statement. A study of this passage in the light of Christian Science will show the despondent one that it was the divine Mind which was in Christ Jesus—that Mind which is God, who is "of purer eyes than to behold evil;" who knows no past nor future, but for whom all is the eternal now. This Mind is the divine Principle of man, and man is His spiritual idea, or image and likeness,—pure, perfect, upright, who never has fallen from this state of perfection, and never can.

Here, then, is the key to the whole situation, for recognizing himself as this idea, the awakening thought begins to see events in their true light. The student of Christian Science begins to understand that the past, which persists in presenting itself with so much vigor, was never anything that belonged to the spiritual idea or that was known to the divine Mind. Therefore as he begins to assimilate this truth and to recognize his true selfhood, in that proportion will the past cease to have any reality for him and so finally disappear from consciousness. Then he will begin to understand why Paul, who had much in his past for which to condemn himself, could make with so much assurance the assertion before quoted. He was beginning to comprehend the unreality of human experience, and so could press forward with confidence for the prize, namely, the complete elimination of all sense of life and intelligence as existent in matter.

This thought of the unreality of past misdeeds can be apprehended only by catching a clear glimpse of the divine idea, but there can be no comfort in it for the thought which is satisfied with a degraded condition and has no desire for reformation. Such a thought must continue to suffer until the mesmeric condition is broken and it is awakened to the divine possibilities. As humble disciples of him who said, "Follow me; and let the dead bury their dead," we are striving to attain to the standard he has set before us, and this can be accomplished only by pressing onward. With the past purified by tears of repentance, the sincerity of which is attested by reformation, and the present consecrated to the "Father's business," joyfully and confidently we face the future, knowing that we must reach that state of consciousness where all sickness, sorrow, sin, and death are unknown and the awakening to reality has come.

This goal is the zenith of man's ascension, which begins with the first steps taken in the line of spirituality, lifting him above the material sense of existence and finally unfolding his permanent position as a child of God, the spiritual idea of man's divine Principle, Love. This Love knows no past upon which to reflect, no future to contemplate. There is only the joy and bliss of the eternal present, and "there shall be no night there."

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Watchfulness

FRANCES M. GORRELL

One who occupies the position of watchman in any business enterprise is entrusted with duties which may seem small and unimportant of themselves, yet which are absolutely necessary to the protection and success of the whole business of which they are a part, and which need to be carried out with great precision. These duties call for punctuality, alertness, and faithfulness. For instance, the night watchman in a factory must take up his duties promptly, and each hour during the night should find him in his place in the mill, looking after the safety of all for which he is responsible. Such a position demands steadfast obedience to one's highest sense of duty.

The Bible has much to say about watchfulness and is very definite in its statements as to what our mental attitude should be and how we should watch. In Habakkuk we read, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer." To stand upon the watch brings out the thought of activity, a readiness to meet and overcome quickly any foe to peace and progress. Jesus saw the paramount necessity for watchfulness, and constantly reiterated to his students the command to watch. He said, "Watch and pray, that ye enter not into temptation;" and again, "Watch therefore: for ye know not what hour your Lord doth come." Paul too was awake to the demands of Truth, and in his first epistle to the Thessalonians he wrote, "Therefore let us not sleep, as do others; but let us watch and be sober;" and again in addressing his beloved Timothy he wrote, "Watch thou in all things."

The text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, gives definite instructions as to watchfulness. On page 392 we read: "When the condition is present which you say induces disease, whether it be air, exercise, heredity, contagion, or accident, then perform your office as porter and shut out these

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unhealthy thoughts and fears. . . . The issues of pain or pleasure must come through mind, and like a watchman forsaking his post, we admit the intruding belief."

The Christian Scientist knows that it is necessary to guard thought well, not only against the admitted evils of hate, falsehood, jealousy, and impurity, but also against the less recognized evils of sorrow, discontent, worry, fear, and discouragement. It may be less difficult to stand on the watch against theft, impurity, and vice than it is to guard against worry, fretfulness, and despair, yet the first named originate no more discord than the last mentioned; in fact, many times a life of evil can be traced back to extreme worry or fear. If mankind could only realize that to scold, worry, and fret is not only to acknowledge another power besides God, but also to steal from others their God-given rights, thus breaking both the first and the eighth commandments, this would arouse each one to take a firmer stand on his watch. There is no worse theft than the taking away of joy, peace, and harmony from those around us, and is not this what scolding and fretting tends to do?

In the prophecy of Ezekiel we read, "O son of man, I have set thee a watchman unto the house of Israel." Every Christian Scientist is appointed a watchman, and he should see to it that no thought of inability, anxiety, or discouragement enters his own consciousness to hinder the helpfulness of his life. He is to watch that nothing but kind, loving thoughts go out from him, only such thoughts as will bring health and harmony into other lives. He is to watch for opportunities to make the whole world purer, happier, and holier. He is to watch for the good in mankind, to magnify the good and lose sight of all else. He is to stand constantly on his watch and listen for Truth's voice to direct him, and as he hears and obeys there will come to him the blessed consciousness of having been faithful over the few things entrusted to his keeping, and a happy realization of the promised dominion over many things.

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[Written for the *Sentinel*]

Hymn to Columbia

HON. CLARENCE A. BUSKIRK

O LOVED Columbia! If perchance
  Thy love for peace and right,
Through the fell stress of circumstance
  Shall yield to war and night;
Though on thy gracious face the smile
  Shall for the moment cease,
Yet may thy greatness in brief while
  Compel enduring peace!

Columbia, child of liberty!
  Blest leader of the world
In all that makes men high and free!
  Thy flag is aye unfurled
For freedom, friendship, brotherhood,
  For justice, kindness, right;
Thou sheddest ne'er a brother's blood
  Because thine arm hath might!

Columbia, free-born child of light,
  Thy power for good is great;
For right is mightier far than might,
  And brotherhood than hate!
Then lift to heaven thy starry face,
  So all mankind may see
Thy beauty, majesty, and grace,
  Daughter of liberty!

Selected Articles

[Judge Clifford P. Smith in *The Boston* (Mass.) *Traveler*]

It has been considered worth reporting that an evangelist said that a Christian Scientist would only do some talking to a man in search of a satisfying gospel "and leave the poor devil right where he was." Such comment proves too much; it flares backward. The fact is that Christian Science is assailed by its clerical opponents mainly for the reason that it has furnished a satisfying gospel to numerous members of other churches.

The facts here mentioned have been remarked by more than a few observers. For instance, a Congregational minister of Mansfield, Ohio, was reported in the Mansfield *News* of Jan. 10, 1916, as saying: "Our excellent friends, the Christian Scientists, are frequently made the target of unnecessary attack. Personally I think it is a shame and little short of a great sin that they were driven outside of all the churches. There ought to have been in the beginning enough of toleration and sympathy and intelligence to conserve what was good in the new movement and keep it within the church. First and last the church has lost a good deal by its intolerant attitude. It has condemned offhand a number of things which it ought to have tried to appreciate with sympathy and understand."

Again, the rector of the Episcopal Church at Union, N. J., was reported by the Union *Inquirer* of April 9, 1916, as saying: "I am friendly to Christian Science for what we commonly call a pragmatic reason. If a thing works, if, to use the vernacular, 'it delivers the goods,' then it is worthy of our commendation, and of course I am familiar with many cases where Christian Science has worked, where it has 'delivered the goods.' Among my acquaintances there are several whose lives have been transformed by Christian Science. Other churches did not succeed in doing anything for them. Christian Science did succeed. So all honor to it. Of course the situation at times is reversed. Christian Science may fail with some individuals where the Episcopal church or the Jewish church would succeed. God in His wisdom chooses many different mediums through which to work."

An editorial in the Los Angeles *Times* of June 10, 1916, put the case in a few words, as follows: "The attacks upon Christian Science are wrong, and meet with the failure they deserve. Whatever may be said of the religious aspects of the cult, its effects upon the minds of its followers, and upon their bodies, is indisputable, and it is good."

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[Lloyd B. Coate in *Ohio State Journal*, Columbus, Ohio]

A correspondent in speaking of my reply to a former criticism says, "I cannot understand why he and others are not willing that the teachings of Christian Science shall stand on their merits and not be propped up by misinterpretations of the teachings of Christ." This is exactly what Christian Scientists are willing to do.

Professing Christians of all denominations need to exercise that Christian virtue called charity. If the Methodists and Baptists fully agreed on all points there would not be two separate denominations. If the Presbyterians were a unit on all doctrinal points with the Methodists and Baptists we would have one denomination instead of three; and so we might continue. Different denominations imply different points of view regarding the Scriptures. The golden rule practised would certainly mean a charitable consideration of others' views, and Christian Scientists are willing that all people should follow their highest sense of right. Our

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periodicals never speak unkindly or disrespectfully of other denominations.

Our critic says, "A religion is finally estimated by its fundamental principles," and then he adds, "The fundamental principles of Christianity and Christian Science are directly opposed." On page 497 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is a brief summary of what Christian Science teaches. These tenets show that Christian Scientists take the Bible as their "sufficient guide to eternal Life," and acknowledge that "man is saved through Christ, through Truth;" also that they acknowledge not only God's forgiveness of sin, but Jesus' atonement and crucifixion, and solemnly promise to practise the golden rule. These tenets embrace the fundamental teachings of Christianity.

Many ministers and religious leaders have had their works copyrighted. "Science and Health with Key to the Scriptures" has been copyrighted to protect its teachings from being adulterated and plagiarized. A careful study of the writings of Mrs. Eddy will enable any sincere seeker after truth to discern what she teaches on the subject of denial. Christian Science classifies as real all that God created, and as unreal that which seems to have an existence but is altogether unlike His creation. To human sense sin, sickness, war, death, seem very real, and they must be overcome and destroyed in the way pointed out by Christ Jesus. Unless one can prove that he understands Christian Science, by healing the sick in accord with the Principle taught by Mrs. Eddy, he is not in a position to pass righteous judgment as to her interpretation of the Scriptures.

Mrs. Eddy taught her students to have faith in God. She never boasted that she would not pass "through the valley of the shadow of death." Our critic accuses her of deluding others. If teaching mankind to have greater faith in God is a form of delusion, it would be a blessing if all mankind would become so deluded and thus have more faith in good than in evil; in fact, seek to overcome evil with good.

This critic accuses Mrs. Eddy of being in the care of a physician. If he means to say that she was in the care of a medical practitioner and used material remedies after discovering Christian Science, then he has violated the most sacred commandment, "Thou shalt not bear false witness against thy neighbor," for this charge is without a vestige of truth. Mrs. Eddy believed and taught that God is the great Physician. The last words she wrote before passing away were, "God is my life."

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[Peter V. Ross in the *Willows* (Cal.) *Journal*]

Christian Science arouses its students from their sense of suffering and breaks up their evil desires and pursuits. Health and righteousness then follow. The Christian Scientist does not, as the evangelist declares, "deaden his soul to the reality of matter, evil," and so on; rather does he awaken more and more to the unreality of matter and to the unattractiveness and powerlessness of evil. Thereby his soul is restored, as the psalmist says; that is, his spiritual sense is quickened so that he begins to realize his true selfhood, which is above and beyond sin and disease.

The evangelist critic concludes that Christian Science is not Christian because it "denies the existence of sin or evil," and also because it presents what he believes to be a wrong concept of the atonement. It is true that Christian Scientists do not accept the doctrine of the vicarious atonement. As Mrs. Eddy says, "Christians do not continue to labor and pray, expecting because of another's goodness, suffering, and triumph, that they shall reach his harmony and reward" (Science and Health, p. 21). Each individual must bear the responsibility of his own sins; he cannot shift the responsibility upon Jesus or upon any one else, and it is astonishing that anybody should ever have desired such a thing or supposed it possible. Jesus showed us how to overcome the consequences of our wrong-doing and how to work out our own salvation as the Bible commands, but he did not do these things for us. He "taught and demonstrated man's oneness with the Father" (Science and Health, p. 18). Then he left it for every other person to demonstrate that oneness for himself, and thereby accomplish the destruction of his own sins.

Christian Science, it is true, denies that sin and evil have any real existence. It is admitted, of course, that they seem real to human sense, just as the earth seems flat and the electric light larger than a star of the first magnitude; but this is because human sense takes a perverted or distorted view of all things and does not see them as they are. The Bible says very definitely that God made all that was made, and that He "saw every thing that he had made, and, behold, it was very good." The Bible also makes it clear that God is everywhere present. Where, then, can there be any place or possibility for evil?

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[William G. Westle in *Birmingham* (England) *Mercury*]

Manifestly our critic is totally unaware of the fact that in Christian Science physical healing is an incident naturally resulting from the operation in human consciousness of the understanding of divine Mind, or God. It was the truth about man as created in the image and likeness of God, understood by and therefore operative in the consciousness of Jesus, which enabled him to do the "works" which he referred to as carrying out the will of his Father; and Christian Scientists have learned some little of the fact that just in the degree in which they believe on the Christ, or that consciousness which actuated the fleshly Jesus, they will be able to bring into their own experience the "signs" following compliance with the injunctions contained in the closing verses of the last chapter of St. Mark's gospel. This is letting that Mind be in them "which was also in Christ Jesus," whose remedy was always divine Mind.

Because the critics have not understood the operation of divine Mind in all Jesus' teachings and practice, they fail to appreciate the real factor in the case cited by our critic,—the restoration of sight to the blind man, as recorded in the ninth chapter of John. It does not seem to have occurred to them that if Jesus had attributed any healing property to the clay upon which he spat, such a method would have been honored in some degree in his other recorded cases of restoration of sight. Further, they would seem not to have observed the possibility of significance attaching to the fact that he who had been blind "came seeing," after obeying the injunction to wash away the clay which Jesus had spat upon. We can all wash away more of the tendency to make idols of the material, with the consequent happy result that we shall see more of the real purport of Christ Jesus' teachings and practice.

Our critic asks whether it is true that Christian Scientists do not accept the divinity of Christ. A study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, shows that no people honor the divinity of Christ more than Christian Scientists; they could not very well claim to be imitators of him unless they did. On page 497 of this text-book any one may read the second of six tenets which form the basis of Christian Science teaching: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness."

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A further question reads, "Is it true that they [Christian Scientists] deny the reality of pain?" It is rather to be suspected that what is really meant by this question is, Do Christian Scientists inform a suffering mortal that he has no pain? The only answer to this is the emphatic reply, Certainly not. Christian Science points out the unreality of pain, because man in the image and likeness of God is free from every discordant sense, for, as Paul stated, "in him we live, and move, and have our being." The human self needs to be evangelized through this understanding.

From the foregoing our second critic, who writes under the pen name of "Mod.," will gather that Christian Science is quite in agreement with him when he says, "God helps those who help themselves." Certainly Christ Jesus' method procured the best results in this direction.

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[S. T. Downs in *Indianapolis* (Ind.) *Star*]

An article dated at New York City and entitled "Medical Magic Still Believed," appeared in your paper recently, and in the discussion was this statement: "What else is all this but another application of the power of a stronger mind over a weaker one, as taught by our Christian Science friends?" The author who made this statement, while probably not unfriendly to Christian Science, is not informed as to the opposite natures of divine metaphysics and ordinary metaphysics.

Metaphysics as taught in the schools, such as suggestion, mesmerism, hypnotism, and the like, is based on the unscriptural hypothesis that man exists apart from God; that man is controlled and governed by conflicting laws; that there is an evil creator opposed to divine Mind; and that the works of this evil one are as powerful, or more powerful, than the works of God. Material metaphysics teaches further that man has a material, mortal mind; that one human mind influences and controls another, and the whole erroneous theory is a "kingdom divided against itself," which according to Scriptural teaching cannot stand. Those informed in the teachings and practice of Christian Science understand that Mrs. Eddy throughout her writings condemned this theory as the total of all evil.

Divine metaphysics as taught in Christian Science sets forth the great Scriptural fact that God, the one and only creator, is Mind, and that man in His image and likeness is governed and can be governed by nothing but the laws emanating from divine Mind—God. Christian Science proves conclusively that man has no entity separate and apart from God, and it is the understanding of this fact that enables mankind to rise above the discords and inharmonies that result from false and unscriptural concepts of God and man's relation to Him.

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[George C. Eames in *Portland* (Maine) *Press*]

Many of your readers may wonder why one whose profession is to preach the saving power of the Christ, should make the statement that "there never can be a Christian Science church because Christ is not there," notwithstanding the generally recognized fact that Christian Science is not only preaching the gospel and regenerating the sinner, but is also healing the sick—actually exhibiting the "signs" which Jesus declared should "follow them that believe." One would naturally expect that other churches would be the first to welcome these "signs," although we remember that this was not done when Christ Jesus himself presented the proofs of Christianity. It was the common people who "heard him gladly."

Jesus commanded his followers to preach the gospel and to heal the sick. He also said that those who believe in him should do the works that he did. It would seem reasonable, therefore, that the body of Christians which most nearly obeys this command is most worthy to be called a church. Students of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the Bible, have become so well acquainted with Christ Jesus and his teachings that they not only rely upon them unreservedly for their own health and happiness, but are able to present them to others with the "signs following" which he declared should distinguish "them that believe."

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[W. D. Kilpatrick in *Alma* (Mich.) *Record*]

Christian Science is based distinctly on the teachings of the Bible, and if its teachings are honestly investigated and studied they will be found to be in strict accord therewith at all points. It lays special stress on the import of the words of the Master, Jesus the Christ, and no other religion enjoins on its members such strict adherence to the teachings of Jesus.

Christian Science sees no excuse in the Bible for divorcing the injunction of the Master to heal the sick from his further commands to preach the gospel and cast out sin. The success which has attended this religion in its ministry to the sick and the sinning is evidence of the fact that it is reinstating the teachings of primitive Christianity in their full import. There is hardly a known disease which has not been healed through its ministrations, and many a sinful person has been delivered from his bondage through the proper understanding of God and His relation to man as taught in Christian Science.

This religion teaches that there is an immutable law of God which governs the universe, including man, in perfect harmony, and that through the understanding and correct application of this law Jesus was enabled to perform his work. It also teaches that the words and works of Jesus were for the guidance of all mankind throughout all time, and that the healing of the sick and the casting out of sin by Jesus were not merely evidence of his divine sonship, but were examples to all mankind of what must be accomplished by them in the spiritualization of thought through the understanding of God and of His relation to His universe and man.

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[Written for the *Sentinel*]

Awakening

MARY VICTORIA CLARK

Sunrise and glowing sky,
My heart at rest;
Beauty and Love divine,—
These are the best!

Ofttimes at eve I dreamed,
With eyes tear-dim;
Nothing seemed worth the pain,—
Till I knew Him!

Since then the world seems new,
Happy and calm.
With joy renewed, each dawn
Brings heavenly balm.

Fear gone, I'm now at peace
Where'er I go;
All that I need is here,—
Mine but to know!

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Editorial

Why Obedience?

From the beginning of mortal history obedience to divine law seems to have been the determining factor in the welfare both of individuals and of nations. It was disobedience that barred Adam from the garden of Eden, that made Cain a wanderer on the earth, that shut out the Israelites from the promised land; and so on down through the ages the sin of disobedience has brought its own punishment. On the other hand, the blessings promised to those who gave heed to the divine commands were multiplied. No doubt Abraham was puzzled when he believed that he was bidden to take the child of promise, from whom was to spring a great nation, to the mountain of sacrifice and there slay him for an offering to the Lord, but he obeyed even to the drawing of the sacrificial knife; and then his hand was stayed because he had proved his loyalty, had shown himself worthy of the blessings that were to be heaped upon him.

On no one thing does the fulfilment of the mission of Christian Science more closely depend than this same obedience to divine law. Because it is Science it is not only exact but it is exacting. Based on that fundamental law, "Thou shalt have no other gods before me," and the mandate which sums up the Sermon on the Mount, "Whatsoever ye would that men should do to you, do ye even so to them," obedience to its teachings can but procure the same blessing today as when Jesus said to the lawyer who had questioned him, "This do, and thou shalt live." In other words, he who seeks to order his daily walk and conversation by these primary laws of being, thereby ensures to himself that sense of divine protection which knows that, whether waking or sleeping, there is no evil to fear, for Truth, Life, and Love is omnipotent and ever present.

To those who have known no other than material beliefs as a means of succor in times of pain and anguish, it seems incredible that reliance upon God alone is sufficient to heal every sense of human suffering. But the Christian Scientist knows he can put his trust in nó other than the one God; that to temporize with doctors and material remedies is to forfeit the right to protection,—to the blessing which waits on obedience. He knows that whatever the time or circumstance divine Love is available for his every need. All that is necessary is to cling fast to what he knows of the all-power of Truth. As Mrs. Eddy counsels, "Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious—as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not" (Science and Health, p. 495), and the victory over error of every sort is assured.

The same law of right doing holds good in every field of endeavor. There are other foes besides sickness and disease that threaten one's well-being. The Master said, "Fear not them which kill the body, . . . but rather fear him which is able to destroy both soul and body in hell." In other words, he who gives over his thinking to the indulgence of malice, envy, covetousness, and kindred evils, is likewise yielding his body to the manifestations of these evils; he is serving "other gods," that will turn upon him and rend him when their own ill purpose has been accomplished. Sorrow and suffering may and do come to the righteous man as trials of his faith in God's goodness, but these are as naught beside the torment, both mental and physical, which is the sequence to violations of the eternal law of right.

It may be safely set down that whatever has been accomplished in the demonstration of Christian Science has been brought about through loyal obedience to its teachings, and that whatever it may have of success in the future is dependent on the same loyalty. To be always obedient to right ofttimes tests endurance to the utmost, but thus only is the victory won. As Mrs. Eddy points out on page 118 of "Miscellaneous Writings," "The guerdon of meritorious faith or trustworthiness rests on being willing to work alone with God and for Him,—willing to suffer patiently for error until all error is destroyed and His rod and His staff comfort you."

Archibald McLellan.

Watching a Hole in the Ground

A hunting dog can be trained to watch a hole in the ground until called away by his master. He may spend hours at a particular hole and in the mean time be oblivious of all that goes on about him. All sorts of tempting indications of the presence of many kinds of feathered or four-footed game may try to lure him from his watch, but he notices nothing except the one particular hole to which he has been assigned. If nothing comes out of that hole, he will secure nothing at all. This educated trait of our friend the dog, when under the influence of human domination, may teach a lesson to humanity itself.

Many a man is mentally watching a hole in the ground, and if nothing issues from it he is destined to be grievously disappointed. He falls under the supposed spell of limitation and is oblivious of the unlimited opportunities which are all around him. Such a one comes to the Christian Science practitioner and laments his lack of success. In his own thought he has narrowed down God's infinite resources to a single hole in the ground. He is engaged in a certain business, trained to a certain profession, or derives his income from a certain investment. If this one avenue should fail, he believes he has lost everything, because he imagines that God is even as helpless and petty as himself. On page 255 of Science and Health Mrs. Eddy has written: "Mortal man has made a covenant with his eyes to belittle Deity with human conceptions. In league with material sense, mortals take limited views of all things."

But what a genuine relief comes to this small-minded human being when Christian Science teaches him the boundless abundance of the Principle governing the universe, the unstinting generosity of a loving Father-Mother, the never ending activity of Life eternal, the inexhaustible reservoir of health and happiness complete. This fearful one should know that God has millions of ways of supplying him with everything that he needs, that strictly and scientifically speaking every right desire is already fulfilled. Does he yearn for substance, strength, ability, talent, discernment, beauty, wisdom, love? Then they are his already in reality. Does he envy in another some charm, some grace of speech or bearing, or the marks of intelligence, cleverness, quickness of decision, firmness of resolve? Let him forego his envy, for it strikes beside the mark. All good belongs now to man, who is the manifestation of the infinite source of being, and humanity becomes possessed of these divine qualities by claiming them from God, whose giving is boundless. We read on page 60 of Science and Health, "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul."

Limitation plays singular tricks with the unwary. Every Christian Science practitioner can remember among the com-

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plaints poured into his ears, the familiar one which sounds somewhat as follows: I am reduced to a single piece of property, which gives me a great deal of trouble; I can neither sell it nor let it—nobody seems to want it; and to tell you the truth, I look upon it as a nuisance. Then the Christian Science practitioner may ask a few well aimed questions in order to heal the belief of limitation. How can a stranger be expected to appreciate a piece of property if the owner of it considers it a nuisance? Let us learn to give thanks, to bless instead of curse, to realize that supply proceeds from limitless Principle.

The more this habit of watching a hole in the ground is observed, the more thoroughly unsatisfactory it becomes. Scripture tells us that the ground was cursed for the sake of mortal man, and that this same belief of a counterfeit man was formed of the dust of the ground, while Christian Science states, in the words of Mrs. Eddy on page 537 of Science and Health, "Error tills its own barren soil and buries itself in the ground, since ground and dust stand for nothingness." According to the ancient conundrum, a hole in the ground is that which keeps on growing smaller the more you add to it.

WILLIAM D. MCCRACKAN.

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Prayer and Demonstration

CHRISTIAN SCIENTISTS are sometimes asked why they no longer pray audibly or with outward form, as they did in the past. These questions usually imply that the student of Christian Science has given up something which belongs to vital religion, and prayer certainly does if it be of the right sort. The Christian Scientist, however, has learned to take the Sermon on the Mount as his guide in all things, including prayer; and Mrs. Eddy's teachings bring to it such wonderful spiritual illumination that the blessings it has for all mankind are made available, whatever be the human need. It may be said, however, that the method of petitioning God to do something He had overlooked or was unwilling to do, is largely absent from the prayer of Christian Science.

The truer sense of prayer is brought out in that little understood story of the fig tree which was withered at the Master's word because it brought forth no fruit. In reading the twenty-first chapter of Matthew we discover that Jesus recognized with sorrow the same condition in the services of the temple. There were forms enough, but no fruit; and yet it was for this the people hungered, even the little children; and when it was brought forth in the healing of the blind and the lame who came to him in the temple, the joy of the children broke forth in loud praises. As we read on we find that the mental condition which he rebuked in the temple was expressing itself even through what is called nature; and when he came to the fig tree seeking fruit thereon because he was hungry, he found none; and so he pronounced upon it the condemnation of Truth, which ever falls upon that which is not Truth's idea but which is a counterfeit thereof. It is interesting to note that Jesus did not pray that this tree might wither away, but he declared that it could no longer deceive people by its false appearance; and as Christian Science "resolves things into thoughts" (Science and Health, p. 269), the untrue thought, when addressed by the Master, vanished away, as darkness is dispelled by light.

It is of course possible that some one outside of Christian Science might argue here that Jesus did not need to pray to God to bring about this change, because he was one with God; but the account itself does not support this contention, for when the disciples commented upon the withering away of the barren fig tree, Jesus made the demand upon them for demonstration of the same sort when he said, "If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." In this unequivocal statement he identified true prayer with the declaration of truth which destroys all error.

On page 373 of "Miscellaneous Writings" our revered Leader says that Christian Science "presents not words alone, but works,—the daily demonstration of Truth and Love." She goes on to say that this demonstration was scorned by the Pharisees; that "to them it was cant and caricature,—always the opposite of what it was" (p. 374). At the present time many outsiders fail to understand the prayer of Christian Science, and consequently condemn it; but a close study of the subject in the light of Christian Science reveals the fact that it is entirely Scriptural, and that no other kind of prayer is truly in line with the Master's teachings. In other words, true prayer is inseparable from demonstration.

Perhaps the vital lesson for all of us at this point is the fact that the hungry are all around us, and the question rests with us whether we are ready to feed the hungry with the bread which really satisfies, and whether we are daily and hourly bringing forth the fruit of the Spirit, which is needed at this hour more than it ever was in human history. If we are doing so, then it proves that we know how to pray, and that our declarations of truth will lead inevitably to the vanishing away of all error, and the good we ask for, whether it be for ourselves or others, we shall according to the Master's promise receive.

ANNIE M. KNOTT.

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Notice

On Saturday, April 21, the reading-room maintained by The Mother Church in the Berkeley Building at 420 Boylston Street was closed, and new reading-rooms will be opened Tuesday morning, May 1, on the fourth floor of the new Little Building, corner of Tremont and Boylston Streets.

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Notice

Any one having odd numbers or complete sets of Volumes I, II, III, or IV of *The Christian Science Journal* (1883-1887) which they wish to exchange or sell, will please communicate with the Clerk of The Mother Church.

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Among the Churches

Current Notes

SEATTLE, WASH.—The first services were held yesterday [March 4] in the first unit of the new church home of Fourth Church of Christ, Scientist, at Eighth Avenue and Seneca Street. Until the needs of the congregation call for the addition of the last unit, the present portion, just completed, consisting of the Sunday school auditorium, which seats one thousand persons, will be occupied. The auditorium of the finished structure will seat twelve hundred persons.

The Post-Intelligencer.

KINGSTON, N. Y.—The edifice of First Church of Christ, Scientist, was dedicated Sunday, March 18. This organization was established in April, 1896, and incorporated in December of the same year. For twelve years the services were held in a private house, then for more than six years in

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a small chapel which was provided for the purpose in 1908. In April, 1914, the work of building the new church was begun, and on Dec. 6 of the same year the first Sunday service was held in the new building.

County of Durham, England.—The press as a whole is friendly toward Christian Science. There have been four articles to answer, and all replies have been published. One paper accepted two articles favorable to Christian Science. Through the assistance of the Trustees under the Will of Mary Baker Eddy the following periodicals of the Publishing Society and works of Mrs. Eddy have been supplied: One year's subscription to the *Sentinel*, *Journal*, and *Monitor* to Annfield Plain and South Shields, 2 copies of "Miscellaneous Writings," 1 of "Retrospection and Introspection," and 1 of "Rudimental Divine Science." Also the following quantities of literature have been sent to soldiers' camps, hospitals, and public institutions: 576 *Sentinels*, 79 *Journals*, 4190 *Monitors*, 36 pamphlets. The committee entered five subscriptions to the *Sentinel*, *Journal*, or *Monitor* for various organizations, and assistant committees distributed 1453 copies of the periodicals.—*Committee on Publication.*

Cleveland, Ohio.—The edifice for Second Church of Christ, Scientist, is being erected at the southeast corner of Euclid Avenue and East Seventy-seventh Street, and will cost two hundred and fifty thousand dollars. The building will be 110 by 175 feet, with an auditorium 105 by 110 feet seating more than fifteen hundred, and a Sunday school room accommodating more than six hundred.

The Sunday Leader.

Newburgh, N. Y. —The contract for reconstructing the interior of the home of the late Benjamin B. Odell so as to permit of religious services being conducted by First Church of Christ, Scientist, has been awarded. It is expected that in a short time the present building will be moved back sufficiently to permit of the erection of a church edifice near the sidewalk.—*Newburgh Journal.*

Rock Island, Ill.—On March 4 First Church of Christ, Scientist, held dedicatory services for its edifice on Twenty-second Street and Seventh Avenue. The site for the building was purchased in May, 1914, the corner-stone was laid in the following November, and the first service was held Nov. 14, 1915.

Forest Grove, Ore.—The new Christian Science church edifice, completed in this city last October, was dedicated last Sunday [March 4]. Ground was broken for this structure July 5, 1916, the corner-stone was laid Aug. 9, and the first service was held in it Oct. 29.—*Forest Grove Express.*

Admission to Membership in The Mother Church

The next admission of candidates will be June 1, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 9, 1917.

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

Those who have made application for membership prior to Nov. 8, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

John V. Dittemore, *Clerk*,
286 Huntington Avenue, Back Bay, Boston, Mass.

The Lectures

Tallahassee, Fla. (First Church).—Frank Bell, lecturer; introduced by William A. McRae, commissioner of agriculture, who said in part:—

It is a pleasure to be here tonight,—to be with good people, people seeking to know the truth. Herodotus, the father of history, tells us in his first book that the Persians instructed their children only in three things: to wit, to manage animals, especially the horse, which meant self-control; to shoot accurately with the bow and arrow, which meant clear vision and calmness; and to speak the truth, which in fulness meant all that is true and noble and worthy in life.

The dewdrop at night has a star sleeping in its bosom, and the most insignificant passage of Scripture has in it a shining truth. In all ages good people have been searching and crying for the truth. Fifty years ago Mrs. Eddy, from her point of view, saw the truth, and "Science and Health with Key to the Scriptures" had a quiet and modest beginning, just as the Saviour began two thousand years ago; and her interpretation of the Master's work and desire is now influencing for good and bringing peace and joy to multiplying numbers on every continent. I am not a Christian Scientist, but I am a searcher after truth in whatever guise it may be presented.

The Florida Record.

Detroit, Mich. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Luzerne Hayden Peck, who said in part:—

The apostle Matthew says, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Jesus later conferred this same power to preach and to heal upon his disciples and the seventy, and wherever the word was preached it was demonstrated by healing the sick and raising the dead. For centuries, however, this spiritual healing power was seemingly lost, and the church has left the healing of disease to medical science and other material so-called curative agencies.

Christian Science insists that there can be no divisional line separating the preaching of the gospel from the healing of the sick. One must always accompany the other, as the Master commanded. The constant cry of mankind is for health, happiness, and progress, and Christian Science is supplying this need. Through its teachings mankind is learning the true nature of God and what constitutes man as His image and likeness.

Kansas City, Mo. (Second Church).—William W. Porter, lecturer; introduced by Andrew G. Bodwell, Jr., who said in part:—

Christian Science is bringing about the one thing necessary to the establishment of a permanent and certain universal peace. That one necessary thing is a universal understanding of the one God. Erroneous and divergent concepts of God in individuals necessarily set nations at variance. Christian Science is gradually replacing these erroneous concepts with a world wide perception of the one God, defined in the Bible as Love. Through the dissemination of its literature around the globe, Christian Science is bringing to men in all departments of life—even to those in the trenches—an understanding of their relation to this God. This understanding, to use the words of Mrs. Eddy in "Science and Health with Key to the Scriptures," the Christian Science text-book (p. 265), "confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace."

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HARTFORD, CONN. (Second Church).—Virgil O. Strickler, lecturer; introduced by Louis N. Denniston, who said in part:—

Over half a century ago, as men count time, a New England woman of Puritan ancestry announced that the question propounded by Pilate is answered today, even as it was then, by the demonstration that God is an ever present help. Mrs. Eddy made no claim to the discovery of anything new, but that this old, ever new truth, when understood and applied in a scientific manner, will repeat the marvels wrought by Jesus and his true followers of the early Christian era. She was misunderstood, then doubted, maligned; yea, even persecuted. She asked, as did St. Paul in his address before King Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" and submitted proof of her understanding of Truth by healing all manner of diseases.

Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

ARKANSAS—Fort Smith: John Randall Dunn, Church Edifice, North Seventh and C Streets, 8 p.m., May 8.
Little Rock: William W. Porter, High School Auditorium, 8 p.m., May 1.

CALIFORNIA—Alhambra: Charles I. Ohrenstein, Alhambra High School, 8 p.m., May 10.
Compton: Charles I. Ohrenstein, I. O. O. F. Hall, 8 p.m., April 28.
Los Angeles (Second Church): Charles I. Ohrenstein, Shrine Auditorium, 3 p.m., April 29, and Church Edifice, 948 West Adams Street, 8 p.m., May 5.
Pasadena: Charles I. Ohrenstein, Church Edifice, Oakland Avenue, near Colorado Street, 8 p.m., May 11.
Pomona: Charles I. Ohrenstein, Belvedere Theater, 8 p.m., May 7.
Redlands: Charles I. Ohrenstein, Contemporary Club House, 8 p.m., May 8.
Riverside: Charles I. Ohrenstein, Orpheum Theater, Tenth and Main Streets, 3 p.m., May 6.

CANADA—Greenwood, British Columbia: Virgil O. Strickler, Star Theater, Upper Street, 8:30 p.m., May 10.
Nelson, British Columbia: Virgil O. Strickler, Church Edifice, 8:30 p.m., May 11.
Vancouver, British Columbia: Bliss Knapp, Orpheum Theater, 765 Granville Street, 3 p.m., May 6.
Victoria, British Columbia: Virgil O. Strickler, Pantages Theater, 3 p.m., May 6.

COLORADO—Alamosa: Ezra W. Palmer, Colorado Hall, 8 p.m., April 30.
Longmont: Ezra W. Palmer, City Auditorium, 8:15 p.m., May 11.
Montrose: Ezra W. Palmer, Armory, 8 p.m., May 7.
Ouray: Ezra W. Palmer, Court House, 8 p.m., May 8.
Pueblo: Ezra W. Palmer, Grand Opera House, 8 p.m., May 10.
Salida: Ezra W. Palmer, Opera House, 2:30 p.m., May 6.

CONNECTICUT—Bridgeport: George Shaw Cook, Lyric Theater, 3 p.m., May 6.

ENGLAND—Sheffield: John Sidney Braithwaite, Empire Theater, 3:15 p.m., May 6.

ILLINOIS—Belleville: George Shaw Cook, Liederkranz Hall, 8:15 p.m., May 10.
Berwyn (auspices Riverside): William R. Rathvon, Auditorium, 8 p.m., May 7.
Champaign (Second Church): Bicknell Young, Orpheum Theater, 3 p.m., May 6.
Chicago (First Church): Bicknell Young, Church Edifice, 4017 Drexel Boulevard, 3 and 8 p.m., May 5.
Chicago (Third Church): John Randall Dunn, Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., May 10 and 11.
Chicago (Fourteenth Church): Paul Stark Seeley, Constellation Masonic Temple, Byron and North Robey Streets, 8 p.m., May 10 and 11.
Chicago: (joint lectures): Paul Stark Seeley, Majestic Theater, 12 noon, May 10.
Evanston: Bicknell Young, Church Edifice, Chicago Avenue and Grove Street, 8 p.m., May 8.
Macomb: Bicknell Young, Chandler Theater, 8 p.m., May 7.

INDIANA—Evansville: William R. Rathvon, Evans Hall, 8:15 p.m., May 10.
Shelbyville: William R. Rathvon, Strand Theater, 3 p.m., May 6.

IOWA—Dubuque: George Shaw Cook, Church Edifice, Ninth and Bluff Streets, 8 p.m., May 8.
Red Oak: Bicknell Young, Beardsley's Opera House, 8 p.m., May 11.

MASSACHUSETTS—Cambridge (Societies of Harvard and Radcliffe Colleges): Prof. Hermann S. Hering, Phillips Brooks House, 4:30 p.m., May 1.

MICHIGAN—Albion: Clarence W. Chadwick, Eagle Temple, 8 p.m., May 7.
Bay City: William R. Rathvon, Armory, 8 p.m., May 8.
Cadillac: Clarence W. Chadwick, Congregational Church, 8 p.m., May 8.
Detroit (First Church): Paul Stark Seeley, Church Edifice, Cass and Hancock Avenues, 4 p.m., May 6, and 8 p.m., May 7 and 8.
Grand Rapids: Prof. Hermann S. Hering, The Coliseum, 78 Commerce Avenue, S.W., 8 p.m., May 10.
Oxford: Prof. Hermann S. Hering, Oxford Opera House, 8 p.m., May 7.
South Haven: Prof. Hermann S. Hering, Selkirk Opera House, 8 p.m., May 11.
Ypsilanti: William R. Rathvon, Masonic Temple, 8 p.m., April 26.

MINNESOTA—Kasson: Clarence W. Chadwick, City Hall, 8:15 p.m., May 11.
Winona: Clarence W. Chadwick, Masonic Temple, 8 p.m., May 10.

NEW HAMPSHIRE—Littleton: William R. Rathvon, Masonic Temple, 8 p.m., April 30.

NEW JERSEY—Ridgewood: Clarence W. Chadwick, Play House, 3:30 p.m., May 6.

NEW YORK—Brooklyn (First Church): Willis F. Gross, Brooklyn Academy of Music, 3 p.m., May 6.
Oneonta: Prof. Hermann S. Hering, Woman's Club, 8 p.m., May 3.
Watertown: William W. Porter, City Opera House, 3:30 p.m., May 6.

OHIO—Bucyrus: Dr. Walton Hubbard, Hippodrome Theater, 3 p.m., May 6.
Cincinnati (First Church): Willis F. Gross, Music Hall, 8:15 p.m., May 11.
Sandusky: Prof. Hermann S. Hering, High School Auditorium, 3 p.m., May 6.

OKLAHOMA—Guthrie: John Randall Dunn, Guthrie Theater, Harrison Avenue and Vine Street, 8 p.m., May 7.
Oklahoma City: John Randall Dunn, Auditorium, 3 p.m., May 6.

OREGON—Portland (Second Church): Virgil O. Strickler, Church Edifice, East Sixth Street and Holladay Avenue, 8 p.m., May 7 and 8.
Woodburn: Clarence C. Eaton, Church Edifice, Second and Garfield Streets, 2:30 p.m., May 6.

PENNSYLVANIA—Pittsburgh (joint lectures): Dr. Francis J. Fluno, First Church Edifice, Clyde Street, near Fifth Avenue, 8:15 p.m., May 7; Second Church Edifice, North and Galveston Avenues, N.S., 8:15 p.m., May 8; Third Church, Baltimore and Neeld Avenues, Beechview, 8:15 p.m., May 10.
Wilkinsburg: Dr. Francis J. Fluno, Rowland Theater, 3 p.m., May 6.

WASHINGTON—Bothell: Bliss Knapp, High School Gymnasium, 8:30 p.m., May 5.
Pullman: Bliss Knapp, Masonic Hall, 8 p.m., May 8.

WISCONSIN—Delavan: Dr. Walton Hubbard, Opera House, 8:15 p.m., May 11.
Green Bay: Dr. Walton Hubbard, Church Edifice, Cherry Street and Monroe Avenue, 8:15 p.m., May 8.
Manitowoc: Dr. Walton Hubbard, New Opera House, 8 p.m., May 7.
Waupun: Dr. Walton Hubbard, Daveson Theater, 8 p.m., May 10.

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Testimonies of Healing

After passing through eleven operations, I was wonderfully healed in Christian Science. It seemed as though I had all the ailments that flesh could be heir to,—female trouble, appendicitis, blood-poisoning, and kidney disease, besides an abnormal growth, which had been removed three times only to reappear in a more aggravated form.

After the last operation, which occurred over five years ago, I was taken from the hospital to my sister's home in the same town, to recuperate. The next day I heard of Christian Science through a friend and was loaned a copy of Science and Health. On opening the book I read on page 298, "Angels are pure thoughts from God," something I had longed to understand all my life. Then came the glorious message that God is not the author of sin, sickness, and death, but is Truth, Life, and Love. Such a sense of peace came over me that I felt like a new woman, and the burden that seemed to press upon me was removed, for then and there I was healed. I got out of bed and dressed myself, and in three days was home with my family. No drugs have been taken since that day. I have faithfully studied Science and Health, and through this study have been healed of a rupture which had been very annoying and painful since childhood. My parents had tried many specialists in Switzerland, and since coming to America electric treatment had been given me, but without avail.

A few years ago I had the blessed opportunity of class instruction, and also was found worthy to become a member of First Church of Christ, Scientist, in St. Joseph, Mo. The power of Truth has been proven to me under every circumstance, and now, after several years of Christian Science experience under severe tests, I can truthfully say that it has not failed me in any hour of need. I am thankful to God, and grateful to our dear Leader, Mrs. Eddy, that I was directed to Christian Science, which has brought peace and happiness to our family.

Mrs. Fred Knechtenhofer, Amazonia, Mo.

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When help was sought in Christian Science I knew little about this teaching, having heard it mentioned only a few times. My husband's father was healed through the power of Truth after the doctors had said he would have to be operated on for an abscess. He is a hale and hearty man of seventy-two years, and was the first one to advise me to go to a Christian Science practitioner before submitting to an operation.

I had been examined by seven or eight doctors at various times, and all had different advice to give. Finally, to satisfy some of my family, I went to Reno, Nev., and was examined again. This doctor said I had a fibrous tumor and would have to be operated on immediately. Having a fear of operations, I went to see a Christian Science practitioner, and treatment was given me. That evening I bought a copy of Science and Health, and the next morning went home on the train, a distance of about ninety miles. (I was not then living in Reno.) I studied this text-book diligently to get my health, and in two weeks was healed of the growth, also of asthma, lung trouble, and hay fever.

It is seven years since the study of Christian Science was taken up, and I never have had any symptom of illness. My husband has been cured of the tobacco habit, also of several ailments. My son has been healed of a serious throat affection, hay fever, and other troubles. I am indeed thankful that Mrs. Eddy has made clear to us this great truth, so that we can understand God. We are trying to lead others to see the truth, and are thankful to be able to help them in the way they should be helped. I have found health, happiness, and holiness in Christian Science.

Mrs. F. E. Hartson, Reno, Nev.

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My first healing in Christian Science was that of a badly shattered arm. The doctors gave me no hope of ever being able to use it to advantage again, and all medicine failed; but with one treatment in Christian Science the arm was completely healed. The doctors also had me lay off from my locomotive work, saying I had kidney trouble; but that was likewise healed. Next came the laying aside of glasses, which I had been using for some eighteen years.

Most wonderful to me, however, was the healing of a broken leg. I knew that divine Mind had healed me of the other troubles, so I said God would be my only physician in this case. A practitioner was telephoned to, and in half an hour I was bearing my full weight on the leg. It was badly swollen, however, so we had the practitioner give me another treatment. I then went to bed, and slept until morning. Crutches were used for about three weeks, but after that they were unnecessary. I believe the leg is as strong as it was before the break, as I am able to take long walks, say from twenty-five to thirty miles, and have no trouble. I have also been healed of neuralgia.

We have had untold blessings and many experiences of healing in our family since coming into Science, for all of which we are thankful to God, and we are also grateful to our beloved Leader, Mrs. Eddy.

John M. Powell, Los Gatos, Cal.

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[Translated from the German]

I have been an adherent of Christian Science for four years, and would like to tell of some of the healings and blessings which I have experienced through it. In the first place, I was healed of a nervous trouble and pain in the back and head, also of a throat trouble of years' standing which caused me much distress, as treatment from various physicians had failed to bring about a complete cure. Three years ago I was healed in one treatment of a swelling on the breast and of an abscess. Christian Science has brought us many blessings also in a business way.

I am trying to assimilate more of this wonderful truth, and my endeavor shall be to live in accordance with Christian Science. I am deeply grateful to God, whose ever present love encompasseth us, and very thankful to that noble woman, Mrs. Eddy, for having made it possible for us to walk in the way of Truth. I also think lovingly of those who are helping me along in Christian Science.

Frau Helene Gottschalk, Rosenthal b. Berlin, Germany.

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I can no longer delay giving my testimony of healing in Christian Science, and telling of the great blessing and peace which came with it. For years I was a semiinvalid, and although under medical treatment a good deal of the time, my condition grew steadily worse. In consequence, a serious illness set in, and a consultation of doctors did not reveal the cause of the trouble.

About this time my son passed through a critical illness, which was said to have left him with leakage of the heart. Doctors could not relieve him, and we finally persuaded him to try Christian Science. In ten days he was completely healed, and able to return to his home and occupation a

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well man. This healing led me to begin the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I absorbed the truth and got the understanding in a wonderful way. I had treatment for about two weeks, and awoke one morning perfectly healed. My heart was filled with deep gratitude for the freedom from pain which I experienced, but the unfolding of spiritual understanding transformed my whole being and brought such happiness and peace into my life as I had never known before.

Since early girlhood I had been a church member, but was not satisfied with my religion. I had gone through many series of revival services, hoping and praying that God might reveal Himself to me; but not until divine Love, of which I had never known, filled my consciousness and made me "every whit whole," could I truly say, "I am satisfied."

Mrs. E. D. Poronto, Rutland, Vt.

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[Translated from the French]

When in 1903 I first heard of Christian Science, I was very much dejected, owing to troubles of all kinds which had come upon my family and which reacted rather severely upon me. As I did not have the material means to allay their suffering, it distressed me greatly to witness it. I had prayed to God fervently, but my prayers had not been answered, and as a result I lapsed into discouragement and lost all faith in God.

I had a sister who had long been stricken with paralysis, and a few years before had entirely lost her speech. Later on she had also become afflicted with nervous attacks of a most serious nature, which made it necessary to have her constantly watched. Some time before this two ladies who practised Christian Science had rented rooms in the house where my sister lived, and one of them became interested in her and gave her treatment. I knew nothing of the method used by this lady, and my sister was incapable of explaining it to me, but I did perceive that she was being benefited mentally. I however thought it was useless for me to try to make the acquaintance of this lady, since everything had failed me in my need.

One day in destroying some old letters I came upon a telegram from my brother-in-law, begging me to come and care for his wife, who had just had a very severe attack,—that was the way I used to be informed every time that calamity came upon us. This telegram was eighteen months old and was the last of its kind. The sight of the telegram reminded me that since then my sister had not had such an attack, as she had been healed after the first few treatments in Christian Science. A light dawned upon me instantly, and I hastened to the practitioner to ask her what means she had employed in curing my sister of one of the most terrible of diseases. She declared herself ready to give the desired explanation, but I was so averse to hearing about God, and the words Christian Science were so novel to me, that I absolutely failed to understand her explanations and did not give them the attention which they deserved. Though ignorant of the marvelous power of Truth, nevertheless I soon had occasion to experience it.

One morning my daughter, then twelve years of age, awoke with a sore throat. She breathed with difficulty, and the trouble increased rapidly, symptoms of a serious ailment manifesting themselves, according to a physician's diagnosis. The same day, early in the afternoon, I received a despatch calling me to the bedside of my mother, who was living in the country. Upon receiving this news I thought I would lose my senses, as I was facing the distressing situation of having to choose between my mother and my daughter. While in this most trying position, light came to me from above. Without losing a minute's time, I hastened for help to the Christian Scientist, whom I looked upon as a benefactress. She gave my daughter the first treatment about five o'clock, and by the middle of the night there was decided improvement. She came early the next morning and remained with the patient a long while. After she left, my daughter insisted upon getting up, assuring me that she no longer had any pain. During the day my daughter took nourishment without experiencing any inconvenience, and within ten days her condition was entirely normal. My daughter's sudden improvement made it possible for me to leave the same evening to go to my dear mother and fulfil my duty toward her. I stayed with her three weeks, and no trouble occurred during my absence; in fact, upon my return home the best of conditions prevailed.

After witnessing this second healing I became an earnest adherent of Christian Science, and since then many have been the blessings which have come to me through the application of the truth. Later on a very serious condition of the kidneys was overcome as a result of Christian Science treatment. The attacks of renal colic have ceased, and I escaped the removal of both kidneys, which to say the least would have left me an invalid. I am happy to be able at last to have a scientific understanding instead of a mere blind faith such as I formerly had, for through it I have found a peace of mind hitherto unknown to me. Blessed be the author of Science and Health!

Mme. R. Renaut, Paris, France.

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My heart is filled with gratitude for Christian Science, which has been my only physician for over five years. It has brought a great deal of harmony and happiness into my home, and since the passing on of my dear husband, a few years ago, it has been my only comfort.

Through the help of a practitioner and of Christian Science friends I have been benefited physically, mentally, and financially. I hope some one will be encouraged by my experience to seek the true light and find rest and peace in God, the giver of all good gifts. I am also grateful to Mrs. Eddy for the truth she has made plain to us.

Christine Baron, Phoenix, Ariz.

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I came into Christian Science through trying to bring relief to a friend. I had heard a great deal about this teaching, but had never taken it seriously; nevertheless I prevailed on my friend to attend a Wednesday evening meeting. The testimonies were so wonderful that on the way home I decided to try Christian Science for physical, mental, and other discordant conditions, so the following day a practitioner was consulted.

A few days later I awoke in the morning with an acute attack of biliousness. My wife wanted to summon a physician, but I said that I would be all right, and in a few minutes arose and went to work. On reaching town I telephoned the practitioner and by night was entirely well. There has never been a return of the trouble. Bleeding piles, from which I had suffered for two years and for which three physicians said I would have to be operated on, were overcome in one treatment, and glasses that had been used for nine years have been laid aside, although my work requires constant reading of all kinds of writing. I was healed of appendicitis in three treatments, being confined to the bed only two days. To me this experience was a beautiful and wonderful healing.

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My home life, as well as my business life, has been altogether harmonious since I have been a student of Christian Science, and the wonderful results experienced have brought my wife and daughter into Science. My wife was healed of an attack of acute lung trouble with the aid of a practitioner. On one occasion she was suffering from an abscess caused by a diseased tooth, and her face was badly swollen. Within half an hour after treatment had been given her the abscess broke and the pain entirely disappeared.

Before coming into Science our house resembled a drug store more than a home, but we now rely entirely on Science as our physician. I am indeed thankful to God for all these wonderful demonstrations, as well as for the spiritual understanding we have received, and grateful to Mrs. Eddy for showing me the right way.

W. S. Mohsberg, New Orleans, La.

✧

I wish to tell of my healing in Christian Science after passing through years of ill health. At one time I scarcely left my chair for about three years. Then five years later I came to see, almost suddenly, that there was no recovery for me through anything that could be done in a material way. I had made great efforts for health, but all had failed. I then for the first time heard of Christian Science, but on account of the way it was put before me I thought it was not for me.

In a very short time after this I read a pamphlet from The Christian Science Publishing Society, telling of the healing done in Christian Science. Just before I read this it had dawned upon me, from what I had been told, that I was well, but I did not know how to hold to it. But as I read of another's experience, coming into health from ill health, I held to the truth that was given there, and it stayed with me. I did not sleep for two nights, but each day got up feeling stronger. The third night I rested better, and the next day realized that I was perfectly well. The food that had not seemed sufficient for me was all I needed, for the truth stayed with me. I was so happy that people said I was all new and that they never saw any one so changed.

In all the years since then—over twenty—I have enjoyed good health and strength, though ailments have sometimes come up to be destroyed, either through my own work or the help of a practitioner. I never miss the study of the Bible and Science and Health. The Lesson-Sermon is my daily bread. I also enjoy all of our Leader's writings, as well as the *Sentinel*, *Journal*, and *Monitor*. I thank God for Christian Science.—Isabella Ledman, Detroit, Mich.

✧

About eight years ago I had what the doctor called inflammation of the appendix, and was told another attack would mean an operation. Since studying Christian Science I have had two attacks, the first being overcome in twelve hours and the second in twenty minutes, and without any operation. Bowel trouble, bronchitis, and other ills have been eradicated through this truth which makes free. I was healed in two treatments of a run down condition and severe backaches.

I am indeed grateful for the healing experienced, but even more for the spiritual uplift, and I am thankful to God for that good woman, Mrs. Eddy, who devoted her life to help mankind.—Meta A. Krulish, Astoria, Long Island, N. Y.

I wish to verify my daughter's testimony. The facts are as she has stated. When the last attack of appendicitis occurred my daughter and I were alone. It was in the night, and I was very much frightened, for at first she seemed to be suffering severely. We aroused ourselves to know the truth; then the thought came to me that as Christ Jesus healed centuries ago, the same divine power was with us now; and my daughter was healed.

I am very thankful to God for this blessed truth, and grateful to our Leader for her great work and for our literature, which is carrying the healing message to all the world.—Anna S. K. Meyer, New York, N. Y.

✧

A year and a half ago I was in great distress, suffering from heart, kidney, and stomach trouble, and it became my earnest desire to know how to live so that God would bless me; but there were so many different churches I was unable to decide which one was right. I prayed earnestly that God would show me the way to go, and the thought came to me to investigate Christian Science. This was on a Sunday morning, and I accordingly went to the Christian Science morning service in this city. Being filled with material thoughts and error, I could hardly listen to what was read; but I tried to do so, for my desire was to know God, and during the reading of the "scientific statement of being" (Science and Health, p. 468), I was healed of all the ailments mentioned.

Nothing ever gave me more joy and happiness than the realization that I was healed, and the spiritual uplift which came with it has brought peace and harmony. I have been faithfully studying Christian Science ever since, and find it to be a religion of truth and love, a blessing to the whole world. I am very grateful for what it has done for me, and am trying to live according to its teachings. I thank God daily for leading me into the light.

Menno Hergert, Lawton, Okla.

✧

I had known only a few days that there was a religion called Christian Science, before I heard it explained to my mother by a friend. After listening to this friend for a short time, I seemed to be in a dream, all she was saying sounded so wonderful. For three weeks after that I thought of God as my strength; as divine Love, in whom I lived and moved and had my being. At the end of that time I was perfectly healed of all my sufferings. Then I got the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and for six years I have relied on God, as revealed to me through the study of Christian Science, for the overcoming of all discord. I am grateful for the freedom from fear, which formerly seemed to manifest itself so frequently, especially the fear that I would not always have the needed supply.

Three years ago my daughter (aged ten) had a bad attack of acute lung trouble. I telephoned to a Christian Science practitioner for treatment, and when the disease should have been at its worst, according to material law, my child was out on the veranda playing with other children. Words cannot express my thankfulness to God for all the good that has come into my life since I turned to Christian Science, or my gratitude to our Leader, Mrs. Eddy, for having brought the truth to mankind.

Mary A. Blackburrow, Mooi River, Natal, South Africa.

✧

When Christian Science came to my notice in the spring of 1905, it found me laboring under a belief of having been wronged by members of my family. This world seemed to hold a dreary outlook for me, and I mistrusted everybody, believing that truthful, honest people were very scarce.

My first healing through the power of Truth was that of a finger which had been injured a year before, and which kept getting worse, although I had tried three different

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doctors; indeed it looked as if the finger would have to be amputated. A fellow worker spoke to me of Christian Science, saying it healed all manner of disease as Jesus did when here on earth. He loaned me the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and asked me to read the chapter on Prayer first. After doing so, I immediately bought a copy of the book and read it at every opportunity. It was read through not less than six times in succession, and the more I read the more I wanted to read, for its teachings satisfied my needs. As a result of this study the finger was healed; I grew happy, the world became bright, the people I came in touch with were kind to me, and I ceased looking continually for faults in others.

Words cannot express my thankfulness to God for the benefits I have received through this teaching; also my gratitude to Mrs. Eddy for giving us the truth in Christian Science. Through absent treatment I have been completely healed of a long standing ailment caused by falls and blows at different times when a boy, which later resulted in a curved spine. I was so crippled one winter that all who knew me gave up hope that I would be able to pull through. My healing in Christian Science was slow but complete.

Later my son, then two years old, was one day knocked down and mangled by a cow. I telephoned to a practitioner in Portland for treatment, and two days later the lad went about his play without any bad effects. When my youngest daughter was three weeks old, a skin disease broke out on the back of her head and from a material standpoint became dangerous as well as offensive. We again applied to a Christian Science practitioner, and absent treatments were given. Now we have a sound, healthy baby, healed of her trouble and with a beautiful thick growth of hair.

Another time I fell out of the haymow, and did not seem to be much the worse for it until about two weeks later, when suddenly my left side became very much swollen and I could not lie down without experiencing pain in the heart. To human sense the danger seemed very real, but with absent treatments from a practitioner all is well again.

Each healing strengthens us spiritually and makes us more firm in the understanding of the truth that makes free. Christian Science teaches us how to know the truth and how to obey Jesus' command to heal the sick.

HERMAN F. KOENIG, Albany, Ore.

✧

When Christian Science dawned upon me its light was so dazzling that I felt I could fall on my knees and cry to every one to come to this truth. More than twenty years ago I stood where doctors said I could live but a short time. I had suffered so much and so long from kidney trouble that every organ of my body seemed to be affected, but I was entirely healed through Christian Science. I am most sincerely thankful for the healing power of God, and for the perseverance of Mrs. Eddy in bringing the truth to humanity.—MATTIE MILLIS, Spokane, Wash.

✧

Thirteen years ago Christian Science found me laid up with rheumatism in a hospital, where I had been for three months without getting any relief. Under Christian Science treatment I was healed in about four weeks. In addition to that, the habit of smoking was overcome. Christian Science has also helped me out of financial troubles.

For all the benefits received, not only by myself but by my family, I am thankful to God, and grateful to our Leader, Mrs. Eddy. It is a great joy to have the privilege of being a member of The Mother Church and of a local church.

CHARLES C. HASHOW, New York, N. Y.

From Our Exchanges

[Rufus M. Jones, D.Litt., in *The Homiletic Review*]

By worship I mean the act of rising to a personal, experimental consciousness of the real presence of God, which floods the soul with joy and bathes the whole inward spirit with refreshing streams of life. Never to have felt that, never to have opened the life to these incoming divine tides, never to have experienced the joy of personal fellowship with God, is surely to have missed the richest privilege and the highest beatitude of religion. Almost all of our modern forms of Christianity make too little of this central act, and with some truth it has been called "the lost art of worship."

The main reason for the decline of worship is the excessive desire, so common today, to have something always happening, or, as we often say, to have something "doing." Hush, waiting, meditation, concentration of spirit, are just the reverse of our busy, driving, modern temper. The person who meditates, we are apt to think, will lose an opportunity to do something; while he muses, the procession will go on and leave him behind.

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

Full of faults as the church is, forgetful of her august mission, she is yet the hope of the world in its darkest day. Whatever may betide, religion will remain, an instinct, an impulse, an inspiration so deep set in the soul of man that many waters cannot quench it, nor all the woes of life extinguish it. Times of tragedy sweep away the conventions of religion, revealing the primitive fires of faith always burning, the permanent fountains of hope always flowing. If all temples were shattered and all sacred books destroyed, the life of God in the soul of man would build other shrines and write new pages of prophecy. Out of the depths this mighty faith will rise, purified as if by fire, clarified by human tears, and take new forms in days to be. But it will never take higher, truer, or more lovely shape than it did in the life of Jesus, beyond whom we may never hope to go. Even now clear seeing men perceive that the root of our woes lies in a denial of his spirit, his truth, and his law of life.

[Rev. William A. Elliott in *The Biblical World*]

Great characters cannot be produced by interests that are purely local and selfish. One must have breadth and compass and upreach and outreach if one would be great of heart or strong of soul. It is not where we go or how far we travel that broadens us. It is the open mind, the expansive heart, the uplifting eyes, the retreating sky line, that makes us kin to Christ and gives us that spirit of the universal that characterized his life and spirit. The great need today is the need of men of this spirit—men who have caught the world spirit and who can think in terms of continents. We need men who have come to a world consciousness, big men, sun crowned men.

[Robert E. Speer in *Record of Christian Work*]

The wonder of our Lord was that he knew how much of his great truth men could not take, and he knew how much they could take and how much he must patiently wait with for a little while. We see him using his simple figures, or using the most direct approach, or taking the incidents of his own personal relationship with them and building upon them that he might bring his truth at last into their lives. And the more one turns back to that picture that the evangelists draw, the more he simply bows his head in wonder before Christ's absolute mastery of truth.

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[*The Watchman-Examiner*]

What we see in the multitudes determines what we can do for them. Achievement cannot outrun vision. Only he can play the shepherd to them who sees them with the shepherd's eye. Only he can feed them who feels with them their hunger. To move the multitudes in any way for their real good one must first be moved with compassion for them. But the converse is also true. What we see in the multitudes declares what we are in ourselves. We show ourselves in what we see. Our vision is the revelation and projection of our deepest selfhood, a mirror for the reflection of our essential selves. We are like Jesus in so far as we see what he saw and as he saw it. We are unlike him in the degree in which our seeing parts company with his. "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." There is no other vision of the multitudes that is worth while or that counts for anything.

[George R. Dodson, Ph.D., in *The Christian Register*]

The great rejuvenator of the spirit is religion,—not something we have willed to believe and therefore always suspect, but an inspiring vision of the moral and spiritual order and a profound sense that we are of God's kindred. The great work to be done in the world is in the minds and hearts of men, and those churches are creators of spiritual wealth which hold up before men and women the ideals which are their natural goals, the spiritual perfection for which they yearn, and which enable them to realize that they are children of the highest, since in their heart of hearts they are lovers only of the best. So taught, men work out their salvation, not in fear and trembling, but with a consciousness that God works in them both to will and to do, and that they are to the infinite Goodness what his own hand is to a man. To be an instrument through which truth, righteousness, and love are increased in the world is felt more as a privilege than as a responsibility. In this spirit a man does his best and leaves the event with God.

[*The Advance*]

When one goes through the dreary pages of controversial literature and sees how the words of Jesus have been tortured into polemics in all manner of controversies upon which they had no reasonable bearing, he discovers how Jesus has been wounded in the house of his friends, and wonders that the Christ so often crucified should have proved capable of such multiplied resurrection. The particular lesson to be derived from these pathetic exploitations of the Christ in the interests of religious controversy is that all these people have supposed that these controversies were evidence of their knowledge of Christ.

[*The Christian Work*]

Personally, I believe that one of the great chronic hindrances to religious progress is the social iniquity, the communistic unrighteousness, which prevails within and without the church, and I rejoice in the conviction that the church is designed and ordered not only to promote the glory of God and extol the faith, but also to do these most effectually by serving the social needs of humanity and by offering to every child of toil, of hardship, of oppression, a resting place, a sanctuary and a home of justice first, and then of peace, within her sacred precincts.

[*The Christian Register*]

The great discovery in prayer is that we pray not to get things done, but to get power to do them; and when we so pray we get switched into divine currents which are their own evidence and demonstration,—the foundation of all fact.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication at an early date of a new edition of the German translation of the Manual of The Mother Church. The volume will be printed with alternate pages of English and German, and will be uniform in binding and price with the regular cloth-bound edition.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

From the Editor

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

From the Publishing Society

The increased cost of leather has necessitated an advance in the prices of the leather bound hymnals, and the following prices will become effective May 1, 1917. Delivery charges prepaid. Morocco, pocket edition, one copy $3.50; six copies to one address $19.50; twelve copies to one address $36.00. Morocco, large size, one copy $3.50; six copies to one address $19.50; twelve copies to one address $36.00. Levant, large size, one copy $4.75; six copies to one address $27.00; twelve copies to one address $51.00.

"Christian Science: The Revelation of Christ," a lecture by John W. Doorly, C.S.B., has been printed in pamphlet form, and is now ready for sale.

A new pamphlet entitled, " 'Awake Thou That Sleepest,' " contains the following eight articles republished from *The Christian Science Monitor:* "Procrastination," "Lions in the Path," "Could Ye not Watch with Me One Hour?" "The Senses and Sleep," "Sleep," "Night," "Day," and "Narcotics."

Both of these pamphlets are on sale at prices advertised on the opposite page.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. For all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

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The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the MONITOR should be addressed: EDITOR, THE CHRISTIAN SCIENCE MONITOR.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

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

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

Vol. XIX No. 36

Boston, May 5, 1917

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS BOSTON MASS U S A

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Items of Interest

The engineering problem of constructing a railway through the Hindu Kush Mountains from Turkestan to India, in the opinion of Russian engineers who have made surveys, will find a comparatively easy solution by boring a tunnel under the divide separating the headwaters of the Kundus, flowing toward the Oxus River and Turkestan, from the headwaters of the Kabul River, flowing east to join the Indus River, which drains all northwestern India. Such a tunnel would, it is estimated, be about thirteen miles long and would require excavating through granite rock. Except for the thirteen miles of tunnel, the railway construction would be comparatively easy, as it would follow the valleys on either side of the divide. The cost, it is estimated, from the estuary of the Kundus River at its junction with the Oxus, to Peshawar in India, a distance of about four hundred miles, would be about forty million dollars.

In the event of the construction of this railway through the Hindu Kush, the distance from the Hook of Holland, which could be reached by steamer from England, to the Indian capital at Delhi, would be as follows: Hook of Holland-Berlin-Warsaw-Moscow, 1836 miles; Moscow-Orenburg-Tashkend, 2082 miles; Tashkend-Kagan estuary of Kundus River, 750 miles; estuary of Kundus River-Peshawar, 400 miles; Peshawar-Delhi, 627 miles; total, 5695 miles.

By the middle of June Minneapolis, Minn., with the completion of the Government dam below Minnehaha Falls and the opening of the locks to boats, will become the head of navigation on the Mississippi River. The dam, which has been under construction more than seven years and has cost $1,400,000, is virtually finished now. It will furnish water for the development of 15,200 horse-power. The power project, however, will not be completed for another year. When the flood-gates are closed the water will be backed up to a low water depth of 9½ feet, and a lake 4.86 miles long and varying in width from 800 to 1000 feet will be formed. On this body of water Minneapolis is planning for a water sports carnival from July 2 to 6.

Geologists have long known that the Atlantic and Pacific Oceans were once directly connected by water that extended across the present site of Panama and adjacent areas in Central America, says the United States Geological Survey Bulletin. The separation of the oceans caused profound changes in their inhabitants. Many species were marooned in an unfavorable environment, and thus in time the inhabitants of the Atlantic and Pacific Oceans became so distinct that scarcely a single species is common to the seas on the two sides of the Isthmus of Panama.

This mid-Atlantic land barrier is generally thought to have remained intact from Miocene time down to the present day, but the United States Geological Survey, on critically studying the fossil corals collected on Carrizo Creek, in Imperial County, Cal., has discovered that these corals resemble those of the Atlantic Ocean that inhabited the waters about Florida and the West Indies. This fact seems to mean that after the Atlantic had been separated from the Pacific the two oceans were again united, the interoceanic connection permitting the Atlantic forms to reach points at the head of the Gulf of California, while conditions not yet understood excluded the Pacific fauna from that area. The place at which the oceans were connected is not known, but it is supposed to have been somewhere near the Isthmus of Tehuantepec.

Backed by New York capital and acting under a special concession of the Guatemalan Government, a company incorporated under the laws of the state of New York, with a capital of two hundred and fifty thousand dollars, opened its new plant for the manufacture of Portland cement in Guatemala on April 1, and will employ 150 to 200 men. The company in 1914 applied to the Guatemalan Government for a concession for the exclusive privilege of manufacturing Portland cement, but the "exclusive" clause of the franchise aroused opposition and caused a protest to be filed. Later this feature was withdrawn from the application, and the concession was granted in 1914 for a term of ten years.

The New Mexico State Highway Commission, under legislation enacted by the recent state assembly, now comes into direct control not only of all state highway construction and maintenance, but of road building and maintenance in the twenty-eight counties of the state. The commission has adopted a plan which calls for the construction of 3540 miles of intercounty highways. Of this first system 705 miles, including 150 bridges of all types, had been completed on Jan. 1, 1917. The state has accepted the provisions of the Federal road aid act, by which it will receive during the next five years a total of $1,181,067.15 for highway building, and contribute an equal amount.

The twenty national forests in California comprise more than 19,500,000 acres of land and contain approximately 8600 miles of road. There are in addition 9500 miles of trail, which make accessible the more remote regions. Many of these roads penetrate large stretches of wild mountain country. The present roads are to be supplemented by others, made possible by the Federal aid road act, one section of which provides $1,000,000 a year for ten years for the construction of roads in or near the national forests in all the states. The roads are intended primarily for the purpose of developing the resources of the national forests.

Complete returns of the yields of some of the agricultural products of the territory of Hawaii for 1916 show that the cane sugar crop amounted to 598,488 net tons. The gross value of this crop was $68,844,028. The number of cases of canned pineapples packed during the year was 2,590,000. The production of rice has practically disappeared as a factor in the agricultural resources of the territory. Competition from the mainland, a reduction in the number of those who prefer the Hawaiian rice, and difficulty in obtaining labor for its cultivation all contributed to this loss. Large areas, however, are still cultivated by companies operated by the Chinese.

Charged with controlling 55 per cent of the news print paper production of the country and using their power in restraint of trade in violation of the Sherman antitrust law, six paper manufacturers and a banker prominent in financing news print paper companies were indicted by the Federal grand jury. The Federal Trade Commission in its preliminary report to Congress found that while there was no actual shortage in news print paper, a very delicate equilibrium between the available supply and the demand had been brought about artificially in the trade.

A farmer in Alaska has announced a record yield of 17 tons (565 bushels) of potatoes per acre on his farm. His statement is printed in a recently published report of the Alaska agricultural experiment stations. Nine hundred tons of potatoes were produced during the summer of 1915 in the immediate vicinity of Fairbanks. Much of the agricultural soil in Alaska is favored with volcanic ash. Soil containing this ash warms up readily, drains easily, and can be worked with little difficulty.

Stocks of sawn timber in Finland on Dec. 1, 1916, amounted to 1,750,644,720 board feet. It is estimated that stocks will amount to 2,087,777,340 board feet on June 1. Stocks of logs in Finland on Dec. 1, 1916, numbered 17,511,515, and the felling during the 1916-17 winter season is estimated at 7,917,169 logs. The annual cutting is placed at 37,299,000 cubic meters, an excess of 2,000,000 cubic meters over the annual growth.

The coal deposits of Tonkin, French Indo-China, are rich and extensive, but only those claims have been exploited whose surface outcroppings make possible the use of native hand labor in the open air. Shafts and mining machinery are almost unknown in Tonkin, yet in 1915 coal ranked third in value among the products and among the exports of the country, and during 1916 probably exceeded $5,000,000.

Bee-keeping has been given little consideration in Costa Rica, yet the country is rich in blossoming plants and flowers at all seasons and especially suited for bee culture. At present there are estimated to be 3000 hives in the country, with an annual production of 150,000 pounds of honey, which is sold in the local markets and not exported.

The completion of 1000 kilometers of the Russian railroad between Petrosavodsk and Alexandrovsk, a port on the Arctic Ocean open the year round, was accomplished between March, 1915, and November, 1916. A railroad from Petrograd to Petrosavodsk on the western shore of Lake Onega was already in existence before the war.

About 40,180 acres of the Crook National Forest in Arizona will become subject to entry at 9 o'clock, May 23. The lands to be restored are in the southeastern part of the state,—in Gila, Pinal, and Graham counties. They are chiefly unappropriated and over half unsurveyed, but a portion is reported to have some agricultural value.

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Christian Science Sentinel

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

Vol. XIX May 5, 1917 No. 36

The Allness of God, Good

STOKES ANTHONY BENNETT

In the fourth chapter of Deuteronomy it is written, "The Lord he is God; there is none else beside him." This idea is repeated in several other instances in the Old Testament, and in Paul's epistle to the Ephesians we read of "one God and Father of all, who is above all, and through all, and in you all." It would therefore seem that no well informed Bible student, be he theologian or layman, would ever be led to think or to declare that there is in reality any other power than God, or that he would ever allow himself to criticize or to oppose Christian Science for teaching and demonstrating that "God is infinite, all-power, all Life, Truth, Love, over all, and All" (Science and Health, p. 17).

Every Christian believes God to be good, and also to be Love, as the Scriptures over and over again affirm. Now, since God is omnipotent, omnipresent, and omniscient, it is self-evident that divine goodness and Love is the only power, presence, and intelligence, the only reality and activity in the universe. This means, then, that God is the maker of all that truly and eternally is, and that the entire creation is also good and perfect, even as it is pronounced in the opening chapter of Genesis. We thus arrive at the logical and sound conclusion that, because God is good and is All, evil, the asserted opposite of good, is necessarily unreal and untrue, having neither power, presence, nor entity. This is precisely what Christ Jesus meant to convey when in defining the devil, or personified evil, he said: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it [the lie]."

Christ Jesus said to the woman of Samaria, "God is a Spirit," and here we see that, because God is Spirit and omnipotent, Spirit is infinite and supreme. It therefore follows that matter, with its every law and condition, is but a deception, an illusion, a nothingness, as was demonstrated by the Master in those important works which were simply the natural results of the perfect spiritual understanding which Christ Jesus had. Because God is omnipotent Spirit, goodness, and Love, He could not by any process of consistent reasoning be the creator, sustainer, or approver of aught that is unspiritual, fleshly, and material,—sin, sickness, sorrow, limitation, lack, inharmony, death,—and scientifically speaking these things do not exist any more than a mistake in mathematics or in music really exists. The mistake only seems to exist to that mentality which does not rightly understand mathematics or music, and is wholly unknown to and unsupported by the basic law of numbers or of harmony. And so it is with Deity, the perfect divine Principle of the Science of true, eternal being: He neither knows, countenances, nor permits so-called error, or evil; to Him there is no error, no evil.

Yet, some one may ask, does not evil exist on every hand, and often seem to have much more power and influence than good? Does it not seem to play a leading part in the affairs of men and of nations, thereby causing unspeakable suffering and woe? Does Christian Science imply, by declaring that evil is unreal and untrue, without legitimate origin or foundation, that we are to overlook or ignore it by simply saying that there is no evil? Are we to infer that evil is not to be recognized as such, opposed, and overcome?

On page 71 of Science and Health Mrs. Eddy says: "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense." Again, on page 448 we read: "Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied and nurtured. Under such circumstances, to say that there is no evil, is an evil in itself." In the first quotation Mrs. Eddy gives the scientific definition of evil,—she tells the exact truth about it, namely, that there is in reality no truth in it. In the second one she directs attention to the mortal mind significance of evil, to its seeming power and presence in the experiences of humankind, and at the same time she denounces any attempt to condone, foster, or indulge the belief in and the practice of evil. In other words, she makes it altogether plain that to overlook or ignore evil is dangerous in the extreme, and is bound to ultimate in a greater sense of evil and greater suffering.

Christian Science teaches and proves that evil's imaginary power prevails only to the extent that one believes in it as a reality, just as so-called ghosts seem to have power when one actually believes there are ghosts. The reality of good destroys the illusive and false belief in the power and reality of evil. Christian Science from first to last emphasizes the eternal fact that God, good, is All, and that there is none beside Him. This fact constitutes the perfect rule which its students are enjoined to learn and to practise, to cling to with might and main in working out their salvation,—in detecting, unmasking, overcoming, and destroying the various beliefs in evil which present themselves at every turn. Merely to declare the omnipotence of God, good, and the consequent nothingness of error, or evil, is well-nigh worthless; it is like repeating a rule in arithmetic without understanding it and making a genuine effort to prove its proposition.

In Christian Science, the Science of true, harmonious being, one must, if he would make sure and lasting progress, not only declare but know the truth of what he is declaring; and if he really knows and applies this scientific truth, he will be made free from evil beliefs and their effects, even as the Master promised. For one to say that good is the only power and presence, and yet carelessly or wilfully to indulge any belief in evil, is rank hypocrisy, and it sooner or later brings most disastrous results. The Scriptures warn, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

The greatest blessing available to the world today is the fundamental and demonstrable teaching of Christian Science which sets forth the absolute goodness and love of Almighty God. This Science is showing mankind how to worship and adore God, good, with all one's heart, mind, and strength,

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and how to obey faithfully and honestly the divine command, "Thou shalt have no other gods before me." It is showing mankind how, through a correct understanding of God as divine Principle, divine Mind, to overcome so-called evil, matter, and discord, and to give full place to spiritual harmony and reality. In a word, Christian Science is pointing the way out of whatever would appear to be opposed to or apart from infinite good, and it is doing this by demonstrating in countless mighty works the omnipotence, omnipresence, and omniscience of the one God.

In meeting the seeming trials and tests of human experience, what a grand thing it is really to know that God, who made and governs all, is too pure to behold what material sense terms evil and its concomitants! What a grand thing it is to know that God is infinitely higher than the so-called wrong thoughts and ways of mortals, higher than the iniquitous schemes and methods which would appear to dominate human activity in so many instances! Such an understanding proves conclusively the allness of God, good, and gives to the scientific Christian thinker a solid basis on which he can stand and solve his every human problem. Well has the poet Whittier said:—

"All is of God that is, and is to be;
And God is good." Let this suffice us still,
Resting in childlike trust upon His will
Who moves to His great ends unthwarted by the ill.

Truth Practised

WINIFRED E. COWARD

MRS. EDDY says: "Perfection is not expressed through imperfection. Spirit is not made manifest through matter, the antipode of Spirit" (Science and Health, p. 72). A consideration of the *modus operandi* in any and every case of true metaphysical healing will confirm this statement. So too if we trace the history of many of the discoveries in so-called physical science, we get an interesting parallel.

Every discovery in physical science overcomes in a degree a sense of limitation, and as a result the world records progress. An interesting and instructive fact to be gained from the histories of the world's greatest discoveries, is that the ideas which have led to the discoveries have usually come from a very unexpected direction; they have dawned while the discoverer's thoughts were engaged upon quite different matters. For example, when Watt, watching a kettle of boiling water, perceived the idea of power as manifested through steam, he was not searching for a means to overcome the resistance of wind and waves; yet it was this very thing which made his discovery of such value to the world. Previously navigation had been hazardous, because the world's limited knowledge had made it dependent upon sails and wind for crossing the seas; but with Watt's discovery in quite a different field of thought the liberation came, —not through fighting and overcoming wind, but through the overcoming of ignorance of a so-called motive power which was already existent and at hand.

In a similar way we do not try in Christian Science healing to fight disease materially, but we seek in quite a different field for knowledge of a power which is ever present, at hand,—the knowledge of the truth about God and man. This knowledge makes us free from the limitations of belief in matter, with its effects of sin, disease, and death, so that they have no further power over us, and we are free to sail the seas of life untouched by the winds and waves of discord. One can well imagine that those who did not understand the newly found steam power would regard it with fear or superstition or prejudice, and would remain limited by their ignorance, subject to what they believed to be laws of winds and waves. Many of us were in a similar bondage until the light of spiritual understanding revealed the falsity of our fetters.

In the sixth chapter of St. John's gospel we are told how Jesus overcame a tempest of wind and waves through knowledge of a spiritual law,—very different from the so-called physical law which governs the action of steam. His higher knowledge of God and the universe, including man, placed him out of the reach of the limitations of wind and waves, and enabled him to walk on the sea, still the wind, and transport the ship to shore without delay. Christ Jesus said: "He that believeth on me, the works that I do shall he do also," and therefore we may rejoice always that we can each hour learn more of Truth, of reality, of that which always has been true but of which we have been ignorant, and so escape from the bondage of discord of every kind. Mrs. Eddy says, "Working and praying with true motives, your Father will open the way" (Science and Health, p. 326).

We thus realize how truly loving a practitioner is when, instead of listening to a long account of suffering and symptoms, he gently turns our thoughts into quite different channels and seeks to unfold to us the truth about God and man, including the universe. At first the one seeking help may think the practitioner has lost sight of the difficulty in question, be it pain or poverty, and that therefore he is not being healed; but as the good news which the practitioner is able to unfold to the patient opens his hitherto blind eyes, so that he begins to look at everything from a fresh viewpoint, he finds that his former troubles vanish in the light of understanding, for they were but ghosts in the darkness of ignorance.

The wise man said, "Understanding is a wellspring of life unto him that hath it." When discord ceases to have any place in our consciousness, it ceases to exist for us and we learn what it means to be subject only to the law of harmony. We should never believe in the reality of aught that Truth destroys. The belief that discord exists is all there is of the discord—just a false belief. Our business is to turn from it and learn what is real,—perfect Love and perfect spiritual man. Paul asks, "Who did hinder you that ye should not obey the truth?" We are masters of our own consciousness. All we need is with true humility to wait upon divine Love, that we may gain the understanding of reality; and God never fails us, nor does He bestow sparingly. We cannot depend upon another to do this for us.

When we gain the true idea we immediately act upon it, for it is part of us, and also for the reason that Truth is ever active. Because we understand that parallel lines do not meet, though the material senses tell us that they do, we act upon our understanding and build trains to fit rails which always run on parallel lines. In the same way we know that earth and sky do not meet on the horizon, and we act accordingly. These false suppositions of material sense do not enter our consciousness, and do not influence us in the slightest, because we have been delivered from them by knowledge of the truth. With the growing understanding of reality, of God and man, we are influenced less and less by material beliefs; they enter less into our calculations as we enter upon our inheritance and respond to the eternal law of Love and harmony.

In acquiring a knowledge of Truth we need to remember that there is no such thing as "near enough." There are degrees of evil, because evil has no principle; but God's ideas are altogether perfect under all circumstances, for they are of infinite Mind and we know them by their immediate fruits. There may be many mistakes about one truth, but none of

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them will help us in the slightest. "Near enough," however near, is of no avail. Thus in healing the sick who are in bondage to false beliefs, Christian Scientists do not strive to improve the material body, but to unfold that understanding of the facts of existence which will dispel spurious beliefs and replace them with what is true. In a similar way, death is overcome through the realization of life as eternal. Since the facts of life express absolute harmony, so also will the seeker for truth, as he acquires this knowledge; and this harmony will be manifested in every department of his life,—physical, mental, and moral.

We see how useless, nay, what a hindrance it is to outline in thought the material effects we are hoping to see manifested. Such material thought can never produce healing, and meanwhile there is waiting for us that truth about God and man which makes free. Let us never forget the Master's command: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

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Sabbath School Lessons

MYRTLE HOLM SMITH

INCORRECT criticism of Christian Scientists, to the effect that they do not use the Bible, or that they have a special one of their own, emphasizes the necessity that the children in our Sabbath schools be thoroughly taught the Scriptures. As the discovery of Christian Science would have been impossible for one who was not thoroughly acquainted with the Scriptures, so an appreciation and demonstration of their teachings must rest on the same basis. As we consider the teachings of the Bible more pertinent to every problem of life than do the people of any other denomination, so the children in our Sunday schools should have a knowledge of these teachings not only equal to but even greater than that of other children.

A merely literal knowledge of the Bible will never save any one; indeed it was not until the key to its spiritual interpretation was given to the world by Mrs. Eddy, that complete salvation from sin, disease, and death was to be found in the Scriptures. A knowledge of the historical events and an acquaintance with the characters mentioned in the Bible is, however, practically essential for its interpretation.

The wisdom of our Leader provided that "the first lessons of the children should be the Ten Commandments (Exodus 20:3-17), the Lord's Prayer (Matt. 6:9-13), and its Spiritual Interpretation by Mary Baker Eddy, Sermon on the Mount (Matt. 5:3-12)" (Manual, Art. XX, Sect. 3). This may involve teaching the smaller children, and sometimes the larger ones, the exact meaning of the words used in the text, but no teacher should be content to give his pupils a merely verbal knowledge, or to leave with them only a memorized form of words. With the Ten Commandments, the Lord's Prayer, and the Beatitudes, the teaching may include something of the circumstances under which these messages were delivered, also by whom, marking well the difference in the times and the messengers. Thus an opportunity is presented to give the children the main points in the history of the Hebrew people, and to call attention to the stanch character of Moses and of the prophets who followed him, as well as to tell them of Christ Jesus and his mission. These aspects of the teaching should, however, always be kept subservient to the real spiritual message and its application in the lives of the children.

When the more advanced lessons from the *Quarterly* are reached, an opportunity to cover the whole Bible is offered, so wide is the range of citations from the Scriptures. As the citations in the Lesson-Sermons must necessarily be short, when an incident in the life of a prophet or an apostle is given it is with little background of history. Thus the lesson to be learned from the reference will lose much of its value to the child, because he is usually unfamiliar with the Bible narratives, unless the needed information is supplied.

To keep the spiritual interpretation paramount, the historical passages from the Bible should always be related to the Lesson-Sermon for the day, and their higher meaning brought out. For instance, a reference to Solomon and his wisdom may be found in the Lesson-Sermon. Usually the teacher is so familiar with the story of Solomon that he may be surprised to find a pupil who does not know that divine Mind alone was the source of Solomon's wisdom, or who may be ignorant even of the story of Solomon's choice of wisdom rather than of riches. In all such situations the pupils should be given a sufficient historical background for them to understand the lesson for the day and gain its spiritual import.

As the time at our disposal in the Sabbath school is short, it is desirable to do all in our power to induce the children to study during the week and become familiar by actual use with the Old and New Testaments. Children like stories; they like concrete incidents; they enjoy bits of biography; so they will often find delight in research at home, if the teacher will stimulate this by questions to be answered the following Sunday and a hint of where and how the answers may be found in the Bible. One member of the class may be asked to amplify any incident referred to in the first section of the next week's lesson, or to give a biography of a character mentioned in that section. Another pupil may be asked to take something from the second section, and so on. Or, if the teacher feels it to be wiser, questions may be mailed to the pupils for their study during the week.

Older pupils are generally interested to know something about the authors of the different books of the Bible, how they were compiled and the history of the more important manuscripts. In connection with the writers of the New Testament something may be told of the apostles and the disciples and of their service to the Master and to humanity. Thus a great love for Bible study can be fostered, and the incidents learned in connection with the spiritual interpretation will be lifted above mere material history and made to contribute to the spiritual understanding which is so highly prized in Christian Science.

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Our Responsibilities

HENRY D. NUNN

IT is the glory of Christian Science that it is equal to every human need. Our Leader's inspiring proclamation of the law that "one infinite God . . . annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes" (Science and Health, p. 340), necessarily implies that Christian Scientists will more and more be called into the arena of public affairs, there to apply this law to social and political problems and to prove its all embracing scope. But as special preparation is essential to the successful prosecution of any important undertaking, so must there be preparation to engage effectively in social and political reform work. Even so slight a share in government as is involved in casting a ballot at election time, especially in communities which permit voters to pass judgment directly upon measures instead of upon men, cannot be creditably borne without thoughtful preparation.

The spiritual awakening which accompanies true healing

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quickens the sympathy of every Christian Scientist for right and justice in every field, and he lacks not, therefore, the willingness to support the right, though at every step he needs to know what makes for right and how to support it. There are organized movements of every conceivable sort, ranging from national political parties and international peace societies to local charity clubs, and it requires more than casual consideration on the individual's part, and a more trustworthy guidance than ordinary newspapers supply, to enable him to choose even the lesser of two evils.

What part, if any, the Scientist should take in helping to find the line of progress toward the ultimate realization of right and justice in collective affairs, is of course a question for each individual to decide for himself. But every earnest follower of Christ, Truth, will naturally desire to free himself from the bias of mere prejudice or of blind and unthinking partizanship. He will not be satisfied to hold rigid opinions without clear reasons to support them, and he will not wittingly favor or oppose measures or policies merely because his father did.

To be prejudiced is to prejudge; or, as the dictionary puts it, "to judge before hearing, or before full and sufficient examination." In clearing one's thought of prejudice respecting world problems we have an invaluable helper daily at hand,—*The Christian Science Monitor*. If this paper is faithfully read with an open mind, there will inevitably unfold a broader view. No one should take his opinions ready made from any source, not excepting the *Monitor;* but surely the Christian Scientist may rely upon it that convictions expressed in the editorial columns of this newspaper are carefully and honestly arrived at and so should be earnestly heeded. Heady, self-satisfied opinions upon public questions often hold their ground with us long after we have yielded up our human opinions upon questions of theology and have opened our minds to the sweet reasonableness of the spiritual interpretation of the Master's life and teachings. It is not uncommon, therefore, to find that significant articles and editorials in the *Monitor* pass under our eyes unheeded, if not unread, while we persist in adhering to archaic beliefs out of which these same articles and editorials would have instructed us had we read and earnestly applied them.

The preparation and assembling of reading matter for the *Monitor*, especially of articles bearing directly upon the important problems of international, social, and industrial relations and economic and political evolution, are undoubtedly recognized by those responsible for this work as a profoundly important trust, which they cannot possibly fulfil without constant and sincere prayer. It is not the mission of the *Monitor* to maintain a genial and inoffensive attitude toward human institutions, but its mission is, in the dedicatory words of our Leader, "to injure no man, but to bless all mankind" (Miscellany, p. 353); and it cannot bless mankind without penetrating the masks and false pretenses of evil in every direction, and pointing out the true line of action, however obscured by popular ignorance and prejudice.

Should not every Christian Scientist ask himself whether he truly recognizes the high mission of the *Monitor* as a guide in public questions? Should he continue to look for instruction in such important matters to the editorial and news columns of the organ of his political party, an organ so bound, it may be, by financial ties that it is not free to oppose a fact or an argument? Subject as it is to the exigencies of rapid news gathering and the cooperation of great numbers of persons in production, the *Monitor* may sometimes be mistaken either as to facts or conclusions, but if so, we know that it is honestly mistaken. We know that it is a free paper, for it is consciously placed under control of Principle. Knowing all this, do we give to its instructive columns the thoughtful and earnest attention they merit? If we do not, we are limiting our own progress.

It should be a reasonable practice for every Christian Scientist to test his opinions on public questions by comparing them with the views expressed in the *Monitor* editorials, and to test unverified alleged facts by comparison with the information he finds in its news columns and special articles. What have we accepted as the facts and what opinions do we hold, for instance, concerning the present world war and international arbitration, the land question, the tariff question, the suffrage question, the temperance question, and the labor question; or concerning such matters as commission government for cities, preferential voting, proportional representation, initiative, referendum, and recall, government ownership of railroads and public utilities, old age pensions, unemployment insurance, and numberless other debatable issues? Some of these questions have to do with matters that are fundamental, some with modes of expressing the popular judgment, and others with expedients for temporary relief. As to each of them there is the greatest confusion of opinion and information in the public press; but there should be no mystery about any of these, or about any other great questions, in the clear light of Christian Science, —and where may we expect this light to shine more clearly than in the intelligently and impartially edited columns of *The Christian Science Monitor*?

There can be no doubt but that the conscientious study of our Leader's writings, and also of the instructive articles daily appearing in the wholesome columns of the *Monitor*, will fit the followers of Christian Science the better to serve as instruments of the law of God in annihilating "whatever is wrong in social, civil, criminal, political, and religious codes" (Science and Health, p. 340). Neither can there be any doubt but that our great Leader included social and political regeneration as within the present scope of Christian Science demonstration. Therefore this field cannot be safely overlooked or left to the well meaning but not fully enlightened efforts of those who have not yet shared with us the great blessing of divine guidance.

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The Withered Branch

BRENDA E. HOLTHAM

To the student of Christian Science it is a fact that oftentimes some of the greatest of the metaphysical truths which he learns are brought home to him through the small, apparently trivial happenings of his every-day life. This brings to him not only a quiet gladness quite unknown to the unseeing eye and the unhearing ear, but is a demonstration in itself of Truth's activity, as it shows him that in his experience material sense is assuredly giving way to that spiritual sense which Mrs. Eddy has characterized on page 209 of Science and Health as "a conscious, constant capacity to understand God."

In the early spring a branch from a horse chestnut tree was brought into the office in which the writer is employed, and was placed in water upon the window-sill. Day by day the sun shone in and warmed the tender buds, and the soft spring winds blew over them, until gradually each little bud expanded into a tiny pale green ball, which in turn unrolled itself into a cluster of shining dark leaves, the little branch becoming at last a thing of beauty indeed. For a while thereafter, in the stress of business, it was little noticed. Then one day, when all outside was gorgeous foliage, we looked at it again, but a poor little shriveled-up branch met

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our gaze, its leaves withered and dried. Separated from the tree which gave it life, how short a span was its existence! Some one tossed it carelessly into a waste basket, and then these words of the Master came to mind: "I am the vine, ye are the branches . . . If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

How typical of mortal life was the poor little faded branch! Then and there I realized what a wonderful object lesson had been mine. I saw plainly, as never before, the oneness of God and man, even as of the vine and its branches. I saw the impotence, the frailty, the incompleteness of the mortal sense of life as existent in matter, that is, as separated from divine Mind. I was also conscious of the limitless powers of development resident in the consciousness deep rooted in the understanding of Spirit, established in Christ, Truth, sustained and nurtured by divine, infinite Love. Without the parent vine how lifeless is the branch! Then I rejoiced in the truth that man, the image and likeness, the expression of God, good, can never do aught but abide in Him; and that any belief in a life apart from God does not, and never can, manifest true being, any more than the leaves of the severed branch could approach in any degree the beauty and maturity of those of the tree itself, although they may have simulated the latter for a day.

To the consciousness that abides in Love is unfolded the limitless, infinite possibilities of being, developing and ripening into "the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The understanding of divine Truth is indeed a tree of life, whose "leaf also shall not wither."

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Reflecting Truth

CATHARINE M. TINKER

On a clear, crisp day in September a party of climbers ascended one of the highest mountains in their vicinity,—rated to be a mile high. They had made an early start, and the summit was reached about two o'clock in the afternoon, when a glorious and unclouded view rewarded their efforts. One of their first desires was to signal to their friends in the valley far below, and this they did by means of hand mirrors. By holding up the mirror, small though it was, the rays of the sun were caught and sent across the great distance down to the waiting ones, who, looking up toward the summit, saw the bright flash with its message. They could see no figures, no moving objects; the bare, rocky cliffs, dark against the sky, revealed no trace of human life, but the flash, clear and unmistakable, assured the watchers that their friends had gained the top of the mountain.

To one of those in the valley came not only the flash from the little mirror, but a clear illustration of what may be done by each Christian Scientist who is reflecting Truth and Love. Before understanding much of Christian Science, the writer attended several meetings at a Christian Science church in the city where she was located. She was a stranger in that church; she did not know any of the members, nor did she find a familiar face, but the flash of spiritual light came unmistakably to her from those who had gained the height, and the light was reflected to the watchers below.

On page 510 of Science and Health our Leader tells us that "Truth and Love enlighten the understanding, in whose 'light shall we see light;' and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense." Surely there is hope then for every climber toward Truth.

Selected Articles

[Duncan Sinclair in *Glasgow* (Scotland) *Citizen*]

Under "Topics of Today" reference is made to Christian Science, classifying it with hypnotism, telepathy, psychotherapy, and the like. Will you kindly allow me to point out that Christian Science has nothing in common with these. The remark, however, which concludes the quotation given, that Christian Science recognizes "the importance of things that are not material," is perfectly true, because Christian Science, first and last, deals with God and with His spiritual creation. Christian Science is showing to an ever increasing number of people, to whom it has given a faith based not on blind credulity but on spiritual understanding, that spiritual law is as operative and as powerful today as it was when Jesus the Christ demonstrated it nineteen centuries ago.

No better definition of Christian Science can be found than that of Mrs. Eddy on page 1 of "Rudimental Divine Science": "The law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony."

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[Warren O. Evans in *The Sunday Tribune*, Providence, R. I.]

It is interesting to note that whereas formerly critics of Christian Science denounced this subject as being neither Christian nor scientific, now they are beginning to admit that science and Christianity do combine and are essentially indissoluble. It is but a fair illustration of what Agassiz once said: "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it." Christian Science has passed through these three stages; and the world is now waking up to the fact that Christianity in order to be true Christianity must be scientific.

From the feeling expressed by our friend, it is very evident that he is laboring under what he believes to be some personal grievance, and with a mistaken sense of what the teachings of Mrs. Eddy really are. To call these teachings "Eddyism" is no more reasonable or sensible than it would be to call the knowledge pertaining to the law which Newton discovered "Newtonism." Mrs. Eddy discovered an absolute, fixed law, based on Principle, with definite rules for its demonstration. The results obtained in the practice of these rules are sufficient proof of their divine origin.

To say that this teaching "is guilty, so far as it can be, of deicide," that it "would degrade Christ Jesus," is absurd. Mrs. Eddy's teachings are based absolutely upon the teachings of Jesus, and his Sermon on the Mount is fundamental. No body of people are more faithful students of the Bible, or worship the one true and living God more sincerely, than do Christian Scientists.

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[F. Elmo Robinson in *Benton County Courier*, Corvallis, Ore.]

Recently the Christian Science Society in Corvallis invited an authorized lecturer to deliver a lecture on Christian Science in that city for the benefit of those who desired to learn more of these teachings. A clergyman who read this lecture evidently was not pleased with it. It did not coincide with his particular religious creed. He therefore selected a few quotations from the lecture, put his own erroneous construction upon them, and by the number and character of questions raised in the *Courier*, clearly indicated that he had completely missed the points the lecturer was setting forth.

Christian Science teaches that there is but one cause and creator, God, Spirit, and therefore but one creation, spirit-

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ual, perfect, and harmonious. It does not teach that there are two creations, one spiritual and the other material; that there are two men, one spiritual and the other material; nor does it teach that man is both spiritual and material, but that, being the image and likeness of God, of Spirit, he must forever be wholly spiritual. What appears to human sense as a material universe and a material man, together with the accompanying beliefs in sin, disease, and death, does not constitute a separate creation, nor is it a part of God's creation. Both matter and evil are unreal because not of God. One who had a genuine silver dollar and a counterfeit dollar could not be said to have two dollars. Even so in Christian Science we do not recognize a sinning, suffering, dying material mortal as man at all, since man is God's image and likeness, spiritual and perfect. On page 476 of Science and Health Mrs. Eddy says: "Mortals are the counterfeits of immortals. They are the children of the wicked one, or the one evil, which declares that man begins in dust or as a material embryo."

Our critic has raised among other questions the following: "If man is 'a thought of God,' and must always abide in the infinite Mind, because Mind and its idea cannot be separated, how in the name of common sense did man get to dying and taking on sickness and having train wrecks then?" The answer to this question, according to the Scriptures and according to the teachings of Christian Science, is to be found in the following statement from the first epistle of John: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Note here the statement of John concerning man born of God. He says, "He cannot sin." Christian Science is in perfect accord with this statement, and therefore teaches that man, the image and likeness of God, does not "get to dying and taking on sickness and having train wrecks."

Our critic further asks, "If man is 'a thought of God,' must not everything he thinks be right?" The answer to this question is, Yes. The image and likeness of God is not, however, to be confounded with the mortal concept of man or the sinning race of Adam. Christian Scientists are striving daily to put off the old false sense of man and to gain the new, the true spiritual sense of man.

Christian Science teaches that reality is wholly mental, or spiritual, and therefore denies the existence of matter. This denial of matter, however, is not a denial of existence or of body. In brief, Christian Science teaches that material objects are counterfeits of spiritual and indestructible ideas which exist in perpetual perfection in Mind, and that the only real action is the action of this divine Mind, forever governing these ideas and maintaining their harmony and individuality. All so-called evil or destructive action, whether manifested as disease, drouth, a clap of thunder, or an earthquake, is but the seeming activity of the suppositious opposite of the divine Mind. Our critic says, "If you deny the need of food at the same time you deny the existence of a body, will that not place you where you will not need to eat?" On page 461 of Science and Health Mrs. Eddy says, "I do not maintain that any one can exist in the flesh without food and raiment; but I do believe that the real man is immortal and that he lives in Spirit, not matter."

That Christian Scientists, striving earnestly to attain the Mind that was in Christ Jesus, find it necessary at this stage of their growth to eat, drink, and be clothed materially, is certainly no occasion for discouragement on their part, or for harsh criticism on the part of other professing Christians. The fact that a larger and ever increasing measure of harmony is being brought about in their human affairs as the result of their more spiritual thinking and living is to them an incentive to keep pressing "toward the mark for the prize of the high calling of God in Christ Jesus." The present incompleteness of their demonstration of spiritual being does not cause them to falter or to reject the specific Scriptural promise of the ultimate attainment of the absolute ideal, which is the real.

Our critic asks several questions which grow out of his observation of the fact that Christian Scientists have not destroyed the "last enemy" for themselves and others. Christian Science is scientific Christianity, and must be demonstrated in an orderly way, the lesser problems being solved before the greater. That which in human experience is termed death is, according to the Scriptures, the outcome or culmination of sin, for "the wages of sin is death." Sin is the belief in a power apart from God, the one infinite good. Christian Science does not teach that a mere verbal denial of death is sufficient to destroy it, but teaches that in proportion as sin is overcome, its resultant, death, will disappear from human experience. By healing sin and disease Christian Science has kept thousands from going to the graveyard when that experience seemed imminent. What has already been accomplished indicates clearly that the full realization and demonstration of God's allness will not only completely eradicate sin and disease, but finally the "last enemy," death itself.

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[W. D. Kilpatrick in *St. Clair* (Mich.) *Republican*]

One does not have to know anything about Christian Science to perceive that the first two chapters of Genesis contain two exactly opposite accounts of creation,—one the spiritual and eternal, the other setting forth belief in the material or temporal. It is clear that the account in the first chapter depicts man as the image and likeness of God, perfect, spiritual, and eternal, while that in the second chapter depicts belief in the creation of the Adam-man, subject to sin, sickness, and death. The Bible says that this second account of creation was the outcome of the "mist" which "watered the whole face of the ground;" in other words, mystification, or materiality.

Jesus said, "Before Abraham was, I am," and he also said, "Lo, I am with you alway, even unto the end of the world." Christian Science points to these statements as evidence of the truth of its teaching that the Christ, Truth, always has existed and always will exist. It teaches that Jesus came to expound to mankind, by precept and example, this Christ, or Truth. It proclaims the immaculate conception of Jesus and the divinity of the Christ, and its teachings will be found in strict accord with those of the Bible on these as well as on all other points.

The man of God's creating, or the spiritual, perfect man embraced in the account of creation in the first chapter of Genesis, is sinless and deathless. He is coeternal and coexistent with his Maker. Otherwise he could not be God's image. The Adam-man, or the material man, which is merely a wrong concept of the true man, is the man spoken of in the Bible as subject to sin, sickness, and death. Jesus made it very clear that sin, sickness, and death are not parts of God's creation, for he went about waging relentless battle against the three, and he destroyed them all successfully. He also said that we should do the same,—heal the sick as well as save the sinner. There is no equivocation about that in the Bible, and Christian Scientists should certainly not be criticized for endeavoring to follow the teachings of Jesus in every particular, even though other religionists choose to reject those parts of his teaching which, through ignorance of their true import, they are unable to make practical in healing the sick.

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[Robert S. Ross in *Brooklyn* (N. Y.) *Times*]

In an editorial entitled "Science and Health" (a caption inspired no doubt by the famous volume of that name written by Mrs. Eddy), the *Times* stated that while it would not seem to be within the province of the state police power to compel medical treatment, it would seem to be within the police power to compel medical supervision in order to insure conditions favorable to the recovery of the sick. In reply thereto permit me to state that the world is fast working around to the point where it is willing to admit that every material effect has a mental cause. This applies to the human body and its ills as it does to errors in numbers. Mrs. Eddy saw this fifty years ago, when she discovered Christian Science. Writing of the human body in Science and Health she says, "A mortal man possesses this body, and he makes it harmonious or discordant according to the images of thought impressed upon it" (p. 208).

If disease is the objectification of mortal fears and beliefs, medical diagnosis and treatment, which deal with effects only, leave the cause wholly untouched. Thus the diseases of the human body which appear to be eradicated by powerful drugs or removed by the knife, are never really destroyed, because the fears and beliefs about them are undestroyed and therefore the diseases are liable to reappear at any moment. Christian Science, on the other hand, turns from effect to cause in order to bring about a cure. Instead of applying a drug or cutting away a portion of the body, it brings to the human mind (the seat of bodily discord) the understanding of the truth of being, which quiets fear and acts as a corrective, causing the human mind to think in terms of health instead of sickness. Christian Science teaches that mortals manifest harmony in their bodies in the proportion that they think rightly, and results prove that this teaching is demonstrably sound.

Christian Science and material medicine are opposites in both theory and practice. One is wholly spiritual, the other wholly material. Thus it would be not only unreasonable and impracticable for practitioners of the two systems to work together, but it would be unthinkable for the law to place Christian Science cases under the supervision of medical doctors. This would infringe human rights.

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[Lloyd B. Coate in *Zanesville* (Ohio) *Sunday News*]

A critic is reported as saying that Mrs. Eddy did not believe in a hell; but on page 588 of the Christian Science text-book, "Science and Health with Key to the Scriptures," she defines hell as "mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which 'worketh abomination or maketh a lie.'"

On page 160 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy wrote: "I am asked, 'Is there a hell?' Yes, there is a hell for all who persist in breaking the golden rule or in disobeying the commandments of God. Physical science has sometimes argued that the internal fires of our earth will eventually consume this planet. Christian Science shows that hidden unpunished sin is this internal fire,—even the fire of a guilty conscience, waking to a true sense of itself, and burning in torture until the sinner is consumed,—his sins destroyed. This may take millions of cycles, but of the time no man knoweth. The advanced psychist knows that this hell is mental, not material, and that the Christian has no part in it. Only the makers of hell burn in their fire."

Throughout her writings Mrs. Eddy teaches plainly that so long as sin continues, punishment will continue; hell will last as long as the belief of sin lasts. There was need of a Saviour to deliver mortals from the awful deception of sin and awaken them from the delusion of sickness. Jesus came into the world in fulfilment of prophecy, demonstrating that Christ, Truth, could heal the sick, reform the sinner, and destroy every thought unlike God, infinite good.

Through the teachings of Mrs. Eddy thousands of people have been healed of disease, and have gained a demonstrable understanding of God which has transformed their lives, lifting them above sinful habits. Christian Science increases one's faith in God, his love for the Bible, and awakens a greater desire to follow in the footsteps of Christ Jesus. The great Master taught, "By their fruits ye shall know them." If the ministry understood Christian Science they would bid it "all hail," instead of permitting themselves to speak unkindly of it.

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[Avery Coonley in *Bloomington* (Ill.) *Pantagraph*]

An evangelist speaking locally, as reported, said for the special benefit of Christian Scientists that "any religious system that denies the virgin birth of Jesus is of the devil. Any religious system that makes Jesus less than God is of the devil."

Christian Science does not deny the virgin birth of Jesus, so that shot went wide of the mark, but it does deny that Jesus was God, and does so because of what he himself said. Jesus must have known whether he was God or man, and he said many things which show that he did not consider himself God. If he had so considered himself, he certainly would have said so plainly. But he never said so, and said many things which absolutely exclude the possibility of his having considered himself Deity. Those who contend that he was God, rely upon such statements as "I and my Father are one." These must be considered in connection with such declarations as, "My Father is greater than I." Again, such statements as, "I can of mine own self do nothing," and, "Why callest thou me *good*? there is none good but one, that is, God," show beyond dispute that he did not consider himself God. On this point the following citations are interesting: John viii. 40; Luke xviii. 19; John iv. 19-26, especially verses 22 and 24; John x. 22-39, especially verses 33 and 36; John xiv. 28; John xvii. 16, 22; Mark xii. 28-34, especially verses 32 and 34.

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[Written for the *Sentinel*]

"Be still, and know"

MARY B. ROSS

"Be still, and know" that angels guard
While clouds of sense obstruct the way,
And ever and anon rejoice
And work and watch till dawns the day.

"Be still, and know" that thou, God's child,
Art ever safe from all that harms,
Fore'er enfolded in His love,
Within the all encircling arms.

That what to thee may seem distress,
E'en agony, or woe, or pain,
Is but a trial of thy faith:
In Truth thou wilt find peace again.

So in Love's allness thou canst rest,
And know the truth, that thou art free,
Possessing what thou ne'er canst lose,
Health, holiness, and liberty.

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Editorial

Daily Prayer

In a letter by Mrs. Eddy, published on page 132 of "Miscellaneous Writings," she gives a hint to her followers which should not be ignored by them at any time, and especially in times of stress such as the present. In this letter she tells in simple words of her own custom and her own faith. She writes: "Three times a day, I retire to seek the divine blessing on the sick and sorrowing, with my face toward the Jerusalem of Love and Truth, in silent prayer to the Father which 'seeth in secret,' and with childlike confidence that he will reward 'openly.' In the midst of depressing care and labor I turn constantly to divine Love for guidance, and find rest."

That our Leader recognized not only the importance but also the efficacy of daily prayer is shown by the request which she made to all Christian Scientists, in her Message to The Mother Church in 1896: "One thing I have greatly desired, and again earnestly request, namely, that Christian Scientists, here and elsewhere, pray daily for themselves; not verbally, nor on bended knee, but mentally, meekly, and importunately. When a hungry heart petitions the divine Father-Mother God for bread, it is not given a stone,—but more grace, obedience, and love" (Miscellaneous Writings, p. 127).

Importunate prayer was sanctioned by the Master in the parable by which he taught that "men ought always to pray, and not to faint," and even when the answer to our prayer seems to be delayed, we must not lose heart and yield to the temptation to give up the struggle. It is not enough to ask; we must bear our own part in the accomplishment of our right desires. On page 13 of Science and Health Mrs. Eddy says: "If we are not secretly yearning and openly striving for the accomplishment of all we ask, our prayers are 'vain repetitions,' such as the heathen use. If our petitions are sincere, we labor for what we ask; and our Father, who seeth in secret, will reward us openly." The psalmist said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread," and we should have equal confidence with him that God is always ready to bless us.

That the disciples were alert to the benefits accruing from the Master's communion with the Father is evidenced by the request of one of them, who asked, "Lord, teach us to pray, as John also taught his disciples." The Master's quick response to this request was the brief yet all comprehensive petition which is known as the Lord's Prayer, the model for all prayer. Of particular significance in this petition is the phrase, "Give us this day our daily bread," in that it implies beginning each day with prayer to the giver of every good gift, an affirmation of the Father's goodness and willingness in His provision for our every need even before we ourselves have recognized it. Each day brings its own needs, its trials and temptations, often from an unexpected quarter, and it is for today alone that we are to ask supply, strength, and deliverance; the morrow will take thought for itself. Mrs. Eddy wonderfully expresses the Master's meaning in her spiritual interpretation of this phrase, "Give us grace for today; feed the famished affections" (Science and Health, p. 17).

As followers of the great Teacher we cannot be too faithful in praying and living the prayer which expresses our common brotherhood and dependence on God as "our Father." In like manner let us be obedient to the "duty" to which we are called by Sections 4 and 6 of Article VIII of the Church Manual. It is in our consistent performance of this duty, in daily praying, watching, and working for the overcoming of evil, that we shall find our prayers answered, and not only our deliverance accomplished, but that of all mankind. This deliverance will be not only from sickness and sin, but from all sorrow and oppression.

Archibald McLellan.

Children and Truth

St. John's second epistle is very remarkable in that its chief appeal is made in the name of truth, and we have been accustomed to think of him as the great apostle of love. As we look into this message more deeply, however, we discover that without truth there can be no real sense of love; and without love, truth would be practically unknown. While this epistle is addressed to "the elect lady and her children," it vitally concerns all of us, and should be earnestly pondered, not only by parents whose children are being instructed in Christian Science, but by the Sunday school teachers whose duty it is to assist in laying those spiritual foundations which bespeak strong and beautiful characters.

Here it may be said that from the Christian Science viewpoint the truth can never be known or demonstrated in the Christ-way until spiritual reality is apprehended and in some measure demonstrated. Even in their school work children have to learn that the physical senses do not report the truth, and that the evidence presented through these senses needs to be corrected by as much scientific understanding as has been gathered on the human plane. They need to be reminded that although the physical evidence seems to persist and to testify to the opposite, the sun is stationary while the earth is moving with tremendous rapidity through space.

This, however, is merely the starting point for further discoveries along the same line, but as these discoveries have not yet passed the barriers of material belief, it remains for Christian Science to teach the child the difference between truth and error, and to do this in such a way that demonstration will be constantly made, even by the youngest child. The child taught in Christian Science soon learns the truth about life, and knows that life spiritually understood is inseparable from goodness; and, what is more, that in accordance with Jesus' teachings life is unending. A little boy whose parents were only slightly interested in Christian Science was passing through what seemed severe physical suffering; but the child had grasped enough of the truth to say with unshaken firmness, in the very face of this false evidence, "I know that God is my life;" and this clear conviction made the work easy for the practitioner.

Here it must be remembered, however, that while children learn very readily the beautiful and inspiring statements of truth given in our text-book and in Mrs. Eddy's other writings, as well as the sacred sayings of the Master, they need to be taught what it means to live the truth in thought, word, and deed, so that it is built up into the very fiber of their human consciousness, for this means health, happiness, and harmony for the little ones throughout the years. On page 237 of Science and Health Mrs. Eddy says, "Children should be taught the Truth-cure, Christian Science, among their first lessons." To this she adds: "To prevent the experience of error and its sufferings, keep out of the minds of your children either sinful or diseased thoughts."

Perhaps the little ones, because of their susceptibility to outside impressions, need to be instructed more than adults against the many guises which untruth or error is apt to assume. For example, the tendency to exaggerate in one's statements is so very prevalent that people forget how mis-

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leading it is, and that this tendency really obscures one's sense of the perfect standard of truth which is divine Principle. A child can readily be shown how impossible it would be for one to be an artist if he were to lose sight of exactness and right proportion in all his work, and to know that every student of art claims to have truth as his model. The Christian Scientist, however, cannot rest content with any material model, no matter how symmetrical it may appear, but must look beyond it to the spiritual idea,—the idea of Life, Truth, and Love taught and demonstrated by Christ Jesus.

We must never forget that if we lose sight of the truth in what we think, say, and do, our loss will be very great; and St. John evidently had this in mind when he said in his letter to the elect lady, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

ANNIE M. KNOTT.

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Judas

JUDAS, the disciple who "went and hanged himself," finished his record in the gospels; but Judas, the symbol of that which seeks to betray the Christ, will drag along a fictitious existence as long as the fiction of mortality itself continues. Judas represents that mortal concept of man which so thoroughly identifies itself with evil as to become inseparable from it; which magnifies self to such an extent that it will betray the best friend either for a supposed personal advantage or in order to force that friend into conformity with the letter which killeth. Jesus had his Judas because he manifested the Christ. The Judas type seeks to slay the Lamb of God, to prevent the Saviour from saving the world. When Judas feels Jesus ascending unto the Father and thus slipping out of his grasp, he quickly betrays him lest he escape mortal belief altogether.

It is significant that Jesus did not heal Judas, nor did he put any obstruction in the way of Judas' plan, but suffered him to be. In Scripture we read, "Ephraim is joined to idols: let him alone." The Master once said to his disciples, referring to Judas, "Have not I chosen you twelve, and one of you is a devil?" Yet on the night of his betrayal he addressed him as "Friend." Jesus was spiritually alert to Judas' activities, but we have no record that he attempted to reason with him. The Judas mentality does not understand spiritual logic or divine compassion; knowing no compunction, it misinterprets kindness as fear and so is encouraged to retaliate. It never handles its own false beliefs, for this would un-Judas it. The metaphysical interpretation of Judas' treachery as given by Mrs. Eddy on page 47 of Science and Health should be carefully studied, for every aspiring Christian meets Judas at some time, somewhere, trying to block the path and traduce his motives.

The groundwork of the Judas habit of thought is jealousy. This may manifest itself in every relationship of life, in the household, in business, in civil or religious experience, between employer and employee. Mrs. Eddy has written, "When a man lends a helping hand to some noble woman, struggling alone with adversity, his wife should not say, 'It is never well to interfere with your neighbor's business.' A wife is sometimes debarred by a covetous domestic tyrant from giving the ready aid her sympathy and charity would afford" (Science and Health, p. 64). There is a little member of the bird world which illustrates this human proclivity—the pewee, belonging to the family of tyrant fly-catchers, a peevish, petulant specimen whose note is plaintive and suggests both self-will and sympathetic mesmerism. Disobedience to spiritual inspiration makes human beings traitors to Christ, but when they are found out, they plead that they are the injured ones, whereas their whole endeavor has been to hinder the advancement of the Christ. Judas' self-pity tries to enlist human sympathies and to play upon fears outlined by scholastic theology. He may try to soil the righteous man's coat of many colors, his beauty of holiness, but evil intention inevitably reacts upon itself.

Under the cover of popular agitation Judas strikes at his victim in order to leave the impression that the *vox populi* calls for a culprit. When Judas goes to sea, the "red dragon" becomes a sea monster conspiring against the freedom of man, endeavoring to infect the pure water and the healing currents with lurking mental torpedoes and explosive mines. The rattlesnakes go to sea and become mental submarines. The majestic superdreadnought may not know of the danger, neither does the good human, but since divine Mind can destroy what the carnal mind has invented, it is a sufficient protection for the righteous man to know that God "covereth the bottom of the sea." The searchlight of truth uncovers the ambuscade of Judas, which may assume many disguises, but as the French say, "the more it changes the more it remains the same thing." Eventually all the Judas ingenuity is expended in vain, for the act of betraying another in order to benefit one's self is equivalent to the act of going and hanging one's self.

WILLIAM D. MCCRACKAN.

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Words of Gratitude

THAT other than Christian Scientists who have been helped by the Christian Science War Relief Committee are appreciative of the brotherly kindness thus manifested is shown in the letters given below.

"In this existence there are circumstances about which no history can ever give full particulars. The great river of life, in which at the present moment thousands of persons are sacrificing themselves in defense of their liberty—of their rights torn from them by force of arms—will turn us aside from secondary affairs, and the agonies suffered by the Belgian babies, combined with the atrocities committed in Servia, will absorb for the greater part the general attention in the histories of the future.

"It is for these reasons that a populace, clothed with a fatal and historically necessary destiny, not yet understood, flees along the Via Crucis. For these miseries our country has given bread, and its citizens are moved to help their Adriatic and Trentino brothers. But in Florence, far from the war zone, well defended from aerial excursions; where commerce takes advantage of the war conditions; where food has soared in its prices; where the rich, not having suffered the throes of desperation, who have never seen their homes crumble and disappear before their eyes, have closed their hearts, their purses, their doors, forgetting in their own good fortune the agony of others.

"In this state of things, animated by saintly Christian love, came efficacious aid—generous—given fraternally by a committee which I would call the committee of brotherly salvation. In the name then of those who weep alone, far from their homes, who today long for their dear ones, interned in concentration camps; for those whose last moments of suffering have been made sweeter and easier; and for the many little ones to whose pale lips a smile was brought, by a pair of new sandals strapped to tired feet, I thank with the heart of an Italian this kind committee and all the good souls who have helped."

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"I and the beneficiaries in this church thank you and beg you to express our gratitude to the Christian Science War Relief Committee. I have received your letter and later the money order for 100 lire (about $20 in American money). I delayed writing so as to give more satisfactory answers to some of the questions in your letter: (a) How has this small sum been received? I answer: To great poverty no sum seems small. All those who have received help said with one accord, 'It is God who has inspired these kind people.' This has been a consolation to me, partly because that is my own thought on the subject and partly because by quoting this to the benefactors I shall strengthen them in their firm faith that God works through men. This we see even in the smallest things. If we live in union with God, we are His children. (b) How do they mean to spend the money received? The families who have received the kind gift were at a loss to decide for which of their many needs they should provide. No one certainly thought of buying medicines, because in this place people believe in them less than elsewhere.

"In closing this letter of gratitude, allow me to refer to two blessings that have come to two of the families relieved. In one a little grandson fell ill and the doctor pronounced it a case of typhoid fever. The child is a pupil in the fourth class of the Evangelical school. When I went to see him, I found all the family in the utmost despair, thinking the child as good as dead. I spoke boldly of the power of faith and said how absurd it was to think a young boy should have to die. I called to mind the miracles of Jesus and assured them the child would not die. Thanks be to God, he recovered. In another family the head of the house, a soldier at the front, was wounded in the body by a shell. The sisters had not the courage to tell their old mother, though all the town knew about it. I went to tell her, so that her faith might be awakened before she heard the sad news. We all realized the young man would be saved. God has surely restored him to life. Now he is again at the front and is expected home for the winter leave. The light of faith and life has been lacking in the world—hence war and death. But Life triumphs over death."

"I am writing a few lines with a heart overcharged with the deepest gratitude to you and to every individual American brother and sister, for their noble kindness, coupled with such words that we feel ourselves absolutely overwhelmed in these terrible times we are going through at present. Truly, we see and feel the greatest gift of heaven—charity—which kind and loving hearts have stretched out toward their suffering brethren across the waters. Thank you ever and ever so much for the good meal I was able to have last night (sadly needed). I feel quite a different man today. Our hearts and hands are stretched out to one and all for your noble generosity."



Among the Churches

Current Notes

Boston, Mass.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday School, 10:45 a.m.; Wednesday, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

Zanesville, Ohio.—Plans have been drawn for a handsome church edifice to be erected by First Church of Christ, Scientist, on the old Schultz property, South Seventh Street. This valuable plot of ground, together with the dwelling house, was acquired by this society a year or so ago. The building will be remodeled and made to fit into the new additions and extension planned, and will have a seating capacity of one hundred and sixty to begin with, which can easily be increased to two hundred. It is hoped that it will be ready for occupancy by June 1.—*The Times Recorder.*

Medicine Hat, Alta., Canada.—In December, 1913, the local adherents organized as a Christian Science Society, and in February, 1914, they moved from Becker Hall to more commodious quarters in I. O. O. F. Hall. At a recent meeting of the members a resolution changing the name to First Church of Christ, Scientist, Medicine Hat, was unanimously passed.—*Daily News.*

Marion, Ind.—The edifice of First Church of Christ, Scientist, was dedicated Sunday morning, March 18. Ground was broken for the foundation of this building in the fall of 1915 and the first service was held on Oct. 1, 1916.

Admission to Membership in The Mother Church

The next admission of candidates will be June 1, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 9, 1917.

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

Those who have made application for membership prior to Nov. 3, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

John V. Dittemore, *Clerk*,
236 Huntington Avenue, Back Bay, Boston, Mass.



The Lectures

Corpus Christi, Texas (First Church).—Ezra W. Palmer, lecturer; introduced by Mrs. Sara B. Turner, who said in part:—

Since time immemorial there has been an innate longing in the heart of man for a greater knowledge of good, for a higher understanding of the infinite God. As a result, revelations have come to the world from time to time through its great religious reformers. In the year 1866 a New England woman, who from earliest childhood had led a life of prayer and devout consecration to the omnipotent God, received the revelation of the Science of the Christianity which was taught by Jesus the Christ.

Jesus' command to his disciples, "Go ye into all the world, and preach the gospel to every creature," was no more imperative than was this command: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Now for nearly fifty years this Science has

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had strong demands made upon it, and has not been found wanting. By the practical application of the rules given us in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the sick have been lifted from beds of invalidism, sinners have been reformed, and the sorrowing comforted.—*Corpus Christi Times.*

WOONSOCKET, R. I. (Society).—John W. Doorly, lecturer; introduced by G. Ervin Thompson, who said in part:—

The test of all true religion is in what it does, and the thousands who have identified themselves with the cause of Christian Science have received abundant proof that this religion makes for the betterment of every condition. Many indeed have already been able through its teachings to escape from the belief of a far away God, and have found that He is an ever present help in time of trouble, even to the healing of so-called incurable diseases.

Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

CALIFORNIA—Charles I. Ohrenstein:
Alhambra: Superba Theater (note change), 8 p.m., May 10.
Lodi: Lodi Opera House, West Pine Street, between School and Sacramento, 8 p.m., May 15.
Oakland (Third Church): Auditorium Theater, 3 p.m., May 13.
Oakland (joint lecture for business people): Macdonough Theater, 12:15 p.m., May 17.
Pacific Grove: T. A. Work Hall, 8 p.m., May 14.
Richmond: Lincoln School Auditorium, Tenth Street, near Macdonald Avenue, 8 p.m., May 13.
Stockton: The Auditorium, 8 p.m., May 17.
Templeton: High School Building, 8:15 p.m., May 12.

COLORADO—Boulder: George Shaw Cook, Curran Opera House, 3 p.m., May 13.

CONNECTICUT—Danbury: Dr. Francis J. Fluno, Odd Fellows Building, 18 West Street, 8 p.m., May 15.

ENGLAND—London (First Church): John Sidney Braithwaite, Church Edifice, Sloane Terrace, S.W., 3 p.m., May 13.

ILLINOIS—Belvidere: Bicknell Young, Masonic Hall, 3 p.m., May 13.
Chicago (Eleventh Church): Clarence W. Chadwick, Logan Square Auditorium, 3 p.m., May 13, and 8 p.m., May 14.
Chicago Heights: William R. Rathvon, Masonic Temple, 8:15 p.m., May 15.
Clinton: Paul Stark Seeley, The New K Theater, 3:15 p.m., May 13.
Dixon: Bliss Knapp, People's Church, Second Street and Hennepin Avenue, 8 p.m., May 14.
Highland Park: Paul Stark Seeley, Church Edifice, 8 p.m., May 15.
La Grange: Paul Stark Seeley, Church Edifice, Catherine Avenue and Cossitt Boulevard, 8:15 p.m., May 18.
Ottawa: Frank Bell, Gayety Theater, 8 p.m., May 15.
Park Ridge and Edison Park: Dr. Walton Hubbard, Church Edifice, Park Ridge, 8 p.m., May 12.

INDIANA—Argos: Willis F. Gross, Princess Theater, 3 p.m., May 13.
Columbia City: William R. Rathvon, Commercial Club, 8 p.m., May 14.
East Chicago: Paul Stark Seeley, Congregational Church, 145th Street and Magoun Avenue, 8 p.m., May 14.
Goshen: Dr. Walton Hubbard, Jefferson Theater, 3 p.m., May 13.

IOWA—Davenport: Dr. Walton Hubbard, Church Edifice, Kirkwood Boulevard and Grand Avenue, 8:15 p.m., May 14 and 15.
Waterloo: William R. Rathvon, Waterloo Theater, 8 p.m., May 18.

KANSAS—Independence: Ezra W. Palmer, Church Edifice, Eleventh and West Main Streets, 8 p.m., May 14.
Junction City: Ezra W. Palmer, Church Edifice, Fifth and Jefferson Streets, 8 p.m., May 15.

KENTUCKY—Bowling Green: Bicknell Young, Church Edifice, Eleventh and Center Streets, 8 p.m., May 14.

MAINE—Augusta: John Randall Dunn, Church Edifice, Williams Street, 8 p.m., May 18.

MICHIGAN—Charlotte: Prof. Hermann S. Hering, Masonic Temple, 8 p.m., May 8.
Fennville: Bliss Knapp, Dreamland Theater, 8 p.m., May 17.
Greenville: Bliss Knapp, Central School Building, 8 p.m., May 18.

MINNESOTA—Minneapolis and St. Paul (joint community lectures), Prof. Hermann S. Hering:
Minneapolis: First Church Edifice, Nicollet Avenue and Twenty-fourth Street, 8 p.m., May 14; Shubert Theater, 12:15 p.m., May 15; Second Church Edifice, Second Avenue South and Eleventh Street, 8 p.m., May 15; Sixth Church Edifice, Summit and Hennepin Avenues, 8 p.m., May 17; Lake Harriet Com. Club, 2718 West Thirty-fourth Street, 8 p.m., May 19; Odd Fellows Hall, Twenty-seventh Avenue and Lake Street, 8 p.m., May 19.
St. Paul: Woodruff Hall, Prior and St. Anthony, Merriam Park, 8 p.m., May 21; St. Paul Auditorium, 8 p.m., May 22.
Stillwater: Virgil O. Strickler, Auditorium, 8:15 p.m., May 17.

MISSOURI—Hannibal: William R. Rathvon, High School Auditorium, Broadway and Eleventh Street, 8 p.m., May 17.
Independence: Ezra W. Palmer, The Maple Theater, West Maple Avenue and Osage Street, 3 p.m., May 13.
St. Joseph (First Church): Bliss Knapp, Church Edifice, Twelfth and Felix Streets, 3 p.m., May 13.

MONTANA—Virgil O. Strickler:
Billings: Church Edifice, Burlington Avenue and Division Street, 8 p.m., May 15.
Helena: Unitarian Church, 3 p.m., May 13.
Livingston: Strand Theater, 8 p.m., May 14.

NEBRASKA—North Platte: Bicknell Young, Masonic Temple, 8:30 p.m., May 10.

NEW JERSEY—Cranford: William W. Porter, Church Edifice, Springfield Avenue and Miln Street, 8:15 p.m., May 15.
East Orange: John Randall Dunn, Woman's Club, Prospect and William Streets, 8:15 p.m., May 14.
Paterson: John Randall Dunn, Church Edifice, Fair and Auburn Streets, 8:15 p.m., May 15.

NEW YORK—Brooklyn (First and Second Churches): Willis F. Gross, Brooklyn Academy of Music, 3 p.m., May 6.
New Rochelle: William W. Porter, Loew's Theater, Main Street, 3:30 p.m., May 13.
New York (First Church): Dr. Walton Hubbard, Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., May 18.
Nyack: Dr. Walton Hubbard, Church Edifice, 101 South Broadway, 8:15 p.m., May 17.
Richmond Hill, Long Island: William W. Porter, Masonic Temple, Stoothoff Avenue, near Jamaica Avenue, 8 p.m., May 17 and 18.

OHIO—Toledo (Second Church): William R. Rathvon, Keith's Theater, St. Clair Street, near Madison Avenue, 12 to 12:30 p.m., May 12, and Coliseum Theater, Ashland Avenue and West Bancroft Street, 3:30 p.m., May 13.
Xenia: Willis F. Gross, Xenia Opera House, 8:15 p.m., May 10.

PENNSYLVANIA—Norristown: John Randall Dunn, Opera House, 8 p.m., May 13.
Philadelphia (Third Church): John Randall Dunn, Dixon's Grand Opera House, Broad Street, below Montgomery Avenue, 3:30 p.m., May 13.

TENNESSEE—McKenzie: Bicknell Young, Church Edifice, 8 p.m., May 15.

UTAH—Logan: Bliss Knapp, Nibley Hall, 8 p.m., May 10.

WASHINGTON—Seattle (First Church): Bliss Knapp, Coliseum Theater, Fifth and Pike, 12 noon, and Masonic Auditorium, Pine and Harvard, 8 p.m., May 7.

WISCONSIN—Milwaukee (First Church): Frank Bell, Church Edifice, Prospect Avenue and Keene Street, 8:15 p.m., May 17 and 18.
Oshkosh: Virgil O. Strickler, Grand Opera House, 8:15 p.m., May 18.
Ripon: Prof. Hermann S. Hering, Municipal Auditorium, 3 p.m., May 13.

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Testimonies of Healing

Soon after the introduction of Christian Science into Illinois I learned of its teachings through one of Mrs. Eddy's faithful pupils. I saw its spiritual basis and working, its revelation of divine power, and accepted it as the truth of the kingdom. Afterward I visited a practitioner in Chicago and was healed in one treatment of so-called nervous prostration, but took more treatments because of fear.

I went to my sister's home walking as on air, and astonished them all with the change that had taken place. At that time I had what Christian Scientists sometimes speak of as "chemicalization," which took the form of catarrh, and my sister had a new remedy, a snuff, which she wished me to use. Moved by her kindness, and following an old habit, I took a pinch; but before a great while my newly awakened spiritual sense showed me what I had done, and I felt much ashamed that I could not trust God rather than a bit of snuff. That was, however, the last material remedy taken.

During that summer the Congregational Association met in a suburb of the city, where my husband was then preaching in a church of that denomination. I had no policy or theory, but I had seen a great light and wanted every one else to see it too, so in my zeal I uttered truth without wisdom; but I was blessed, and others were also. I had, however, to come down from the mountain and work up, instead of building tabernacles and staying there. Mrs. Eddy says, "Spirit, God, gathers unformed thoughts into their proper channels" (Science and Health, p. 506), and our periodicals are one of these channels.

I would like to relate an experience which I had recently in regard to dealing with the sense of human personality. During my earlier life I had been surrounded by strong personalities, both intellectually and morally, but since coming into Christian Science I had met many who were not very advanced in their scientific experience. Much of their converse related to personalities, human frailties, what they had done in the past and what would be done in the future. Then it came to me to turn aside this stream of personal reference by substituting God's spiritual idea in the place of personal sense and to see the perfect divine idea rather than the defective mortal concept. This proved very profitable spiritually. It came to me as a great light and helped me in my struggles with my own personality. It quite annihilated this offensive sense of personality, and helped me to drop off past experiences and to cease entertaining curiosity for the future, while striving to know that the "eternal now" of the divine life is the only abiding place for us.

The emancipation which Christian Science brings came to me when our country was unfolding and maturing the idea of emancipation which the immortal Lincoln had spoken. Following close in the wake of that great movement came Christian Science, and "the voice of the herald of this new crusade sounded the keynote of universal freedom" (Science and Health, p. 226). In this truth we find the larger sense of freedom.—Martha J. Fonda, Oak Park, Ill.

I can verify the above testimony, but it is only an infinitesimal part of over twenty years' experience, the greatest part of which is the unfoldment of the powers of the spiritual man instead of the healing of any so-called serious mortal ailment. On page 486 of Science and Health Mrs. Eddy says, "Earth's preparatory school must be improved to the utmost." In it are laid lines which lead us on throughout eternity.—Jesse L. Fonda.

I greatly desire to express my gratitude to God for the healing truth taught in Christian Science, which changed my life from almost complete hopelessness to one of health and a growing appreciation of God's love for man. While I was in an institution for the care of epileptics,—having suffered from epilepsy for some twenty-six years,—a friend asked me to read the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. So I read aloud to him every evening after our duties for the day were over, and as a result gradually awoke to find that I was healed; that from the time I started to read Science and Health I had been free from these attacks. This reading was continued for two years or more, at which time I left the institution.

Fear of a return of the attacks came over me a few times afterward, but it was overcome by striving to hold fast to the thought of God's love and omnipotence. About the time I began to read Science and Health I gave up taking medicine, as there had been indications of a complete loss of intelligence, said to be a result of the strong medicine given in such cases and used by me for about two years. It is now over twelve years since this demonstration of the power of divine Love was made for me, and my healing has been permanent. During this time I have also been healed of blood-poisoning, incipient deafness, and other evils. I am beginning to appreciate somewhat the love and labor of our Leader, Mrs. Eddy, in giving this wonderful and practical interpretation of the Scriptures to mankind, bringing the Christ, Truth, nearer and clearer to our understanding.

R. Bruce Needham, Brooklyn, N. Y.

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Many blessings have come to me through the study of Christian Science. From girlhood I had bowel disorder and an organic disarrangement which at times caused me untold agony. My eyes also gave me a great deal of trouble. For three years I read Science and Health and studied the Lesson-Sermons in a desultory manner, and considerable help was received. The organic trouble slowly decreased, but one night I awoke in terrible pain. After reading for perhaps half an hour, the pain stopped, and I have never had a return of it since.

At this time I considered myself a Christian Scientist, though I allowed every material demand upon my time and thought to interfere with my search for the truth, and became more and more negligent in my study. My eyes grew worse, and for over a year I wore glasses, not being able to leave them off for an hour without having a terrible headache. About two years ago problems were presented to me which threatened to overwhelm me, and then I found that I was by no means a Christian Scientist, or even a loyal student, and that my understanding of Truth was entirely insufficient.

A practitioner was asked for help, and it came speedily. After a few treatments I laid off my glasses and could see perfectly; there was no return of the headaches, and the bowel difficulty also was overcome. Treatment was continued for nearly a year, and through the practitioner's patient explanations and encouragement the problems were solved. I gained an understanding of the spiritual light that shines through every page of the Bible and our beloved Leader's writings, which have become such treasures to me, and have learned that to "study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495) is the only way to advance in the understanding of Christian Science.

For the physical healing I am indeed thankful, but to me the spiritual uplift is the "pearl of great price." Words

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cannot express my thankfulness to God for His goodness, and to Christ Jesus the Wayshower. I am also grateful to Mrs. Eddy for her loving counsel and guidance, through which we may follow in the Master's footsteps.

NELLE G. AMSBARY, Seattle, Wash.

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[Translated from the German]

Gratitude to God for His great goodness impels me to give this testimony. Two years ago my little three year old girl was taken very ill. Although I had been acquainted with Christian Science for quite a while, I yielded to a temporary sense of excitement, and in order to quiet my relatives called in a physician, who stated that it was a serious case of inflammation of the lungs, and prescribed a medicine which he described as a new and especially good remedy. I did not give the child the medicine, however, as in the mean while I had become more quiet and wished to put my trust solely in God, but requested the services of a Christian Science practitioner, who took up treatment at once. At noon the child experienced relief, asked for nourishment, and ate with a good appetite. When on the following day the physician found her entirely well, he was greatly astonished and hardly knew what to say, but in leaving remarked that the newly discovered drug must have had a good effect. I knew without a doubt that it was the truth newly discerned that effected the healing and brought health, but did not have the courage to acknowledge freely to the doctor that I had not given the medicine and that help had come through Christian Science.

Another daughter, eleven years old, suffered from a disease affecting the bones. I instructed the child in Christian Science so far as I understood the subject, and worked for her, with the result that to our great joy the trouble disappeared in a short time, and it has not returned. I would also like to tell of the healing of headaches and of swollen face. Through holding to the truth of God's omnipotence both these troubles, as well as other minor ailments, disappeared in a very short while. I think of Mrs. Eddy, our beloved Leader, with a deep sense of gratitude for having shown us the way to true liberty and peace.

FRAU SIBYLLE HUDELMAIER, Lorch, Württemberg, Germany.

✧

It is five years since I was healed in Christian Science. I had suffered from stomach trouble for twenty years or more, and after losing my wife, and three years later a daughter, I became a physical wreck, and many nights I could not sleep at all. I had one daughter left, who had married and was living in Milwaukee, and she urged me to come to live with her. Thinking that if I gave up business and lived as much as possible in the open air I could regain my health, I accepted her invitation. For the first year I worked in the garden, but there was not much improvement in my condition. Then I got a position to drive a light wagon, still hoping that outdoor life would benefit me.

One afternoon I told my employer that I did not feel well and would like to go home. I took the car, but after riding a few blocks became worse. A nurse who was acquainted with the family was on the car, and she came to my rescue. I had a hemorrhage of the stomach, and was unconscious when taken from the car and carried into a drug store. The nurse telephoned for an ambulance, and I was brought home. The family physician was called and my case diagnosed as a malignant growth of the stomach. He said I would have another hemorrhage, which would mean the end, so I should be watched closely.

About a month previous to this my daughter and I had bought a copy of Science and Health, as we were looking into Christian Science, and I had attended two services with a neighbor. While I was in bed my daughter used to read to me every day from this book, until I asked her why she read to me and still gave me medicine every hour. I said I was tired of being a hypocrite. We then called a Christian Science practitioner, and in three days I was able to get out of bed and sit in a chair. The fifth day after asking for help in Christian Science, I told my daughter I was healed. I had never felt better in my life; instead of things looking gloomy, as they had done for years, it seemed as if the kingdom of heaven had been opened up to me, and I was very happy.

The next day I came downstairs, to the surprise of the family, and two weeks later had my garden planted. My strength kept increasing, and the first of June I started in business for myself. I have never had a sick day since, and I have learned that it does not make any difference whether one works indoors or out, as long as one thinks right. I am indeed grateful for Christian Science, and for all it has done for me and mine.

S. M. NICHOLS, Milwaukee, Wis.

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In the fall of 1913 I came into Christian Science for physical healing, having suffered with my head for more than twenty years, although several physicians had treated me. I had just been under the care of a specialist and had undergone two serious operations, besides having numerous hemorrhages and suffering untold agony. On my way to New Orleans to have my head treated, the thought came to me to try Christian Science; so upon my arrival in that city I immediately telephoned to a practitioner and made an appointment with her. I was healed in one treatment, but not having sufficient faith in God, the giver of all good, I let fear creep into my consciousness and had the practitioner treat me three times. Before I had read Science and Health half through inflammatory rheumatism was overcome.

Mrs. Eddy tells us in Science and Health (p. 410) that "every trial of our faith in God makes us stronger," and this has indeed been proven to me, for I have had many trials, both physical and financial, and each one has been met and overcome through my knowledge of this beautiful truth. I am deeply thankful to God, and also grateful to Mrs. Eddy for the numerous blessings received, but more grateful for the peace and joy and happiness, and for the spiritual uplift that has come into my life through the study of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures."

MAUD R. MCGOWAN, New Orleans, La.

✧

When I began the study of Christian Science I was suffering from defective eyesight, which made it impossible for me to read more than a page or two of a book at a time. Before I had read Science and Health half through I found myself able to use my eyes in reading and studying from eight to ten hours a day without any ill effects. This healing has proved permanent, for my eyes have been put to the most severe tests during the past five years, and I have laid aside heavy glasses, which had been worn since I was twelve years old.

This healing was accomplished simply through reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and it has proved to me conclusively that Christian Science healing does not come through the opera-

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tion of one human mind over another, as some have surmised, but that it is the simple action of Truth destroying error. I did not begin the study of Christian Science for physical healing, but through a desire to know the truth, and I attribute my instantaneous healing to this fact. If we seek "first the kingdom of God, and his righteousness,"—which I understand to be a knowledge of the truth,—no thought of disease can remain in our consciousness.

CLARA PARK, Los Angeles, Cal.

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I wish to express my heartfelt gratitude for Christian Science. About eleven years ago I suffered severely from a stomach disorder, spinal trouble, and other complications. Different doctors were tried, but all to no avail. I had practically given up hope of ever being well again, and was discontented and unhappy. Then herbal treatment was resorted to, but with no better results.

At this time a friend asked me to give Christian Science a trial, so the next day I went to the Science church. On returning home I told my wife that the people I saw at church looked so pleasant, and there seemed to be such peace and happiness expressed, that I had decided to try Christian Science. The following day I called on a practitioner and had my first treatment. When I asked what I should eat, I was told to eat anything I wished. This seemed too good to be true, but I decided to test it. Not having had any meat for nine months, I went to a restaurant and ordered some. I slept well that night for the first time in many months, and next morning the bowels acted naturally. From that day, over eleven years ago, I have never taken a drop of medicine. I was also healed of severe kidney trouble.

Words fail me to express my gratitude to God, and my love to Mrs. Eddy for giving us Christian Science, which has indeed made me a new man, for from despair and darkness it has brought me back to happiness and health. My daily prayer is that I may become a Christian Scientist not only in word, but in truth and in deed.

NIELS. PEDERSEN, Sydney, Australia.

I gladly and thankfully bear witness that the above statement is true in every way. From the "valley of the shadow of death" my husband has been brought back to health and happiness through the healing and saving power of Christian Science.—META PEDERSEN.

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I am always glad to tell of the great benefits that have come to me through Christian Science. I was one of the so-called skeptics, and am most grateful to know that there is a God, and that His goodness can be and is being demonstrated to many thousands of people every day. I would be guilty of injustice and ingratitude should I fail to express my appreciation and love for Mrs. Eddy and for her untiring efforts in behalf of mankind.

Christian Science found me deep in the "slough of despond." Having been caught in the financial panic of 1893 with large bills payable, bank failures and other contributing causes made it seem impossible that I would ever be able to pay the claims against me. I was tempted to resort to drink, thinking that it might "speed me up" in a business way, or possibly drown my troubles and sorrow, and I was even tempted to transfer the field of action to what then seemed to me the great unknown.

I refused the help offered by my dear sister, who had been a student of Christian Science for some years, even undertaking to prove to her that Christian Science was a farce; but suddenly a great light appeared,—that blessed light of understanding. I began to read Science and Health, and to my amazement was soon on firmer ground financially, mentally, physically, and morally. Anger, hate, jealousy, and revenge, the fruits of despondency, began to leave me; and I shall always be grateful above all things for the mental relief and spiritual uplift. My financial affairs soon got into better shape, and in due time all my debts were paid without loss to my creditors. Again I was a free man, with opportunity and expectancy in a large degree before me, thanks to Christian Science.

CHARLES H. MEEKER, Denver, Col.

✧

I am deeply grateful for the healing which I have experienced in Christian Science. After many years of suffering from severe headaches and other ailments, I had Christian Science treatment and was healed. I now enjoy perfect health and can hardly realize all that this healing truth has done for me and mine. It has brought about a complete change in my thinking and living. I am deeply thankful for Science and Health, which is indeed a "Key to the Scriptures," because it helps us to understand what the Master meant when he said, "Ye shall know the truth, and the truth shall make you free."—ANNA S. DOROFF, New Haven, Conn.

✧

For many years I have been the recipient of the priceless benefits that come through Christian Science, to which I turned for physical healing when after much inquiry I found its logic reasonable, in fact inescapable. While a student of medicine I was suddenly afflicted with a dreadful disease. My case was placed in the hands of a reputable physician, but after several weeks' treatment he held out only meager hopes of permanent recovery. I was mentally despondent and had often contemplated self-destruction, when my attention was called to Christian Science. Finally, being convinced that it offered some real hope for me, I dismissed the doctor and engaged a Christian Science practitioner.

From that day my whole experience began to change, and the immediate results were no less than wonderful. I was like a bird out of its cage,—light hearted, joyous, free. My hope was immeasurable, whereas before only darkness, pain, and despair were my lot; also, I was steadily improving physically. For the first time in my life I had an inclination to study the Bible, and for the first time I found its words harmonizing with reason. I read the Bible and Science and Health daily, and soon began to gain an understanding of God as Spirit, Love, infinite Mind, Principle, and of man made in His likeness. After several weeks I was greatly improved in every way, and undertook to complete my healing without the practitioner's help. Then began in earnest the struggle with old challenging beliefs, medical theories, and the like; but one and all of these gave way before the spiritual enlightenment I was gaining.

My final healing was slow, but the time and efforts put forth to obtain it have enriched me spiritually, morally, and physically far beyond my highest hopes. During this period of work and study I was healed of fistula, bowel disorder, kidney and bladder trouble, abscess, corns, bunions, burns, bronchitis, influenza, and other troubles, some of these discords being overcome instantaneously or within a few hours. Morally the benefits are even greater, for from being a wretched, evil thinking man of the world I was lifted to a plane of thought where former things were repellent, obnoxious, and finally passed completely out of my life. During this process I was healed of the tobacco habit and of the social drink habit, although I took no treatment for the error in either case.

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In common with the great majority of Christian Scientists I can unhesitatingly say that these many and great benefits wane in comparison with the treasure of spiritual enlightenment which Christian Science has brought and continues to bring to my consciousness. To have gained a measure of knowledge of God as He is; to have His abiding presence; to know of His constant care and gentle Mother-love, always available in storm or shine, always guiding and guarding, never forsaking or inflicting; a God "who forgiveth all thine iniquities, who healeth all thy diseases," —this is riches without measure. For having brought me to know such a God Christian Science has my heartfelt gratitude, and its Discoverer and Founder, Mrs. Eddy, my constant loyalty and unstinted praise.

W. M. McCauley, Kansas City, Mo.

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[Translated from the French]

I am profoundly grateful to Christian Science for all the physical and moral benefits received through its ministrations. As a result of convulsions at the age of sixteen months, my daughter was left with one leg paralyzed and much shorter than the other. The doctors whom I consulted could do nothing to improve this condition, but rather impressed upon me the fact that it would grow worse, and that there was a danger of meningitis setting in. When the child was five years old I heard of Christian Science, and was told that she could be healed. Treatment was given, and although the healing was slow, my little girl is today completely restored. The leg is of normal length, and she walks with ease. It makes me feel very happy to be able to trust my child to God, knowing that He will lead her into the way of truth.

As for myself, I was in a state of depression and of almost constant fear. When it was explained to me that this condition was not according to God's will, and that through realizing man's divine heritage it would be taken care of, I felt sure that I had come upon the truth. Every day I strive to realize that divine Love is the only cause and the only creator, and a sense of peace and joy has come into my life which formerly was unknown to me. I cannot adequately express my gratitude to Christian Science.

Mme. A. Le Blévennec, Paris, France.

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I am indeed most grateful for all that Christian Science has done for me. A few years ago I was suffering from the effects of premature childbirth, which was followed by blood-poisoning, and the physicians said that only an immediate operation could possibly save my life. In desperation and intense suffering I consented to try Christian Science. A practitioner was summoned, and almost at once I fell into a natural sleep, to awaken a few hours later refreshed and greatly improved. The gain was rapid from the first, and at the end of a week every discordant condition had been corrected. In a short time I was entirely healed and about my household duties.

This was such a wonderful proof of the omnipotence and omnipresence of God, that both my husband and I began the earnest study of Christian Science, and we have had so many beautiful demonstrations over error of all sorts that our hearts are full of thankfulness to God for His infinite blessings. We are also grateful to Mrs. Eddy, who has pointed out the way so clearly for us. Every day brings blessings in increasing numbers. One day, during a conversation with the practitioner about some other condition to be overcome, I was healed of inaction of the liver and its resulting inharmonious conditions. My gratitude for Christian Science is boundless.—Lucy M. Rawson, Douglas, Ariz.

From Our Exchanges

[Rev. Neville Figgis, D.Litt., in *The Church Times*]

The higher goods even of human culture will not persist apart from a spiritual ideal; they will cease to be thought of as goods, and their value will decay. Even education—if material success be all—must undergo a like change. . . . If, however, religion be the foundation of enduring culture, culture is no less needful to the catholic church. The final truth may not be with intellectualism; we are not on that ground to despise the intellect, but rather to develop and direct it. Without God human society becomes barren and decays. That does not mean we are to despise human society, but rather to show its value to the man of God—if he would be perfect and entire. Art, if followed on lines of pure naturalism, will lose its dignity and sweetness. We are not on that ground to turn aside in Puritan contempt, but rather to do all we can to elevate artistic motives. So with all human instincts—none of them but may lead astray if pursued apart from God. But none of them but enriches the Christian if done in the right spirit.

[Rev. S. Carlyle Schaeffer in *The Advance*]

What are the distinctive characteristics of that institution Jesus called "my church"? In other words, which is the church of Christ? It is the efficient church. It is that church which most effectively reproduces the life of God, the spirit of Jesus, in the souls of men. Jesus said: "I am come that they might have life, and that they might have it more abundantly." Here is our criterion. If this was the supreme purpose for which Christ came, then it is very clear that the church, whether Congregational, Methodist, Baptist, Christian, or Roman Catholic, or Presbyterian, in a given situation, a given community, that most efficiently takes the dead and dying souls of the men and women of the community in which it finds itself, and fills them with the spirit of Jesus Christ, is the church of Christ.

This being so, every church today is morally and religiously bound to pause and take an inventory of its assets and liabilities. It must define anew its position, else its position will be defined for it. The primary function of the church is to teach fundamental religion.

[*New-Church Messenger*]

Is there anything that should be more welcome to us than to cultivate the opportunities that are given to know our Lord better, and to adjust ourselves more readily to his requirements? All our unrest is from putting him to one side, and making other interests supreme. Let him have our attention, and his ways be desired by us, our troubles abate, our misgivings vanish into thin air, for there are new claims upon us ever so much more satisfying; there is a far more precious sense of what is worth while in life received. His love is of greatest value. To be actuated by him brings us to the height of our attainments, when his desires are implanted in our minds and his commandments are embodied in our lives.

[*The Christian Work*]

It is through the self-givings of rich lives that men have come to understand a grace divine. Unmerited favor,—we are all its beneficiaries, even in respect of the boons that have been bestowed through human channels. And the self-giving which makes the sum of human charm and creates the character that cheers our world,—what is it, in any soul, but a faint reflection of that vast self-giving that has stooped to our weakness, the grace that sought and found us?

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[*Zion's Herald*]

The call of the church is for modern apostles. In saying this we do not mean to slur over the undoubtedly important distinction that should be made between the status of the original apostles (who had seen the Lord and who enjoyed a unique and plenary gift of inspiration) and even the best and most "apostolic" of present-day Christians. We do not expect a Paul, a Peter, or a John to be reproduced with complete ambassadorial and indoctrinating powers in the twentieth century church. We do mean that the aims and spirit that dominated the wills and lives of the men who are called apostles par excellence are imitable by believers today, and that only by such consecrated and masterful spirits can the churches be led to moral victory, and, incidentally, to material prosperity.

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

Truly, there are few better proofs of the divinity of the religion of Jesus than the fact that it has lived in spite of the partialisms of the church, its spiritual special privilege, and its sectarian snobbery. Happily the gospel is greater than the church. God does not begin to act when we begin to preach, and does not stop when we stop. Ceaselessly His winds are blowing, and His spirit is moving in the hearts of men where no interpreter is, informing conscience, enlarging the mind, and evoking a loftier faith. Today, in a terrible melting pot of tragedy, He is reshaping the church and the world in behalf of the common salvation.

[Prof. John Reid Shannon, Ph.D., in *California Christian Advocate*]

If we would know that life is worth living, we must live a life that is worth something, do things that are worth doing, give ourselves to some grand purpose. In some way we must so link ourselves to humanity that we shall feel that others are being helped by our living. Jesus teaches that the keys to the kingdom of God are loving service, and that the greatest in God's kingdom are those who render the greatest service. Could there possibly be any nobler ideal than that for the redemption of the race? That is an ideal as sublime and comprehensive as the horizon, and in the midst of which Christians may progress forever without completing it.

[Carl Holliday in *The Hibbert Journal*]

There is a vast amount of magnificent spiritual energy lying dormant and practically useless in the great college student body of today. That it is not engaged in definite activity may be laid at the door of sticklers for creeds which to thousands of these young men seem untenable and positively unworthy of belief. Religion is a natural thing; theology an invention of man. If ever this youthful religious thought finds a broad and sympathetic leader, the spiritual world may leap forward as it has never done before.

[*The Christian Intelligencer*]

As we walk by the Spirit and yield instant obedience to the known will of God, we find ourselves coming into fuller possession of the blessings of the gospel. Every added enrichment of the spiritual life is of God, but it comes to us in the pathway of Christian obedience. When faith expresses itself in works, the issue is more and clearer faith. Along the line of practical obedience lies the realized experience of perpetual communion with Christ and all the attendant blessings arising from our indwelling Lord.

[Robert E. Speer in *Record of Christian Work*]

We need to bring back into our lives the heart of our Lord's noble sense of righteousness, of the thing that ought to be done because it was the thing that, in the will of God, it was right to do.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

From the Editor

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

From the Publishing Society

The increased cost of leather has necessitated an advance in the prices of the leather bound hymnals, and the following prices became effective May 1, 1917. Delivery charges prepaid. Morocco, pocket edition, one copy $3.50; six copies to one address $19.50; twelve copies to one address $36.00. Morocco, large size, one copy $3.75; six copies to one address $21.00; twelve copies to one address $39.00. Levant, large size, one copy $4.75; six copies to one address $27.00; twelve copies to one address $51.00.

In the previous announcement the price of the large size morocco hymnal was listed by mistake at $3.50 a copy. The listing in the May *Journal* was incorrect and correction will appear in the June issue.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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

Vol. XIX No. 37

Boston, May 12, 1917

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Items of Interest

Material from the New York subway excavations may be utilized in the construction of artificial fishing banks a few miles off the coast of Long Island, between Rockaway Point and Far Rockaway. The United States Bureau of Fisheries has conferred with a committee of the United Anglers' League, which suggested the project, and the secretary of commerce has obtained the sanction of the War Department. It is proposed to dump material in a stratum one or two feet deep on the sandy bottom, and thus establish an artificial bank which will offer no obstruction to navigation but will provide a rock or gravel area suitable for the development of marine growths. Experiments have shown that such growths are quickly established, that they in turn give shelter to the invertebrates on which various species of local fishes feed, and that the latter assemble on the fishing banks in large numbers.

Siberia is generally believed to present excellent openings for the investment of capital in industrial undertakings. Practically the only industries already established are those that depend on a plentiful supply of cheap raw material, such as spirit distilling, skin curing, flour milling, match making, etc. There is, however, a great wealth of other resources in western Siberia. The growth of industries there has been retarded by the insufficiency and high cost of capital. Foreign investors in Siberia have hitherto been attracted chiefly to mining ventures; but recently representatives of foreign interests have visited Siberia and have investigated the possibilities for the establishment of paper mills, sawmills, leather factories, meat canning factories, agricultural implement works, brick works, iron works, and other industries.

In the extreme southern part of Bulgaria, along the coast of the Ægean Sea, there are great stretches of olive gardens which under proper cultivation would yield, it is claimed, as fine fruit as is grown in Syria. In this particular district almost the same conditions of climate and soil exist as in Syria, the original home of the olive. The finest trees are to be found between Makri and Maroni, where there are about 9400 acres of olive groves, mainly owned by the Bulgarian Government but leased to private individuals. The trees number about 4,050,000, not including 150,000 growing wild in almost inaccessible places. Although Bulgarian olives are small, they have an excellent flavor.

Moscow capitalists are organizing a stock company to provide electric current for the operation of the coal and other mines and the metallurgical and miscellaneous manufacturing industries of southern Russia. A capital of about $12,850,000 is proposed for the beginning of operations. The plan embraces the erection in the Donets coal basin of three electric power stations of 75,000 horse-power capacity each. It is proposed to transmit power from these stations not only to the mines of this region, but also to the industrial towns and villages and to separate industrial plants in the governments surrounding the Donets district.

In deciding the Oregon-California land case the Supreme Court of the United States affirmed the Oregon Federal court's decree enjoining the Southern Pacific Railroad from disposing of timber and minerals on its lands received by Congressional grant. By the same decision the Government won its suit against the Southern Pacific Railroad to regain nearly 2,300,000 acres of Washington and Oregon land worth $30,000,000. The Chamberlain-Ferris law of 1916, forfeiting and divesting the railroad's title to the land granted by Congress in 1866, and providing for Federal sale of the lands, timber, and minerals, was upheld as constitutional. The decision was unanimous.

Siam's teak forests are mainly located on the hillsides in the northern part of the kingdom, some five hundred or more miles from Bangkok. The teak trees are girdled and allowed to stand for several years before being felled, and the logs are then dragged to the nearest stream and floated down, reaching the sawmills at Bangkok, fully seasoned, in about five years from the time of girdling. Teak logging is regulated by the Government, and only trees of 76.5 inches girth may be girdled. Siam's total exports of cut teak of all sorts for the fiscal year ended March 31, 1916, amounted to 47,870 tons, valued at $1,817,390.

The Yunnan Railway, operated by a French company, was constructed during the years 1904 to 1910 at a total cost of about $35,000,000. The total mileage is 531, of which 289 miles are in China. The gage is one meter. The road has been unfortunate in its operation. It runs through a mountainous country with a loose soil and a very heavy rainfall, and delays in traffic have been numerous. At present, however, it is the only modern means of communication with a large rich section of China, and its ultimate success is regarded as reasonably certain.

The new French counterpart of the Leipsic fair has opened again at Lyons, and its success has surpassed expectations. The number of exhibitors this year is 2563, as compared with 1342 in 1916, and these are of many nationalities, France being represented by 2169, England by 43, America by 25, Italy by 105, Switzerland by 163, Spain by 29, Holland by 8, Russia by 4, Sweden by 1, Belgium by 3, China by 2, Japan by 3, Portugal by 5, and Mexico by 3. The exhibition occupies an area of 33,000 square meters.

Lake traffic from the port of Chicago got under way April 23, when a fleet of freighters carrying about four and a half million bushels of grain, much of it wheat, started north from the port of Chicago for the mills of the East. Although the lakes had been opened formally to navigation for a week, the ships waited until word had been received that the ice was going out of the Straits of Mackinac.

Under the Sherman antitrust law, the Federal grand jury has indicted twenty-one coal corporations and eighteen officials charged with conspiring to raise the price of bunker coal. On approximately two million tons annually for three years a minimum price of $5.10 a ton was fixed, according to Federal attorneys, as compared with $3.80 a ton before that period, the difference totaling $7,800,000.

The annual consumption of all classes of paper and paper products in Peru is valued at approximately $700,000, of which about $625,000 worth is imported and $75,000 worth manufactured in the country. Peru has only one paper mill, located near Lima, which has a daily output of from 2000 to 2400 pounds of rough packing paper, which is sold as fast as it comes from the mill.

Nearly seven thousand men are working on the Government railroad being built by the Alaskan Engineering Commission. The railroad passes through an extensive agricultural country, and more than five hundred homesteaders are now developing that region as it was never possible to develop it before the coming of the railroad.

Figures on the Southern cotton manufacturing industry, compiled by the *Manufacturers' Record*, show continued progress in its development during the first quarter of 1917. A total of 161,512 spindles and 4382 looms was announced for eighteen different companies, the estimated investment being $4,037,800.

One of the most modern brewery plants of the West, valued at $175,000, operated in Oregon prior to prohibition, is to be used as a huge milk plant and condensery by a company organized through the consolidation of the two largest creameries in Oregon.

That the Victor Talking Machine Company cannot fix prices and refuse actual sale of its patented machines, was decided by the United States Supreme Court, when it refused to grant an injunction against a company alleged by the Victor company to have infringed patent rights.

Interest appears to be growing in the proposal to save the sand dunes of Indiana by making a national park of them. Several meetings have been held recently in connection with a big pageant which it is planned to give this spring.

It is officially estimated that the crude sugar output of the several producing companies of Formosa for the season ending in May, 1917, will be 814,625,000 pounds, nearly twice as much as that of last year.

A statement of egg collections made by the United States Bureau of Fisheries for the present fiscal year up to April 1, 1917, shows a total of 4,760,157,325.

In the authorized savings banks of Norway the deposits at the end of the year 1915 totaled $193,907,000.

The National Agricultural Society of Brazil estimates the Bahia cacao crop at nearly one million bags.

The total exports of Guatemala in 1916 amounted to $10,637,886, and the imports to $8,539,294.

Last year Iowa spent $14,337,056 on roads and bridges.

The crop of rice gathered in Japan in 1916 was 298,466,706 bushels.

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Christian Science Sentinel

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

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Human Need Supplied

E. MARY RAMSAY

"DIVINE Love always has met and always will meet every human need." On reading and pondering over this beautiful statement of Science and Health (p. 494) the beginner in Christian Science is sometimes puzzled to know how this can be, since he is also told that Spirit can take no cognizance of matter. Both the Old and the New Testaments contain striking stories showing God's nearness to His children and the tender protection with which He surrounds them, but the *modus operandi*, the way in which divine Love acts, may seem obscure. "How," the beginner asks, "were Elijah and the widow fed, if God knew nothing of the famine? How was Peter delivered from prison and Paul from shipwreck, if their needs and surroundings were unknown?"

Perhaps the following imaginary episode may be useful as an illustration: Bedtime has come, and nurse takes her little charge up to the nursery. She undresses and bathes the boy, tucks him into his comfortable bed, and after setting the room in order, sits down beside the fire with her knitting and croons a little hymn or lullaby. The flickering firelight half reveals her comfortable form, the pictures on the walls, and the other pleasant, familiar objects in the room; everything around the little sleeper speaks of safety, comfort, kindness. But let us suppose that earlier in the day some well meaning person, not realizing the fear she was instilling, had told the child for the first time the story of Red Ridinghood and the wolf. At the moment he eagerly drinks in the tale, giving no indication of the fear he feels, and afterward speaks of the story to no one; but as soon as he falls asleep the tale takes possession of him.

The boy finds himself in a great, dark forest alone. What are those bright, shining things glaring at him through the gloom? "It is the wolf, the dreadful wolf that ate up Red Ridinghood's grandmother! and there is no one to save me!" the child cries in his agony. At this point nurse becomes aware that the little boy is not sleeping comfortably; he is moaning in his sleep, tossing about and uneasy. At once she rises from her chair, and going to his bed smooths the pillow, arranges the bedclothes, places the child in a more comfortable attitude, and gently kisses his forehead. The sense of love and protection enters the dream, and behold the woodcutter of the fairy story with his axe, or father in his motor car!

Now we ask, "Did the nurse send the woodcutter or the child's father?" No and yes. She knew nothing of the dark wood or of the fierce wolf, and yet it was the love which she expressed, her gentle care, her tender kiss, which saved him,—which changed a dream of danger, fear, and death to a better dream of protection and of life.

No parable can be pressed home in every detail. The Father-Mother God knows nothing of matter, sin, and death, for in the boundless ranges of infinity there is still no room for that which the only creator never created. God's universe is like God, and nothing which does not express His nature has reality, presence, or power. Yet though He knows naught of darkness, doubt, or fear, of sin, sorrow, or shame, it is exactly as if He saw them and saved us from them. When man in his misery and agony turns from material remedies, which can bring no permanent cure, and reaches out though but to a half known God, he becomes conscious of a new experience, of the dawn of a new life, of the embrace of Spirit; and this kiss of Love begins to reveal to him the unreal nature of the evils from which he has been suffering, and to provide the remedy.

St. Paul writes that the time will come when "that Wicked" will be revealed, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." What, we ask, can be consumed by the word of Truth but a lie, a false statement, or what can brightness destroy save darkness? Thus a higher perception of God's nature, a more intimate sense of His fatherly love, changes the dream, destroys some of the density of evil belief, shows us that what appear to be evil people, places, things, are no more real than the dark wood and the fierce wolf of the child's dream, and that consequently they are cured not by dealing with them as realities, but by looking away from them to God, in whom "we live, and move, and have our being."

At first many of us find it very hard to get even a slight consciousness of our unity with God, though theoretically we may fully acknowledge it. The great Teacher said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." This saying seems mysterious, and even incomprehensible, so long as we think of the Master and of ourselves as mere bodily personalities; but as we begin to perceive that the individuality of man is wholly spiritual the mystery vanishes. If any additional proof seem needed that our true nature is spiritual, it can surely be found in the simple fact that we feel happiest, most natural, and most at rest when we are reflecting the qualities of Spirit.

The man who manifests courage, stability, justice, joy, purity, and an all embracing kindness, is necessarily linked with God, the source from which these qualities flow. He is manifesting the nature of God, which is also his own true nature. The qualities which he expresses dwell in the atmosphere of heaven and can know nothing of hell; thus in the degree in which he abides in these qualities, and connects his individuality with them, does he perceive that the Son of man "is in heaven," and tastes for himself that peace which the world can neither give nor take away.

All belief in a material, mortal existence is a false belief, a delusion, a dream, but the particular form which the dream assumes changes as the fashions of the time change, and the outward form which the deliverance assumes necessarily changes in like manner. The drowning man of today, still maintaining, in spite of sense-testimony, that Spirit is the only power, may be picked up and rescued by some great ship propelled by steam, lit by electricity, provided with all the latest inventions of the age, constructed from and fur-

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nished with products collected from the four quarters of the globe. She bears but little resemblance to that "ark of gopher wood" in which Noah and his family rode the flood in the world's childhood, and yet each is a demonstration of "safety," as present in the definition of ark (Science and Health, p. 581), which is also described as "the understanding of Spirit, destroying belief in matter."

Divine Truth knows nothing of time and change, yet because it is also Love, it is so tender in its operations that it makes ample provision "for every human need."

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Time and Eternity

THORWALD SIEGFRIED

TIME is a term used by mortals to express their sense of something to be overcome in experiencing the good they are seeking; but so long as good is conceived of in thought as being material, this sense of resistance is inevitable, for our thought of matter involves the time element at every step. This explains in part the progress of the Christian Science movement, the teachings of which exclude the possibility of matter's existence as real, and accord quite definitely with the declaration of the angel of whom we read in the tenth chapter of Revelation, who had "in his hand a little book open," and who said that "there should be time no longer."

Any one can experience some concept of time's unreality by considering the universal inability to conceive of limits before which there was no time and beyond which it will not continue. This inability is responsible for the general belief which considers eternity to be merely time extended indefinitely. The contradiction involved in this belief is seen when it is considered that eternity is inseparable from infinity, and that time can never become infinite; the mortal concept of day and year is a very definitely measurable one, and it remains measurable and finite, however large the aggregation of days or years, like the units of which the aggregation is composed. As Mrs. Eddy writes on page 468 of Science and Health: "Eternity, not time, expresses the thought of Life, and time is no part of eternity. One ceases in proportion as the other is recognized."

The real reason for the inability of mortals to ascribe external limits to time is that its limitations are internal, are part of itself. Limitation is the very essence of time, and therefore it can seem to continue until, and only until, mortal belief gives place to spiritual understanding. To limit limitation is to destroy it, and to destroy it is to prove that its only existence is and was a hypothetical one. This proof consists in the knowledge that all good is present now, not separated from us by any sense of time or space. Health, wisdom, and substance are present, and are known by spiritualized consciousness; and when by means of true prayer in Christian Science this fact is made plain to one suffering from disease, ignorance, or lack of any kind, the time clock, so to speak, which recorded the beginning and progress of evil in human affairs, is turned back until the whole of the false supposition is obliterated.

Formerly the limits imposed upon a person living on the eastern coast of the United States who desired to speak with another living on the western fringe, consisted of weeks of travel by horses; later these limits were reduced to days of travel by train, and still more recently, to the comparatively few moments necessary to make telephonic connection. The limits previously existent were believed to be material, and the means of overcoming them are generally thought of as material achievements, while in truth the problem and its solution are entirely mental, and the progress made marks the application of intelligence, which is a quality of the divine Mind. Here we may consider the completeness with which Christ Jesus overstepped the belief of time limits, as typified in the memorable conversation relating to his coming crucifixion, in which, as we are told in three of the gospels, Moses and Elijah took part. To Jesus time was a factor to be denied power, to be extinguished by the light of Truth, and to him Moses and Elijah must have been as real as they seemed to those of their own day, in order for him to converse with them and to share this privilege with those of his disciples who were, in a measure at least, prepared for it.

The succession of experiences is often referred to as the source of our sense of time; yet it seems obvious that only material experiences can be so separated and limited that their sequence marks time. Indeed, an abundance of evil incidents may make any day seem a long and wearisome one, whereas a flood of even human beneficence tends to hasten the hours. Hence it is the nature of events, rather than the events themselves, which determines the lagging or the flight of time, and it should not be surprising that as we engage in spiritual thinking and doing we should have less of time and more of eternity in which to think and do. Error cannot condition or impede the action of Truth, neither can it aid in any way. Likewise our sense of time, however abundant, cannot contain or even witness spiritual activity; it is in the eternal now that we live and love and know, and in degree as we reflect God's presence in these divine functions we abolish time by establishing eternity in thought.

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The Sabbath

LAURA R. JOSLIN

CHILDREN in Christian Science Sunday schools are taught to love and obey the commandments, because every one feels that an obedient child will become a worthy man or woman. Hence Christian Scientists, whether children or adults, endeavor to be obedient to God's law in every smallest way, and so to serve Him as to become themselves more godlike. The fourth commandment begins with this simple statement: "Remember the sabbath day, to keep it holy," yet even well-meaning people are sometimes puzzled to know just what is intended to be conveyed by this command.

Recently a Christian Scientist was asked: "Why do you consider it wrong to go to places of amusement on Sunday, if you consider these places fit to attend on a week-day? Is not every day a Sabbath in the light of the true law?" The answer was that it may be no more right to attend these places on a week-day than on Sunday, when we consider that only as we rise above all worldliness do we advance toward that perfection which Christ Jesus demanded of his followers; but inasmuch as mankind has not yet reached this point, mortals may be helped to reach it more quickly by keeping one day of the seven free from the business or so-called pleasures of the world.

Our endeavor should be to bring each week-day up to a Sabbath standard, rather than to bring the Sabbath down to a week-day level. In so doing we get closer to God, infinite Mind, as it was intended we should do when the day was called "the sabbath of the Lord thy God." On page 517 of Science and Health Mrs. Eddy says: "Man is not made to till the soil. His birthright is dominion, not subjection." This seems to imply that man's true activity is not that of mere physical labor, but is mental and spiritual.

It also seemed to the one who endeavored to answer the foregoing question, that the Sabbath is intended as a foretaste of heaven, which would be a state of mind free from worldly cares or worldly amusements, when communion with God would fit man for perfect spiritual activity. The Sab-

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bath gives an opportunity to fill our consciousness, the reservoir of human thought, with a better understanding of God's law, that we may have ample resources from which to draw for the week's demands, for when our days are so filled with material problems our time for Bible study is apt to be limited. When we fail to use the Sabbath for more consecrated thought, we are simply robbing ourselves of precious moments, all of which are needed that we may lay up "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

As we more truly obey God's law, we become more humble, more gentle, more tender and loving, and these qualities of Mind bring healing to ourselves and to others. We draw closer to God through more consecrated living, enhanced by Sabbaths devoted to Truth and Love. In the prophecy of Isaiah we read: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, or finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

The true Christian Scientist looks forward to the Sabbath as a time when he may devote himself to the study of the word of Truth. The Pilgrim Fathers were most devout in their observance of the Sabbath, and who shall say it was not this very devotion which enabled them to cross the sea in safety and to found and maintain that wonderful colony in Massachusetts, the very state chosen by one of their descendants for the location of The Mother Church? These people fled from their native land in order to find a place where they could worship God in freedom. The Mother Church was established in Boston by Mrs. Eddy, under divine guidance, as the source from which should flow the truth which makes men free, thus to perpetuate the purpose of the founders of our nation.

The desire to obtain the blessings of health and holiness induces Christian Scientists at least to endeavor to make every day a Sabbath; that is, to make every day more consecrated, for in this way alone can we realize God's omnipresence and omnipotence. As we set the standard of our Sabbath higher, it follows that the working days will yield higher results, as must always be the result of a "closer walk with God."

Kinship with Nature

ETHEL MUNRO GOSS

We had walked far into the cool green depths of the woods, where all around us rose cathedral pillars of straight dark trees. The ground at our feet was carpeted with ferns exquisite in form and shading; the only sound was the low note of a dove, and over all was the calm serenity of nature's own exceeding peace.

The object of our quest was the pink lady's-slipper, mysterious, shy, not to be approached noisily or picked hastily; and as we left the dim trail and came out to an open swamp there was a clump of these wild flowers, flushing a delicate pink against the vivid green of a low hemlock. Such a wave of gratitude and reverence arose to the giver of all good at their wondrous delicacy, there where no man's hand had planted them, that one wondered at the viewpoint of a friend who had said, "I am afraid to love nature; perhaps I am not loving it in the right way."

A certain aspect of religious thought has always disdained the beauties of nature as being material, and has sternly denied itself the pleasures of form, outline, and color as of the earth and as hindering spiritual growth. But the reverence which is aroused in the human heart by the delicate wildlings of field and wood, by the swaying grass of the meadow, the blue mist of the farther hills, or the wide sweep of the starlit sky, is such an element of our human progress that it cannot be ignored. This beauty all around us satisfies a deep need, and typifies the hunger of the real man for "the beauty of holiness."

Were we satisfied only with the external, we would not be aroused to reverence for the unseen. When we know that "the things which are seen are temporal; but the things which are not seen are eternal," we glimpse behind the external object which awakens our wonder, awe, and praise, an idea of divine Mind. On page 86 of "Miscellaneous Writings" Mrs. Eddy says, "The pleasant sensations of human belief, of form and color, must be spiritualized, until we gain the glorified sense of substance as in the new heaven and earth, the harmony of body and Mind." On the next page we read: "Let us say of the beauties of the sensuous universe: 'I love your promise; and shall know, some time, the spiritual reality and substance of form, light, and color, of what I now through you discern dimly; and knowing this, I shall be satisfied.'"

Jesus ever drew his followers' attention to the simple outdoor things, the mustard seed, the vine, the sower, the sparrow, and the lilies of the field. In the latter especially he tried to convey to his hearers that behind the color and form of that exquisite eastern lily was law, order, Principle, so that even Solomon in all his glory was not arrayed as one of them. Human invention may plan many things, but it can only imitate the fragile veins of a lily, behind whose beauty, which is temporal, lies the rhythm of the universe, which is eternal. And how the psalmist lifted up his heart to God in the silence of the hills, and what reverence for God's handiwork he has left us in those songs which have held the hearts of men for centuries! The peace of quiet meadows, the unutterable majesty of the splendid stars, aroused him to such reverence and rejoicing that he could sing, "The heavens declare the glory of God; and the firmament showeth his handiwork."

In the account of creation we read, "And the earth was without form, and void . . . And God said, Let there be light: and there was light." We are then told of Mind's ideas expressing form and identity, showing that form must be mental; but mortal mind has given material names to its own concepts and called them both evil and good. Mrs. Eddy says, "Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments" (Science and Health, p. 310).

One of the human footsteps leading up to this mental state begins by appreciating beauty as an expression of Truth. The straight, slim poplar with slender, golden leaves quivering in the sunlight; the elm with its graceful curves and its showers of velvety green; the comfortable gray apple tree, gnarled and sturdy, but bearing such a wealth of pink loveliness,—each in an individual way expresses the beauty of Mind's ideas. Who can describe the wonder of a summer night when the glittering band of the Milky Way sweeps across the heavens; when, low hung in the south, Scorpio gleams; and when through the starry host the eye travels from tawny Arcturus to the glittering blue of Vega, or to the never changing form of Ursa Major! No wonder Emerson speaks of being in "the perpetual presence of the sublime." Our hearts cry out with unutterable longing to understand beauty aright, to know better the creative Mind and thus find life eternal.

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So the lover of the sun and wind, who sees God's bounty in the swaying gold of the buttercups as well as in the glory of the stars, must express this love and appreciation in spiritual activity. A noted psychologist has said that the emotion aroused by beautiful music is harmful unless expressed in some form of right action, and we know that unless we put into practice what we learn from reading or study, we lose what we have; so mere emotional ecstasy over the beauties of nature will degenerate into mere sensuous enjoyment of form and color. But he who is enriched by the spiritual experience of appreciating the beauties of the universe must needs express it in the refining of all human relationships by more tenderness, understanding, sympathy, and so can say with the psalmist, "Out of Zion, the perfection of beauty, God hath shined."

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"Beside all waters"

FRANK A. UPDEGRAFF

Over two years ago a meeting was held in one of the local branch Christian Science churches of a western city for the purpose of bringing out greater activity in the distribution of Christian Science literature. As the writer, a former railroad employee, heard of the various channels proposed by others present at that meeting, these words of our Leader came to him: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink" (Science and Health, p. 570). Then as he thought of the millions of people traveling from place to place seeking rest, a great opportunity for supplying their need presented itself,—that of placing Christian Science literature in the observation library cars which are operated over the various railroads.

This thought was given out to those present at the meeting with the following result, which may be both interesting and helpful to others in the field. A number of men volunteered to serve on a committee which was organized to handle this problem, and the railroads were asked for permission to place *The Christian Science Monitor* in their observation library cars, the subscriptions for the paper to be furnished free by the joint distribution committee. Some of the railroads accepted the paper without any apparent resistance, while others hesitated, and a few at first declined absolutely, but all lines operating observation library cars out of the city finally agreed, so that today every regular car is being supplied with a copy of the *Monitor*, making altogether twenty-three copies furnished daily, including the one supplied the Railway Young Men's Christian Association reading-rooms.

In the development of this activity the way has opened to place *The Christian Science Monitor* on other trains throughout the field. For example, through the cooperation of Christian Scientists in other cities trains returning from those points are being supplied with the paper. The Rock Island and Santa Fé lines, in addition to granting permission to place the *Monitor* on certain trains out of the city referred to, threw open their entire systems, extending from Chicago to California; and the Union Pacific not only opened its entire system from Omaha and Kansas City to Salt Lake City, but also its connecting lines from Chicago to the Pacific coast. More recently the Wabash and Chicago-Great Western lines have granted permission to have the *Monitor* placed in all observation library cars in their trains, as has the Baltimore & Ohio Southwestern between St. Louis and Cincinnati.

As soon as these lines gave permission to have the *Monitor* placed in their cars, the joint distribution committee in the above mentioned city communicated the information to the distribution committees at various important points along the lines, and through the cooperation of these committees the way has been opened for more than one hundred copies of the *Monitor* to be supplied daily to the observation library cars operating throughout the West. Since this activity began, some of the lines have of their own accord and at their own expense supplied their library cars with the *Journal* and the *Sentinel* in leather covers.

There is still a great portion of the field east of the Mississippi River that has only just begun to be handled. A recent experience which has been brought to the attention of the writer will serve as a practical illustration of how every Christian Scientist may help to "spread undivided the Science that operates unspent" (The First Church of Christ, Scientist, and Miscellany, p. 353), and to give, as Mrs. Eddy also says, "a cup of cold water in Christ's name" to many a weary wanderer "athirst in the desert" (Science and Health, p. 570).

Not long ago a Christian Scientist traveling from a western city to Cincinnati, Ohio, failed to find a copy of the *Monitor* in the library car of either the Wabash or the Baltimore & Ohio Southwestern Railroad over which he traveled. He brought this fact to the attention of the general passenger agent of each line by letter, and besides giving some very appropriate information concerning the *Monitor*, suggested the advisability of having it in their library cars, and told them how it might be obtained. The seed fell into good ground and brought forth much fruit. Eight copies of the *Monitor* are now being furnished by the distribution committee in Cincinnati for as many Baltimore & Ohio Southwestern trains daily, and the way was opened for a like number to be supplied to library cars operating over the Wabash system. Here we may recall with profit the words in the prophecy of Isaiah: "Blessed are ye that sow beside all waters."

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An Incident

S. WINIFRED WILEY

One day as the writer was quietly trying to work out in Christian Science a seemingly difficult problem, her gaze was lifted to a picture of Jesus in the Garden of Gethsemane; but instead of the beautiful and inspiring subject, there stared back at her the reflection of her own face in the glass which covered the picture. Rather impatiently she said, "Oh, I do not want to see you!" and immediately moved her chair a trifle. On again glancing toward the picture, instead of the offending image of the mortal self she saw plainly reflected from the opposite wall the words of our dear Leader, "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them" (Miscellany, p. 210).

The lesson was plain. Although she had been sincerely seeking Truth, there yet remained enough of material selfhood, with its hopes and fears, to hide the clear radiance of spiritual vision. Was not that after all the whole of the problem, no matter what its seeming form,—to get rid of self? And with the slight effort in that direction the way was revealed, even the filling of one's thought with Truth and Love. Perhaps we do not always notice the word "filled," and think that if a fair proportion of our time and thought be given to our studies, then all will be well; whereas Mrs. Eddy says: "Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty" (Science and Health, p. 183).

The incident, though slight in itself, served to deepen the

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sense of consecration and to spur the student on to more valiant efforts toward self-abnegation as a practical proof of the gratitude felt for the innumerable blessings which the study of Christian Science has brought into her experience. Truly through this experience was fulfilled the psalmist's realization, expressed in these words: "He sent from above, he took me, he drew me out of many waters."

Joy Spiritual

KATHERINE E. VARGA

RECENTLY a student of Christian Science had spent what seemed a very lonely day. From early morning she had felt depressed with a sense of being apart from all the finest and best that was in the world. Because she was living in a rather isolated place, mortal mind argued, was the reason for this feeling; and it further said it was natural that she should feel the need of good music, the best in drama and art, and that she should be unhappy when deprived of this privilege. The following thought, too, held no small place in the unhappy musings: If there were only a Christian Science reading-room near, where she might go and read, what rapid progress would be made in gaining an understanding of Science!

Mortal mind argued so subtly that the young Scientist was lured into forgetting the Father's presence, then her books; also mental work, or prayer, as we come to know it in Christian Science, was neglected almost the entire day. By evening she was thoroughly miserable, and as she returned from a walk,—which had been miserable too, for her thought had been full of bitterness,—her eyes were on the ground, both literally and figuratively, and the beauty of the surrounding country was lost to her. When home was reached and she entered her room, the tears were very near the surface. For a moment she stood still, and then, realizing that she must turn her face to the Father, she began the work which had been so long delayed.

Instantly came this thought, so clearly defined that it almost seemed as if the words were spoken audibly: If you admit that you are lonely, you are virtually denying God, for the Bible says, "In thy presence is fulness of joy," and God is ever present. With this thought came the remembrance of many happy hours spent since coming into Christian Science, when she had been so uplifted in the knowledge of God as all-presence and all-power, that all the material joys she had known seemed as nothing in comparison. Then also came a fuller understanding of the fact that since God is unchanging, the same at all times and under all conditions, our joy can never be wavering if it is founded on the knowledge of divine Truth. Mrs. Eddy has expressed this so truly in these words on page 298 of Science and Health: "When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat."

[Written for the *Sentinel*]

Uplifted Desire

AIMEE LUNDGREN

INFINITE and only One, existing
In eternal harmony,
Grant us grace and strength in lifting
Fainting hearts and hands to Thee;
Catching truer, clearer glimpses
Of Thy pure reality.
May the knowledge that redeems us
Our unfailing refuge be.

Selected Articles

[From the *Brighton and Hove Society and Hove* (England) *Gazette*]

In the year 1898, following the formal declaration of war between the United States and Spain, the *Daily Chronicle* published a poem entitled "Greeting from England." This poem came to Mrs. Eddy's attention and was made the occasion by her for a prophetic utterance in reply to the sentiments therein expressed. Her reply, entitled "The United States to Great Britain," was published in the *Boston Herald* of May 15, 1898, and with the poem to which it was the reply it appeared in other publications. We are glad to republish both of these poems in a supreme moment in the history of the English-speaking world.

[Robert S. Ross in *The Express*, Buffalo, N. Y.]

The Express published a letter in which the following statement appeared: "I referred to the so-called Christian Science, which denies that Christ saves any one and reduces his claims to mere ridicule." Such a conclusion could never have been arrived at by studying the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. On page 497 of this book will be found the following passage: "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death."

It is probable that this critic, like some other critics, based his conclusions upon the utterances of enemies of Christian Science, instead of himself consulting the text-book, which is of course the authority on the subject.

[W. Stuart Booth in *Boulder* (Col.) *Camera*]

While Christian Science most emphatically teaches obedience to the Master's explicit command to heal the sick, voiced in the gospels, it does not omit the injunction regarding baptism, as was inferentially stated recently by a prominent clergyman in your city. The superficial and materialistic tendency of ritualistic worship received many strong rebukes from Christ Jesus, as when he spoke of the Pharisees making clean "the outside of the cup and the platter," while they were still sinful in thought.

Inasmuch as all sin is thought before it is acted, it is plain that baptism unto repentance must be a purification or spiritualization of thought, which is of course not dependent upon any material rite or symbolical ceremony. Hence, on page 35 of Science and Health Mrs. Eddy expresses the spiritual idea of baptism in the words, "Our baptism is a purification from all error." She amplifies this somewhat on page 9 of "The People's Idea of God," where we read: "Christian Science has one faith, one Lord, one baptism; and this faith builds on Spirit, not matter; and this baptism is the purification of mind,—not an ablution of the body, but tears of repentance, an overflowing love, washing away the motives for sin; yea, it is love leaving self for God."

It appears somewhat inconsistent for a clergyman to carp at a large body of Christians who are humbly endeavoring to "obey the whole gospel as Christ ordained it," simply because their outward form of worship does not coincide with his scholastic training and belief, when the master Christian said that "the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." At another time he gave the unerring standard by which a man's Chris-

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tianity may be measured, in the terse statement, "By their fruits ye shall know them." Christian Scientists are willing to be judged by this test, for through the application of the Bible teachings as explained by Christian Science their lives have been made happier, healthier, and holier; they have found that true spiritual baptism brings healing as well as moral and spiritual regeneration.

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[Rollin E. Smith in *Virginia* (Minn.) *Enterprise*]

An evangelist is quoted as saying, "Christian Science denies the deity of Christ and is therefore not Christian." On the contrary, as every one knows who is familiar with the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, Christian Science teaches the divinity of Christ, but differentiates between Jesus the man and the spiritual Christ. On page 332 Mrs. Eddy says: "Jesus was born of Mary. Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual,—yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and casting out evils, destroying sin, disease, and death. As Paul says: 'There is one God, and one mediator between God and men, the man Christ Jesus.' The corporeal man Jesus was human." Then follow these words: "Jesus demonstrated Christ; he proved that Christ is the divine idea of God—the Holy Ghost, or Comforter, revealing the divine Principle, Love, and leading into all truth."

Again the evangelist said, "Christian Science is not a science but a system of mental healing." A better way to put it, perhaps, would be to say that "mental" is part of its system; and whether its opponents regard it as a science or not is of small consequence, in view of the fact that thousands of persons are daily giving evidence of its power to heal. Since Christian Science has as its foundation the teachings of Christ Jesus, it seems a rather difficult task for its opponents to expel it from among the denominations that call themselves Christian. Furthermore, Christian Science is steadily growing, notwithstanding sporadic attacks by evangelists.

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[Charles W. J. Tennant in *Cambridge* (England) *Review*]

Speaking of Mrs. Eddy, your reviewer says, "She saw some profound truth, though apparently she did not understand it; at any rate, her exposition makes no appeal to reason." If there is one presentation of Christianity which does appeal to reason, it is Christian Science. Nowhere throughout the works of Mrs. Eddy does she deviate one hair's breadth from the premise that God, Spirit, is All-in-all, or, as she states it on page 468 of "Science and Health with Key to the Scriptures," "All is infinite Mind and its infinite manifestation, for God is All-in-all." Every conclusion throughout her writings conforms to this. The truth that Mrs. Eddy perceived through spiritual understanding she was able to demonstrate. She proved her faith by her works. This should silence the suggestion that she did not understand the profound truth she had discovered.

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[Avery Coonley in *Mount Vernon* (Ill.) *News*]

There are certain respects in which the teachings of Christian Science differ from those of other Christian denominations of the present day, but the most marked difference is in the practice of Christian healing, and in that respect Christian Science follows closely the practice of the followers of Jesus for nearly three centuries. As no two denominations agree in their teachings, however, this difference should not subject Christian Science to attack. Christian Science does not deny the creation of the universe, but it does deny that God created "the world, the flesh, and the devil," since the Bible says that "God saw every thing that he had made, and, behold, it was very good." This being true, he did not create evil. "The universe" and "matter" are not necessarily synonymous either in or out of the Bible. It may be that Christian Science denies the evangelist's concept of the Holy Spirit, but that is a very different thing from denying the Holy Spirit itself. The beautiful chapter on Marriage in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, sets forth her teachings on that subject, and the chapters on Creation and Genesis explain God, man, and the universe as understood in Christian Science.

A religion is not harmed by attacks made upon it, particularly when these are based on incorrect statements. No religion is less dependent on what people say about it than Christian Science, for it justifies itself through its practical effects on the lives and health of its adherents; and since it continues to heal sickness and sin, those who know most about it think well of it, whether others approve of their conclusions or not.

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[S. T. Downs in *Anderson* (Ind.) *Herald*]

In a lecture on "Mind and Faith Cure," the speaker, as reported, coupled Christian Science with other teachings and referred to it as suggestion. This mistake is not uncommon, and with one who has not given time to a careful study of Christian Science teaching, it is not surprising. However, to claim, as did the learned doctor, that Christian Science has not healed organic diseases or produced what he calls "change of tissue," shows that he has not placed himself in a position to be accurately informed in a way that requires but very little investigation. Christian Science has certainly done the very things he said it cannot do.

Christian Science has healed all manner of so-called organic diseases, including heart trouble, cancer, consumption in its last stage, tumor, broken bones, lacerated flesh, and other things of a similar character. In doing these works it has at the same time reformed the sinner, produced a higher standard of citizenship, and supplanted discord and misery with happiness and contentment. In fact, it has done the works the great Wayshower said should "follow them that believe."

The charge that such healing is the practice of suggestion is as old as spiritual healing itself. The unbelieving Jews cried "Beelzebub" at Jesus, and it is interesting that some historians record that the Jews accused him of practising Egyptian magic. They could not comprehend that the works he performed were from the Father, nor that they were the manifestation of fixed spiritual laws which always have been and will be available for those who "believe on him."

Mrs. Eddy, the Discoverer and Founder of Christian Science, discerned and gave to the world an understanding of God as Mind. Since God is the only cause and creator, man in His image and likeness is governed only by divine Mind. It is significant, and should be carefully observed, that this government by divine Mind can produce nothing but good,—health and harmony,—and that its laws destroy everything unlike God, good. Suggestion, which is the same as hypnotism and mesmerism, arises from the belief of many minds. It is the belief that man exists separate and apart from God; that man is a separate mental and physical unit, subject to the laws of sin, sickness, and death; that these separate minds

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influence one another consciously and unconsciously for good or evil. The practice of suggestion can be nothing but the direct opposite of Christian Science, and even the advocates of suggestion acknowledge that its adherents try to use it to produce evil results as well as desirable ones.

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[W. D. Kilpatrick in *Jackson* (Mich.) *Patriot*]

Jesus established Christianity by teaching and preaching love; by healing the sick and casting out sin in proof of his understanding of love. That is what Christian Scientists are today striving to do, and it is what they will continue to do, in an ever increasing degree of perfection, in proportion as their understanding of divine Love increases.

Christian Science, as addressed to humanity, is an emanation of a devout, prayerful, and lifelong study of the Scriptures by its Discoverer and Founder, Mrs. Eddy, and is in strict accord with Bible teachings at all points. It emphasizes more than any other contemporaneous religion the necessity of a knowledge of the Christ. It emphasizes the teachings of the Master to the extent that it finds no excuse in the Bible or elsewhere for an attempt to divorce his command to heal the sick from his command to preach the gospel and cast out sin. It teaches that through the Christ, through the understanding of all that Jesus taught and did, and by following his precepts in our every thought, word, and deed, we shall, as did Jesus, come into a full understanding of our sonship with the Father.

No religion can be Christian that is not scientific, and no religion can be scientific that is not Christian. Every least work of the Master was in exposition of scientific law—of the law of God governing the universe, including man. He completely controverted in everything he said and did the so-called laws of matter, and there is not a known material law that he did not annul and prove not of God. If Christian Science dishonors the so-called laws of matter and the erroneous and fettering beliefs of creed and dogmatic scholasticism, it nevertheless honors the Christ.

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[Peter V. Ross in *Fresno* (Cal.) *Republican*]

The evangelist whose sermon is reported in the *Fresno Republican* is quite right in his assertion that healing the sick is not all there is to Christian Science practice. While it is now a matter of common knowledge that Christian Science does heal the various forms of disease, whether classified as functional or organic, curable or incurable, nevertheless the most important function of Christian Science is to regenerate mankind and place them on a right plane of thinking and living.

But the evangelist declares that Mrs. Eddy "strikes a blow at the atonement," and "denies the whole Bible teaching on the subject by claiming that Christ did not die on the cross." It is difficult to understand how any student of the Bible could suppose such an impossibility as that Christ should have died on the cross or anywhere else. The Christ is indestructible and eternal, in accordance with the Scriptural statements: "Before Abraham was, I am;" and "Lo, I am with you alway, even unto the end of the world." This is precisely what Jesus was demonstrating, and this demonstration constituted his atonement; that is, the proof or exemplification that man is in unity or at-one with God, and hence perfect and immortal. To say that Christ died is in itself a denial of the atonement. Christian Science, however, teaches that Jesus was crucified, but that he overcame death and the grave.

Scholastic theology has taught that God required the sacrifice of Jesus to appease His wrath, and that the suffering of the Master excuses man, if he will only believe on the Lord Jesus Christ, from responsibility for his own sins. Christian Science, it is true, does not accept this idea of the atonement. It recognizes that God's attitude toward man is one of infinite love and compassion, which cannot be changed. It is the attitude of mortal man toward God which must be changed if man would reach harmony and happiness.

This is illustrated by the parable of the prodigal son. There was never a moment when the father was wanting in compassion for his disobedient son, never a time when he was not ready to forgive. Nothing was necessary to a full reconciliation except the awakening of the son from his dream of sensualism and sin and his return to the father's house. No sacrifice by his obedient brother, or by any one else, would have availed anything. The responsibility, the necessity for right action, all rested with the disobedient son himself, the one who was at fault. There was no wrath to be appeased; there was no sacrifice to be offered except a sacrifice or abandonment by the son of his own evil desires and practices.

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[Henry Van Arsdale in *Huntington Beach* (Cal.) *News*]

In common with all Christian churches the great Methodist church founded by John Wesley and the Christian Science church founded by Mary Baker Eddy hold to the omnipotence, omnipresence, and omniscience of God. In other words, all Christian churches assert the allness of God as part of their doctrine and belief. These churches also teach that God is Spirit. It therefore follows that if God is Spirit and God is All, then Spirit is All. Creation, therefore, including man, is spiritual and not material.

In addition to the word Spirit, Mrs. Eddy in her writings uses a few other words, such as Mind, Life, and Love, as synonyms for God. The use of the word Mind, capitalized, as meaning God, seems not to have been understood by a contributor to your paper, and as a result he is led into making some rather confused statements. The contributor signs himself "Your brother in Christian love," and immediately above this statement he urges you "not to feed your intelligent readers with the falsehoods of Christian Science," merely because you had stated the fact that "Christian Science had been of untold benefit to business men, professional men, and to people in all walks of life."

Jesus himself laid down the rule by which Christian Science is to be judged when he said, "By their fruits ye shall know them." Christian Scientists are entirely willing to be so judged, and the work they undertake "in Christian love" is one of helpfulness and construction.

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[Written for the *Sentinel*]

Light

EDITH L. PERKINS

THE morning breaks, athrill with life and light,
The whole creation sings in rhythm right,
While joy exultant cries, in upward flight,
Love is supreme.

Across the west night casts her shadows gray,
Then over all the darkness holds its sway,
Yet, looking up, I see the light and say,
Love is supreme.

So in the test of sorrow's darkest hour,
When joy seems hidden by the clouds that lower,
Still I rejoice,—God is the only power,
Love is supreme.

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Editorial

The Essence of Democracy

THAT men have held the right of self-government to be more precious than the possession of the sense of life itself, has been recorded in all ages, but not from the time of Jesus until Mrs. Eddy discovered and promulgated the truth of Christian Science was the scientific relation of God and man declared to be the necessary foundation for self-government. This scientific relation is clearly defined on page 106 of Science and Health, where Mrs. Eddy writes, "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love." It needs but little reflection on our part for us to realize that in this short sentence the author has stated the essence of all true democracy.

Our Master rebuked certain of his hearers who were able to read the signs of the sky, but were unable to read the signs of the times. Recent events should make clear to those who can and will read these signs, that the advance of human rights along governmental lines is steady and certain, and that the whole world is on the road to the realization of the hope and desire for democratic government which has shown itself in every civilized country and inspired those who have contended for the ideal of human freedom. That these hopes and desires are no longer regarded as chimerical, and their fulfilment as problematical, even in those countries where autocracy has flourished most dominantly, is a portentous sign of the times.

To Christian Scientists it is especially apparent that the command, "Thou shalt have no other gods before me," is not simply a religious maxim, but that on the contrary it is a fundamental, demonstrable divine truth which applies to all human affairs, and which lays the axe of human progress to the root of all bondage and oppression. As Mrs. Eddy has so ably stated it: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes" (Science and Health, p. 340). To her followers, therefore, has come the realization that this command is the groundwork and foundation of all human liberty. Indeed it would seem as if some vision of the omnipotence of God, some divine insight, must have buoyed and supported those patriotic men who one hundred and forty years ago pledged their lives, their fortunes, and their sacred honor to the success of the democracy which they inaugurated at that time.

The pretexts of heredity and tradition have long been the mainstays of autocracy, but the signs of the times point to the flimsy nature of these claims, and to Christian Scientists they no longer deceive with the force of divine law. Because we are learning in Christian Science that the so-called law of heredity with which mortals have so long deceived themselves is not a law at all, but simply "a prolific subject for mortal belief to pin theories upon," we are coming to see that good is the only law, and that when we have demonstrated "that nothing is real but the right, we shall have no dangerous inheritances, and fleshly ills will disappear" (Science and Health, p. 228). Not the least of these fleshly ills are those which affect the body politic. When it is clearly discerned and realized that equality and the brotherhood of man are not compatible with "the divine right of kings," it will also be seen that the divine law—the spiritual idea—which has in times past manifested itself in the abolition of human slavery, is still at work, and will continue to work in human consciousness until goodness, wisdom, mercy, justice, and liberty are no longer regarded as far off abstractions, but rather as the present concomitants of civil government and religion.

ARCHIBALD MCLELLAN.

Letting God Outline

OUTLINING materially robs life of elasticity and hedges it about with limitations. It places every individual and every undertaking in a frame of matter from which escape is difficult; moreover, this habit is scientifically and Christianly unsound, because God, Spirit, really does all the outlining and does it for the best. In the Glossary of Science and Health by Mrs. Eddy, under the heading "Mind" we read, "Deity, which outlines but is not outlined" (p. 591). Yet how persistent is the attempt of mortals to belittle man, thus restricting their friends, their own capabilities, their business enterprises, their sources of income, their spiritual progress, and their careers, by seeking to establish hard and fast material conditions which stifle spiritual spontaneity.

From birth itself the child is subjected to a process of being outlined, both with reference to the past and the future. The color of the eyes and hair, the temperament and special aptitudes, are linked to ancestral conditions; the prospects of success in a profession or a trade are made the subject of prophecy for the future, and so the child encased in this mental frame begins the rôle of living a human life. If the prophecy were strictly scientific, it would place the child in the arms of a heavenly Father-Mother God, and a glorious unfoldment would then be possible, endowing the child with gifts of grace and beauty, talent and power, and out of this would grow a fearless human, not designed for suffering, but for the sunshine of spiritual joy, developing evermore into the likeness of perfection. We read on page 63 of Science and Health: "In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry." In Science man's future is just as definitely assured as is his divine origin.

Christian Science does not teach that human beings should not make their moves, but that these moves should be in accordance with God's outlining and not with the world's. Christian Scientists can be conscious through inspiration that, as Mrs. Eddy writes on page 506 of Science and Health, "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear."

Shall, then, the right activities of men be made to fit into imaginary outlines, or shall they be permitted to burst the bounds of mortal thinking under the impulsion of divine inspiration? This question presents the old struggle, so familiar in all that men do, between their ideals and the supposed restrictions of material belief. This shows itself in the contradiction between the writer and the proof room, between art and the box office, between an idea and the attempt to impose conditions upon that which God has made. The business man need not permit fear to outline his business for him and eventually suppress it altogether. Through the understanding of Christian Science he may learn to outdo himself. What are generally called business principles are frequently disastrous because of their tendency to fix fast and bind hand and foot that which needs freedom above everything else. The desire to prearrange and predetermine materially springs from lack of trust in God.

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A saving movement like that of Christian Science advances upon the wings of revelation and inspiration. The intuitive inspiration of woman is essential to it. No youth can mature, no nation can prosper, no just movement can succeed which disregards woman's particular powers or presses her into the background. The culminating moment in the raising of Lazarus was when Jesus commanded, "Loose him, and let him go." This was the power of God using Jesus to outline the truth for Lazarus. Today Christian Science is repeating this saying in behalf of every child, man, and woman; every nation is hearing this cry of resurrection, of freedom, and of obedience to God. A tremendous undercurrent of spirituality inspired by a woman's discovery is bursting through the crust of human selfishness and conceit, liberating the pent up hopes of the millions, breaking barriers, and wiping away the outlines drawn by the carnal mind, in order that those may prevail which have been determined by Deity, with whom all things are possible.

WILLIAM D. MCCRACKAN.

Rules and Their Application

BEGINNERS in the study of Christian Science often ask if they cannot have definite rules given them for working out the problems which they meet in their daily experience. To this it may be answered that these rules are to be found throughout the Scriptures and also in our Leader's writings, but a serious mistake is made when they are regarded in any wise as formulas which can be used without a clear understanding of their relation to divine Principle and spiritual law.

On page 261 of Science and Health Mrs. Eddy bids us "look away from the body into Truth and Love," to which she adds the following clearly expressed rule, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." This rule lacks nothing in the way of definiteness; in fact, it may be compared in its exactness to mathematical statements, which are unvarying in their operation when applied with understanding. The passage quoted leaves no room for uncertainty. It does not say that we may bring the good and the true into our experience, but that we shall do so to the extent that we give them first place in our consciousness. If we seem to experience a large measure of discord, it only goes to show how much room we have made for it in our thoughts, and how earnest must be our effort to displace it in order that the good and the true may hold sway.

This particular rule does not tell us that we shall be able to bring harmony to all around us by our obedience to its requirement, but it most definitely states that in our own experience at least the good realized will be in proportion to our faithfulness. If the problem which most concerns us is the overcoming of physical inharmony, we are bidden to "look away from the body into Truth and Love;" then the rule broadens, as it were, and includes other phases of human experience, and so we are bidden to "hold thought steadfastly to the enduring, the good, and the true." There is not any one on earth today who would not be helped by recalling this rule of divine Science and striving to put it into practice. The temptation comes to every one of us many times a day to do the opposite of this,—to think of the bad and the untrue, which have no permanence in spite of all that mortal mind would say to the contrary; but here is given us the opportunity to grow strong by holding thought steadfastly to that which represents God,—His creation and His government.

The consideration of this topic brings us to another rule, —this one given by the great Teacher,—namely, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Let us assume here that we have been faithfully practising the rule found in our text-book and already pointed out, and that we are, through our obedience to it, reflecting the light of Truth and Love. Then we have the command, which is also a rule, to let our light shine,—let those around us see what obedience to divine law is doing for us, how it is transforming our characters so that we are no longer willing to waste time in the discussion of evil—sin or sickness—or to shut out the light of Truth by doing so even for a moment.

The understanding of Christian Science makes it clear that if we are reflecting light by obedience to spiritual law, we shall illumine the deepest darkness of mortal belief in the ratio of our understanding of Truth and Love; and as we do this we ourselves go on to prove that we are fulfilling the law and the prophets, of which our Master spoke when he bade us let our light shine before men. As we do this we take another step forward, for the light itself enables ourselves first and then others to obey all the commandments, from the least to the greatest, and the Master distinctly said that those who did so should be "called great in the kingdom of heaven."

ANNIE M. KNOTT.

Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Dr. Francis J. Fluno, C.S.D., a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul Streets, Back Bay, Friday evening, May 18, at eight o'clock. The public is cordially invited.

Among the Churches

Current Notes

GREAT FALLS, MONT.—At the regular Wednesday evening testimony meeting of First Church of Christ, Scientist, last evening [March 28], it was announced that within the last few days that body had acquired a double corner property, the southeast corner of First Avenue North and Thirteenth Street, upon which a church is to be erected. The present edifice is being taxed to capacity, while the attendance is showing a constant growth.

Interesting in connection with the announcement is the history of this church, showing its growth since it was holding public services in rooms 19 and 20 of the Conrad Block in 1905. Outgrowing these quarters, its services were later conducted in Conrad Hall, then in the Carnegie Library lecture room, then in the Valeria Library Building. The need of a church building being imperative, the present structure was erected in 1911 and occupied for the first time on Thanksgiving day of that year. It was dedicated free from debt three years ago.—*Great Falls Leader.*

KANSAS CITY, MO.—The new edifice of Third Church of Christ, Scientist, at the northeast corner of Fortieth and Walnut Streets, now halted at the basement, will be carried to completion this year. The general contractor will start work about May 1, and is to have the building ready for the interior finish by Sept. 1. The main auditorium will seat eight hundred and seventy-five persons. The present basement quarters will be retained intact as a Sunday school

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room. The cost of ground and building will be about one hundred and twenty-five thousand dollars.

The Kansas City Star.

LOUISVILLE, KY.—Sunday [April 1] First Church of Christ, Scientist, began to hold services in the new church building, Third Street and Ormsby Avenue. For a year and a half this church has been using De Molay Commandery Hall as a meeting place, and prior to that occupied a small building on Third Street, between St. Catherine and Oak Streets. Some months after moving to the hall the congregation procured a frontage of 150 feet on Third Street at Ormsby Avenue, and building operations began last autumn, with the result that what the Scientists call their temporary church is ready for use. The auditorium in the temporary building has a seating capacity of about twelve hundred, while the permanent building will seat about fourteen hundred.—*Louisville Courier-Journal.*

PALO ALTO, CAL.—Dedication services were held yesterday [March 25] by First Church of Christ, Scientist, in their new church home, which was opened about three months ago. In 1897 two students made the small commencement which inaugurated the dawn of Christian Science in Palo Alto. In May, 1900, with an organization formed, came services in a hall. The progress born of experience found an incorporated Church of Christ, Scientist, in 1904, with services being conducted in a larger hall until 1908, when increasing attendance necessitated a further expansion into the old Presbyterian Church Building at the corner of University Avenue and Waverley Street. Here services and meetings were continued until 1911, when they began to be held in the Masonic Temple. In December, 1916, the congregation moved into this, their new church edifice, where the opening services were held on Sunday, Dec. 17, 1916.

Palo Alto Times.

HOPKINTON, IOWA.—The dedicatory service of the Christian Science Society was held in their church edifice on Easter Sunday [April 8].—*The Hopkinton Leader.*

DEDICATIONS have been reported as follows: First Church of Christ, Scientist, Decatur, Ill., Jan. 21; First Church of Christ, Scientist, Halifax, England, Jan. 14.

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The Lectures

LAKEWOOD, OHIO (First Church).—Ezra W. Palmer, lecturer; introduced by John B. Coffinberry, a former mayor, who said in part:—

In the old line of thought many of us were led to believe that there existed an enemy for whom we must ever be on guard. We never knew where to locate this enemy, consequently never knew where to make the charge; neither did we know what weapon to use in our defense. Through fear of this one evil, life often became a burden. We were traveling a long, tiresome road, at the end of which we hoped to find heaven. At times this hope became very dim, and we scarcely knew in what direction to look for light.

A research of Mrs. Eddy's works will, I believe, locate this enemy. It is found in the arena of our own mind and consists of wrong thinking. The charge, therefore, is to be made upon one's self; the weapon to be used is the truth about God and our relation to Him. With matters thus simplified, the long road, at the end of which we hoped to find heaven, becomes less tiresome. The study of Christian Science proves that heaven and harmony are at hand, and if we follow this line of thought, we are apparently entering upon a new life. The burdens will gradually fall away; freedom and happiness will take the place of fear as we begin to realize what the Master meant when he said that the kingdom of heaven is within. It is then that we begin to appreciate how much the world is indebted to Mrs. Eddy for the long and wonderful life in which she lived to bless others.

MANKATO, MINN. (First Church).—William W. Porter, lecturer; introduced by Jean A. Flittie, who said in part:—

Although I am not a Christian Scientist, I am free to say that there is much in Christian Science that appeals to me. It is essentially a religion of sunshine and good cheer. Its adherents are uniformly cheerful, contented, and care free. Even its most eminent and unsparing critic admits this. And why is this so? It is so because Christian Science teaches the unreality of evil and the reality of good. Its God is good, wholly good, not one of mingled good and evil. To be at-one with Truth is to be whole in mind and body; hence he who so lives as to be in harmony with the universal Mind is without sickness, without fear, and without worry of any kind. Such a one lives in a transforming atmosphere of boundless love, and the calm assurance that no evil can come to him.

Apart from their loyalty to their Leader and their devotion to their religion, there are certain other traits about the Christian Scientists that are admirable: they never gossip; they speak evil of no one; they practise what they preach, finding their religion sufficient to meet and solve the simplest as well as the most complex problems of life; they are also very sincere, for to practise untruth or to deceive is to fail, utterly to fail, in Christian Science, which exacts from its followers absolute honesty in thought and deed. These are fine qualities indeed, making of life a song of joy, a hymn of praise.

HARROGATE, ENGLAND (First Church).—John Sidney Braithwaite, lecturer; introduced by Major Nash of Ripon, who said in part:—

If that which is called religion cannot help me in my daily life, if it cannot take away fear, discord, poverty, discomfort, and pain here and now, then it is of no use to me. If it can only offer me happiness in a problematical future, I do not want it. If it is dependent on ceremonies and fixed places of worship, and cannot follow me into the trenches, the lumber camp, the jungle, and the desert, where no white men are, and cannot help and heal me day by day, it is of little use. If Christian Science had not been able to fill all these needs, I should not be standing here today; but it can do more than that. It enables me not only to say, "I wish the sun would shine on all men's fruit and flowers as well as on mine," but to say it with a certainty that the wish will be fulfilled.

CENTRALIA, WASH. (First Church).—John Randall Dunn, lecturer; introduced by W. B. Keir, who said in part:—

The daily walk of the Christian Scientist is more closely noted than perhaps you may think. As you pass in and out among your fellow beings, the peace and harmony among yourselves, your justice in the treatment of others, is visible evidence of the faith that is within you. A happy, smiling face is loved by every one, while a cheerful, uncomplaining nature makes the pathway of life smoother to all mankind. Your church appears to cultivate these virtues to the utmost, and in doing so undoubtedly draws your membership closer together. This also brings upon you the admiration and respect of those without the church.

Those who have lived during the past forty or fifty years

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remember somewhat of the trials and tribulations of this church. Your estimable Leader, Mrs. Eddy, being for years misunderstood by the people, was maligned, ridiculed, and even persecuted. However, the dark clouds of misunderstanding are rapidly rolling away, revealing her in her true character,—that of a good and great woman, striving to do good and point the way to all the peoples of the earth; a fervent disciple of the great healer. It is quite evident, even to those who do not take special interest in church work, that the Christian Science church is growing rapidly.

NEW BEDFORD, MASS. (First Church).—Virgil O. Strickler, lecturer; introduced by Mrs. Alice B. Taber, who said in part:—

These lectures everywhere speak a message of inspiration and hope to all who hear them, convincing as they are of the fact that these words of Jesus are as true today as when uttered by him nineteen centuries ago: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This promise is being fulfilled through the ministry of Christian Science, and many in the audience tonight can testify to the truth of this statement. Worldly wisdom, however, is of no avail in the learning of spiritual truth; to become as a little child is the requirement.

New Bedford Times.

NORTHAMPTON, MASS. (First Church).—Bicknell Young, lecturer; introduced by Marlin D. Farnum, who said in part:—

Never in the world's history has there been so great need of a knowledge of God as there is today, and man never realized this need more than he does today. The world's universal need is for peace and health, but how to obtain it is the great question. Never in the world's history has it been so possible for man to gain an understanding of God and to have peace and health as it is today; for throughout the world thousands are proving Christian Science to be the truth that makes man free, and are daily understanding more about this practical religion which is available for everybody.

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

CALIFORNIA—Berkeley (Third Church): Charles I. Ohrenstein, Twentieth Century Club House, 2716 Derby Street, 8 p.m., May 19.
Burlingame: Charles I. Ohrenstein, Burlingame Masonic Temple, 3 p.m., May 20.
CANADA—Chatham, Ontario: Paul Stark Seeley, I. O. O. F. Auditorium, King Street, 8:15 p.m., May 21.
ILLINOIS—Chicago (Sixth Church): Virgil O. Strickler, Church Edifice, 11321 Prairie Avenue, 8 p.m., May 19.
Chicago (Thirteenth Church): Bliss Knapp, Church Edifice, 10317 Longwood Drive, 8 p.m., May 21.
Joliet: Virgil O. Strickler, Auditorium, 8:15 p.m., May 21.
Morrison: Paul Stark Seeley, Church Edifice, 8 p.m., May 17.
Oak Park: Frank Bell, Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., May 24.
Pontiac: Prof. Hermann S. Hering, Folk's Opera House, 8 p.m., May 25.
Waukegan: John Randall Dunn, Church Edifice, 329 West Street, 8 p.m., May 25.
INDIANA—Anderson: Virgil O. Strickler, Grand Opera House, 3 p.m., May 20.
Logansport: Prof. Hermann S. Hering, Church Edifice, North and Ninth Streets, 8:15 p.m., May 24.
IOWA—Muscatine: Frank Bell, Church Edifice, Sixth and Walnut Streets, 8 p.m., May 21.
Oskaloosa: Frank Bell, Church Edifice, 406 East High Avenue, 8 p.m., May 22.
Perry: Frank Bell, Grand Opera House, 3:30 p.m., May 20.
KANSAS—Dodge City: George Shaw Cook, Beeson Theater, 3 p.m., May 20.
Olathe: William R. Rathvon, Gem Theater, 3:30 p.m., May 20.
MAINE—Freeport: John Randall Dunn, Nordica Theater, 8 p.m., May 17.
MASSACHUSETTS—Boston (The Mother Church): Dr. Francis J. Fluno, Church Edifice, Norway, Falmouth, and St. Paul Streets, 8 p.m., May 18.
Salem: Dr. Francis J. Fluno, Empire Theater, 285 Essex Street, 3:15 p.m., May 20.
Woburn: Dr. Francis J. Fluno, Lyceum Hall, 8 p.m., May 21.
Worcester (Second Church): Dr. Walton Hubbard, Horticultural Hall, 44 Front Street, 8 p.m., May 19.
MICHIGAN—Muskegon: Frank Bell, Woman's Club House, Webster Avenue and Second Street, 8 p.m., May 25.
Port Huron: Bliss Knapp, Masonic Temple, 8 p.m., May 22.
MINNESOTA—Minneapolis and St. Paul (joint community lectures), Prof. Hermann S. Hering:
Minneapolis: First Church Edifice, Nicollet Avenue and Twenty-fourth Street, 8 p.m., May 14; Shubert Theater, 12:15 p.m., May 15; Second Church Edifice, Second Avenue South and Eleventh Street, 8 p.m., May 15; Sixth Church Edifice, Summit and Hennepin Avenues, 8 p.m., May 17; Lake Harriet Commercial Club, 2718 West Forty-third Street, 8 p.m., May 19; Odd Fellows Hall, Twenty-seventh Avenue and Lake Streets, 8 p.m., May 19.
St. Paul: Woodruff Hall, Prior and St. Anthony, Merriam Park, 8 p.m., May 21; St. Paul Auditorium, 8 p.m., May 22.
MISSOURI—Kansas City (community lectures): William R. Rathvon, Second Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., May 21; Gladstone Theater (for Fourth Church), St. John and Elmwood Avenues, 8 p.m., May 22; Globe Theater (joint lecture for business people), Thirteenth and Walnut Streets, 12:15 to 1 p.m., May 23; Third Church Edifice, Fortieth and Walnut Streets, 8 p.m., May 24; Prospect Hall (for Fifth Church), Twenty-second Street and Prospect Avenue, 8 p.m., May 25; First Church Edifice, Ninth Street and Forest Avenue, 8 p.m., May 26.
NEW HAMPSHIRE—Manchester: John Randall Dunn, Palace Theater, Hanover Street, 3:30 p.m., May 20.
NEW JERSEY—Camden: Dr. Francis J. Fluno, Towers Theater, Broadway and Pine Street, 3:30 p.m., May 13.
NEW YORK—Gloversville: Dr. Walton Hubbard, Glove Theater, 3:30 p.m., May 20.
New York (Fourth Church): Dr. Walton Hubbard, Church Edifice, Fort Washington Avenue at 178th Street, 8 p.m., May 21 and 22.
Staten Island: William W. Porter, Curtis Lyceum, Wall Street and Stuyvesant Place, New Brighton, 3:15 p.m., May 20.
White Plains: Bicknell Young, Assembly Hall, White Plains Club, 8:15 p.m., May 24.
OHIO—Ashtabula: Virgil O. Strickler, High School Auditorium, 7:45 p.m. (standard time), May 24.
Bellevue: Bliss Knapp, New Church Edifice, 295 West Main Street, 3 p.m. (central time), May 20.
Coshocton: John Randall Dunn, Central High School, 8 p.m., May 22.
Geneva: Frank Bell, Church Edifice, Forest Street and Maiden Lane, 8:15 p.m. (eastern time), May 14.
Mt. Vernon: Paul Stark Seeley, Court House, 3 p.m., May 20.
Salem: Bicknell Young, High School Auditorium, 3:15 p.m., May 20.
Toledo (First Church): Virgil O. Strickler, Coliseum, 8:15 p.m., May 22.
PENNSYLVANIA—Erie: Paul Stark Seeley, Masonic Temple, Eighth and Peach Streets, 8 p.m., May 22.
Harrisburg: Dr. Walton Hubbard, Orpheum Theater, 8:15 p.m., May 24.
TEXAS—Canyon: Ezra W. Palmer, Olympic Theater, 8 p.m., May 20.
WISCONSIN—Baraboo: Prof. Hermann S. Hering, Al Ringling Theater, 2:45 p.m., May 20.
Oconomowoc: Bliss Knapp, Auditorium, 8 p.m., May 15.

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Testimonies of Healing

About two years ago I came to Christian Science and was cured of chronic bowel trouble in two days with the help of a practitioner. Glasses had been worn for thirteen years, but after reading Science and Health for six weeks they were laid aside, although I had been told they would always be needed. I can read all day now, where before I could read very little. Headaches from which I had suffered for years are disappearing as I learn more of Christian Science. Once in a while there is a slight attack lasting but a few hours, where before I had to go to bed and suffered a great deal. Every day is a thanksgiving day for me since I came to this great truth.

I have two children, and both of them have been helped wonderfully. My ten year old girl was unconscious with fever, but in an hour after I telephoned to a practitioner for help she regained consciousness and asked me to read Science and Health to her. When my husband came home we decided to have the practitioner come to the house, and after she had been there for half an hour the child was healed. She slept all night and the next morning ate a hearty breakfast and went to Sunday school.

Christian Science has helped me not only physically but spiritually. I am indeed thankful to God, and grateful to Mrs. Eddy for showing us the way.

LINA BRADEN, San Antonio, Texas.

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Many times seemingly difficult problems have been entirely solved for me through reading some article in the *Sentinel* or *Journal*, and I feel that each number I read leaves my thought higher than before. Every day brings added proof of the efficacy of Christian Science to destroy discord of all kinds, and my whole being swells with gratitude as I see this wonderful religion spreading to all parts of the earth.

For many years I was a church member, and often desired to enter active work in religious life, but the way did not open until I came to Christian Science, which I knew from the first was the answer to my sincere desire to be led into all truth. There have been many experiences of healing in our home. Our little son, now over four years of age, has never had medicine, and is in perfect health, robust and lively. When he was about two years of age he was attacked by what appeared to be infantile paralysis. He was suddenly stricken with a very high fever, and though for about twenty-four hours I tried to realize God's presence, I felt no progress was being made. At the end of that time convulsions set in. Before a Christian Science practitioner in Portland, Ore., could be reached by telephone,—a distance of about one hundred and fifty miles,—he had a second convulsion, much more severe than the first; but when the practitioner started treatment, almost instantly the fever left and he regained consciousness. He improved steadily, and in less than two weeks was able to walk again. In a remarkably short time he was manifesting perfect health. My husband, not being a Scientist, called in a physician, but no medicine was given the child. This experience led me to a higher understanding of God's omnipotent care and loving protection, and I have been aroused to a greater spiritual activity and awakening, for which I am unceasingly grateful.

My desire is to grow in the understanding of this glorious truth, so as to be able to help others as I have been helped. As a proof of how readily Truth will cure every ill, I mention a few of my own demonstrations. One morning I awakened with every symptom of influenza, but immediately began to apply the truth. As I allowed nothing else to occupy my thought, every symptom of the disease was gone and harmony was again dominant long ere the morning was spent. About a week later I awoke in the same discordant condition, but this time the symptoms were overcome almost instantaneously. Throat trouble and colds have been immediately overcome through the realization that God is Love, and that man as made in His image and likeness expresses Him and moves in accord with His government.

In the spring of 1915, when many children in town were suffering from whooping-cough, our little boy manifested symptoms of it; but in a few days the cough was gone, whereas other children I knew of coughed for many weeks and some for months after this. He was also freed from an attack of chicken-pox after one small blister had appeared on his body.

The greatest blessings I have received have not been visible to the outside world. Christian Science is indeed a refiner and purifier, and if one is diligent in its study and application it will rid that one of all such harassing evils as envy, hate, jealousy, malice, and kindred manifestations. I am deeply grateful to our Leader, who endured so much to give this great truth to our age. It seems impossible to express my gratitude in words, and I realize that I must endeavor more earnestly to let it be expressed by my life.

EVA S. CROOKS, Prineville, Ore.

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My heart is filled with thankfulness to God, and with gratitude to Mrs. Eddy for all the blessings that Christian Science has brought into my life. Through it I have been healed of several ailments, also of the effects of a serious injury to my head some years ago. I had hired a studio in Scotland for a time, and owing to the wet weather the door was difficult to open. When I forced it open a long iron gutter on the roof became detached and fell on my head with full force. I suffered very much from the blow, and had to apply to a practitioner in Edinburgh for absent treatment. At the time I was young in Science, and the fear was great, especially as I knew that a woman in the town near by had had a similar accident, which proved fatal. In consequence of this fear my healing was slow, but after a time it was complete, and there have been no bad effects from the accident in any way since.

Discords, such as worry, anxiety about the future, depression, and many other inharmonies have been overcome, and I know there is no need to be troubled if I can but realize that God will direct my path if I seek His guidance and am obedient to Him. I am truly grateful to Mrs. Eddy for having given to the world that wonderful book "Science and Health with Key to the Scriptures." It is indeed a key to the Bible and a daily help for every need. Through reading this book I am gaining a better understanding of God and of man's relation to Him. I am most grateful for all the Christian Science literature which our revered Leader has so lovingly given us, and I thank God most earnestly for Christian Science.—ELISE THOMPSON, London, England.

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It is with loving gratitude that I offer the following testimony as another proof of the healing power of Christian Science. Early one morning in November, 1915, our little daughter fell and broke her collar bone. On discovering the nature of the injury my wife and I had to overcome a great sense of fear, but this was soon done by the application of our knowledge of God's allness. A Christian Science practitioner was called immediately, and in a very short time the sense of intense pain which followed the injury was overcome. The child could not lift the arm until perhaps over

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an hour later, when the practitioner arrived and after talking to her a few moments about God, as she had learned of Him in the Christian Science Sunday school, asked her to hand him a bottle of perfume that was on the window-sill by the couch; whereupon she arose, reached for the bottle with the injured arm, handed it to him, and then quietly lay down again. She did not however use the arm any more for three days, but there was little pain and she lay cheerfully on her bed until the fourth morning, when she got up alone and remained up most all day. She used the arm lightly and it gradually increased to normal activity within a week.

For this glorious manifestation of the healing power of divine Truth as taught in Christian Science I am very thankful to God, and grateful to Mrs. Eddy, whose untiring labor has given us this understanding of divine Principle. My own aim and desire is continually to be about my Father's business and to recognize no power but God.

E. N. Hamilton, Chicago, Ill.

I gladly bear witness to my husband's testimony as being true. Tears of joy filled our eyes when we saw this manifestation of God's power; it was so beautiful and plain to us. I cannot begin to tell of all that Christian Science has done for me and mine, but consider it the greatest blessing that ever came into my life. To say that I am grateful for some understanding of this wonderful truth but faintly expresses my gratitude. My daily prayer is for that Mind to be in me "which was also in Christ Jesus."

Addie A. Hamilton.

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[Translated from the German]

It is with a heart full of gratitude that I testify to the blessings received through Christian Science. For twelve years I was under medical care, and during that time never had an hour free from pain. Following the birth of our youngest son, high fever and blood poisoning set in, and after I had recovered somewhat, I became afflicted with a serious nerve and abdominal trouble said to be incurable. Treatment from various professors and nature-cure physicians brought me only temporary relief, and finally I was taken to an institute for nervous troubles. I failed to experience help, however, and came to stay with relatives in Schorndorf, where I heard of Christian Science and the results achieved through it. Earnest prayer that I might know of this glorious truth, caused me to be led to a Christian Science practitioner, who explained the subject to me in the most loving way. When the practitioner began to treat me, light immediately shone into my gloomy life, and after a short period of treatment I was healed in mind and body and became a different woman.

Another great proof of the omnipotence of good was given me when on one occasion I seemed unable to take a single step. The left kneecap had been injured, and according to medical opinion my leg would never be normal again; at any rate, it would be a long time before I would be able to walk. The practitioner took up treatment, however, and on the following day to my great joy I was able to attend to all my household duties.

Our youngest boy was taken with appendicitis, and despite violent reproaches from my parents and relatives, who were emphatic in their belief that an operation should be performed, I remained firm in the conviction that the child was safe in God's love. When in the evening the trouble became aggravated, I telephoned to the practitioner for treatment, and soon afterward the child fell into a sound sleep. In the morning he awoke with the cry: "Mama, I am well. Give me something to eat right away." Five days later the little fellow went back to school, well and bright.

For all the benefits received I am profoundly grateful to God. I am also thankful to our dear Leader, Mrs. Eddy, and my sincere desire is that I may gain more and more in the understanding of Christian Science.

Frau Wilhelmine Schmidt, Tuttlingen, Württemberg, Germany.

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Having found Christian Science a present help in time of need, I wish to express my gratitude for what it has done for me. In November, 1914, I was taken very sick. I worked all day for myself, and was able to attend a Christian Science lecture that evening, but the next morning every symptom of a severe case of erysipelas had developed. I at once called up a practitioner, and in a few days all trace of the disease had disappeared. To me this was a convincing demonstration of the all-power of God.

I am deeply thankful to God that I have been led to the truth, and grateful to Jesus, the master Christian, as well as to Mrs. Eddy, who was so true and faithful to Jesus' teachings that she was able to give us a rule to live by that we can apply to every problem of life.

Mary Amelia Harvey, Baltimore, Md.

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I should like to testify to a healing experienced through Christian Science. In January, 1912, I fell from the top rung of a fourteen foot ladder, breaking one arm and throwing the shoulder out of place. My wife, hearing the fall, came out and told me to hold steadfastly to the truth that God is Life; but I did not seem to realize what she was saying until she got me into the house. Then I told her to get help, and she had a neighbor telephone for a practitioner, who came in about thirty minutes. She asked if I would like to have a surgeon set the bone, but I said that what God could not do for me man need not attempt, so she gave me treatment. In a few minutes the shoulder went back into place, and from that time on there was scarcely any pain. No material remedies were used, but the practitioner gave me absent treatment for about two weeks. In three weeks I attended church, and have never had any trouble with the arm since. It is in as normal a condition as before.

For this healing, and for other benefits received, as well as for the spiritual uplift, I am thankful to God, and grateful to our Leader, Mrs. Eddy.

Elliott B. Bratt, Kalispell, Mont.

The above testimony written by my husband is true, and I am grateful for the healing, also for all the good I have received from Christian Science, both mentally and physically.—Nellie M. Bratt.

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Words cannot express my thankfulness to God for Christian Science, and my earnest desire in giving this testimony is to help others to seek and find the healing, as I have done. I was healed of what was pronounced a structural defect of the eyes, after having worn glasses for twelve years. Twice I had been obliged to remain for two weeks in a darkened room, with my eyes bandaged and with fear of blindness. I was finally told that my eyes were in a very serious condition, which could not be remedied by glasses.

In great fear I went to a friend, who advised me to try Christian Science. I attended a Wednesday evening meeting, and after hearing the testimonies felt greatly encouraged. I could hardly wait until next day to get "Science and Health with Key to the Scriptures," for I knew I would be healed. My eyes got stronger each day as I read the

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book, and the healing was complete, all pain and headaches having been overcome. I did not leave off my glasses for about a year after that, but have not worn them since 1911.

While studying the Christian Science text-book and the Bible, heart trouble vanished into its native nothingness. Jesus said, "Ye shall know the truth, and the truth shall make you free," and I have indeed had abundant proof that through the study of the Bible and Science and Health the truth does make free. Not alone for the physical healing am I grateful, but for the spiritual uplift.

I am indeed thankful to our Leader, Mrs. Eddy, for this blessed truth, and very grateful to all those who have so lovingly shown me the way. Much gratitude is also felt for our periodicals and our reading-rooms.

FLORENCE NICHOLSON, Oakland, Cal.

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In the spring of 1915 I suffered incessantly for ten weeks from an illness said to be due to stoppage of the gall duct, for which an operation was recommended, though I determined not to submit to it. The best of care was given me, as I was in a hospital most of the time and always had a nurse in attendance; nevertheless at the end of the ten weeks I was little more than a frame and my suffering was almost unbearable. It became necessary to use hot applications almost constantly to keep up the circulation, as I was losing the use of my legs. Sleep was almost gone from me, and death seemed inevitable; indeed I longed for it to come.

At this stage my father read a Christian Science lecture in our daily paper. He read part of it to me, and just listening to it made me feel stronger; so, although we knew practically nothing of Christian Science, we sent for a practitioner. I remember how refreshing were the first truths of life and health which were revealed to me when the practitioner read of God's love and of God's allness from the Bible and from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had been believing that a power apart from God could make me suffer, to the extent that my whole consciousness was cognizant of suffering only; and what a joy came with the assurance that divine Love is the only power! I could hardly grasp what this meant, at first, but knew that it was good and that it was of God.

After the first treatment I fell asleep and slept peacefully for five hours. When I awakened, the practitioner read to me again for about an hour, after which I spent the night in sound and natural sleep. Late the next morning I awakened happy, and for the first time enjoyed the songs of the birds, which before had been a source of annoyance. Since then I have not had a sleepless or restless night. While the practitioner was reading to me that morning, I suddenly felt that I could walk; so I arose and walked about the room, although I had not been able even to stand alone for a long time. At noon I went to the dining room and ate with the family, and have since eaten ordinary food.

My complete recovery was accomplished in a remarkably short time, for six weeks later I was able to work all day without fatigue, and was stronger than I had ever been in my life. A relapse was predicted by some, but at no time did I suffer from a return of the old trouble. Stomach and bowel disorder, backache, poor circulation, acute throat trouble, falling hair, and ivy poisoning have all been overcome, and I have gained in weight. Daily and hourly help has been evidenced in increased mental and physical harmony, and I have not taken a drop of medicine since turning to Science.

Previous to my healing I was an evangelistic worker, and when taken ill was in the university preparing to become a teacher of the Bible. I am now so thankful that a halt was called to my outlined course, for I was led into a better way. During the first few hours that the Christian Science practitioner was with me, explaining and demonstrating the mighty teachings of the Bible, I grasped a clearer understanding of man's relation to God, and of the fundamental rules of divine law, than during all my years of preparation for Christian work.

I have no words adequate to express my gratitude for the understanding of God's abiding and unfailing love, neither can I express a fitting appreciation of Mrs. Eddy, whose patient endeavor in searching the Scriptures has revealed the demonstrable Science of divine Mind. I can show my gratitude best in a life which admits no power but God, thus bringing forth fruits of peace, joy, and health. The blessings we have received are so many and so great that I cannot withhold this message of testimony from others who feel themselves in need of divine help.

INEZ E. WAYMAN, Princeton, Mo.

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[Translated from the French]

I am happy to be able to testify to a marvelous healing which has restored harmony within myself and in my home. For twenty years I had suffered with a stomach disorder in a very severe form, and had been obliged to observe a rigid diet. Many physicians were consulted, all of whom made me feel discouraged, and every one had a different method of cure. In despair I went to a famous member of the Académie de Médecine; but this consultation left me with the conviction that I would never be cured.

One day Christian Science was mentioned to me. The wonderful ideas presented filled me with joy, and I marveled at the clearness of the teachings. The possibility of being healed then dawned upon me, and I went to see a Christian Science practitioner. I had three or four treatments, and can truthfully say that I was healed instantly. Seventeen months have elapsed since this miracle took place, and I enjoy splendid health. I am a soldier at present, and the food of the barracks, which cannot be called dainty, does not seem to have any detrimental effect upon my system.

It seems difficult for me to express in words the gratitude I feel for Christian Science, and for that admirable woman, Mrs. Eddy, who by her labors and her understanding of Truth was able to furnish humanity with an unfailing support.—CHARLES BISCHOFF, Paris, France.

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During the nine years that I have been a student of Christian Science each hour has unfolded its blessings and glory. My first experiences of healing came through the study of "Science and Health with Key to the Scriptures." I was enabled to lay off glasses which had been worn constantly for twelve years owing to a structural defect of the eyes and a muscular trouble accompanied by chronic neuralgia of the head. A brace had been prescribed by a specialist to relieve a severe condition which was not given a name, but which was said to be difficult to cure, and this brace also was discarded, the healing coming through my study of the text-book.

With the help of a practitioner I have been freed from nervous exhaustion and chronic stomach and intestinal troubles, also from a return of incipient pulmonary tuberculosis, from which I had suffered during my girlhood. These healings have all been permanent. Several of the ailments yielded instantaneously, but others slowly. When I stopped trying to throw off physical diseases, and was "willing rather to be absent from the body, and to be present with the Lord,"

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seeking diligently the Christ-idea, these conditions yielded more rapidly to the healing truth. I rejoice in the overcoming of a habit of worry and diffidence, and especially in the healing of the sense of sorrow and separation at the time my father passed on.

Christian Science found me sinking deeper and deeper into a state of despairing invalidism, but it has brought me out into a happy, useful life. I am grateful for the understanding of divine Principle that has come to me, and especially for the sense of the Father's impartial love.

ALICE PATTOU BAKER, New York, N. Y.

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I wish to express my deep gratitude for the many benefits received since taking up the study of Christian Science. Four years I suffered from spinal trouble, and at one time was bedfast for sixteen months. After being up a few months I submitted to a painful surgical operation, but was afterward in bed twenty-two months and became greatly discouraged. We finally sent for a Christian Science practitioner, with the result that after taking one treatment I was able to leave my bed, and in a few months was doing most of the housework.

I am thankful to God for my healing, and grateful to Mrs. Eddy, who has revealed the truth to every sufferer. I am also grateful for the spiritual uplift and for the literature that has been given me by friends. My desire is to be worthy of being called a Christian Scientist.

MAUDE A. WILLIAMS, Gunnison, Col.

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It is with the deepest gratitude for Christian Science that I tell of my healing. I was in ill health for many years, during which time I had treatment by physicians of different schools and followed rules of health, but without being benefited. It was not until I was in extreme mental suffering that Christian Science was resorted to, and then within a short time there was a great change in me. I was given a sense of the nearness, goodness, and protection of God, saw beauty where I had not seen it before, and felt a deeper friendliness toward people. The physical healing followed, some of the discordant conditions yielding quickly and some slowly.

I have been healed of chronic weakness and nervous trouble, of sleeplessness, hemorrhages of the nose, and pain in the back which was supposed to be the result of a spinal injury; also my eyesight improved, so that I no longer needed to wear glasses when reading. Other ills too were overcome. I am grateful for the physical healing, but much more so for the spiritual enlightenment, for the knowledge of the truth about God and man as revealed through the study of the Bible in the light of Mrs. Eddy's writings. This truth is a practical help in daily life. Fear is being destroyed through the understanding of God as infinite Mind, or intelligence, and of man as the reflection of the Mind "which was also in Christ Jesus."

I cannot express in words my thankfulness to God, and my gratitude to our loved Leader, Mrs. Eddy, for Christian Science.—MARY V. STOY, Lafayette, Ind.

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Yes, there is tribulation, but Thy power
Can blend it with rejoicing. There are thorns,
But they have kept us in the narrow way,
The King's highway of holiness and peace.
And there is chastening, but the Father's love
Flows through it; and would any trusting heart
Forego the chastening and forego the love?

FRANCES RIDLEY HAVERGAL.

From Our Exchanges

[*Western Christian Advocate*]

The day is near at hand in this country when Protestantism will find itself in a new world consciousness. For over one hundred years the process of dissection, analysis, and division has been working mightily with the ever growing body of Protestantism. It has been the wonder of men. How has it survived in the midst of the multiplication of sects? It has, and we are now beginning to see there was a divine providence in it all. However, at the present time there are increasing evidences that there is to be a synthesizing period, when the forces, processes, and different types of Protestantism are to come together and form one corporate whole in some expression of solidarity that shall make for the interests of the kingdom of Christ.

Confronted by this prophetic situation there are two needs of Protestantism that must be recognized, and to which all leaders and laymen must become speedily reconciled. First, there is a growing demand to restore the unity and authority of the church of God. In order to accomplish this, members of reformed churches must find and occupy a common ground of faith and practice. The churches must no longer disagree as to fundamentals of faith. . . . The second demand Protestantism makes, as a guaranty of her future, is that we reconstitute the conscience of Christendom. The necessity for this is seen in the fact that at the present time it is savaged and wrecked by tribal ferocities and godless strifes. The kingdom of Christ must prevail. It is appearing more and more as a moving force in this modern world.

[*The Congregationalist and Christian World*]

The question for every one of us in this day of strain and trial is whether our hearts, by the power of the Lord within us, are fireproof. Can our faith stand the strain? Is the presence of God—the Father whom we know in Jesus Christ the martyr—a deeper experience in us than the experience of grief, of doubt, of perplexity? It was a saint of the old covenant—one who had been made to dwell "in dark places, as those that have been long dead," who yet was able to declare, "It is good that a man should hope and quietly wait for the salvation of the Lord." Is such a reaction of faith and hope under strain and sorrow impossible to us new covenant disciples?

[*Unitarian Word and Work*]

It makes little difference what may be the inscription over the entrance of a church, or what its creedal basis or its denominational affiliations; it is essentially Christian only in so far as the right spirit enters into it. There is an individuality to a church as there is to a person; and the name by which it is known may be no indication whatever of the character of the soul that animates it. It may be "orthodox" or it may be "liberal" as it is superficially judged, but it is essentially Christian only as it is controlled by the genius of the Christian life.

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

Life nobly lived, on high tasks intent, obedient to the moral law, following the way of the Spirit, passes out of the tyranny of time into an eternal fellowship in which there is security and peace. So interpreted, our mortal life, with all its discipline of frailty and tragedy, is a school in which, if we number our days aright, we learn the wisdom that is immortal—the discovery of our citizenship in "a city which hath foundations, whose builder and maker is God."

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[*The Sunday School Times*]

One of the most common phenomena of our day is the man who has done what he set out to do, and won the prizes he has striven for, and now lives on in the midst of his achievement without interest or zest. Mr. Chesterton has well said that the most amazing contradiction of our time is the failure of the successful man. Those who are struggling on cannot understand why life should become so flat and tasteless with those who have been successful. It is certain that all the worst pessimism comes from those who have gotten pretty much all they started to win, and not from those who are still struggling. There seems to come a change over the nature of the man who has, as we say, "arrived," which we cannot account for. There is something illogical about it, that just when he ought to be most happy and satisfied he seems so often restless, displeased, and bored. And we are apt to say to ourselves that were we ourselves fortunate enough to reach his position we should never know an unhappy hour.

The greatest victory we achieve is not in things or successes or achievements, but in the power to go on loving life to the very last. The world passes away and the desire for it, "but he that doeth the will of God abideth forever." There is a way out. The long years went by and the apostle John saw the fatigued souls all around him who could take no more pleasure in life, but every day he and those who knew Jesus Christ found new reason for living. And around us still we see men and women with whom life has gone hard, and who have had no definite material triumphs, but in whom life still burns strong and clear. They have resisted the satiety which is the Nemesis of worldly life.

[*The Christian Intelligencer*]

The very sublimity of the Christian ideal accentuates the severity of the struggle necessary to its attainment. When we hear its supreme requirement of holy love and catch a mental glimpse of the sinless Christ, it seems an inaccessible thing. It seems so far away as to render all attempt to reach it sheer folly, and there is danger of despair. And this is the feeling that must be conquered. What if we cannot ever stand where Christ stands upon the mountain top; it is grand to be climbing nearer and nearer up its difficult slopes, and to see larger and larger views widening to our vision, and to breathe purer and more exhilarating air.

[W. Quay Rosselle, D.D., in *The Homiletic Review*]

Some way we poor humans are so limited in our spiritual vision that we can see God from the depths when we cannot see Him from the heights of happiness. You cannot see the stars in daytime, just because the heavens are so luminous, but from the bottom of a well you can see them as well as at night. So from the depths of trial millions have seen the God who was so invisible to them in the daylight of pleasant circumstance.

[*The Christian Register*]

The great fact about imagination is not that it is a power to see things unworldly and dreamlike, but to see things before they come to pass, and to feel the deep vitalities of the best things that are. The highest idealisms are not with those who talk best of them, but with those whose doing, whatever it is, shows their sustenance and their quality.

[Rev. James I. Vance in *Record of Christian Work*]

The new Jerusalem is not a residential center for departed spirits. It is the holy city "coming down from God out of heaven." It is a state of society in which the common average life is developed along the measures of Jesus, and where life is related in harmony with his teachings.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

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From the Editor

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

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From the Publishing Society

The increased cost of leather has necessitated an advance in the prices of the leather bound hymnals, and the following prices became effective May 1, 1917. Delivery charges prepaid. Morocco, pocket edition, one copy $3.50; six copies to one address $19.50; twelve copies to one address $36.00. Morocco, large size, one copy $3.75; six copies to one address $21.00; twelve copies to one address $39.00. Levant, large size, one copy $4.75; six copies to one address $27.00; twelve copies to one address $51.00.

In the announcement of April 28, the price of the large size morocco hymnal was listed by mistake at $3.50 a copy. The listing in the May *Journal* was incorrect and correction will appear in the June issue.

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From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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Published January, April, July, and October

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Published Monthly

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 38

Boston, May 19, 1917

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS BOSTON MASS U.S.A.

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Christian Science Sentinel

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Items of Interest

The New York State Barge Canal, which will be opened to navigation between Buffalo and Albany this month, is one of the world's great engineering feats. It is about ten times as long as the Panama Canal and has many more engineering works; it also has some of the most notable locks in the world. It is costing the people of the state $150,000,000. This canal consists of four branches: the Erie, 339 miles in length, running across the state from Waterford on the Hudson River to Tonawanda, where the Niagara River is entered and followed to Lake Erie; the Champlain, 61 miles long, running northward along the easterly boundary of the state from Waterford to Whitehall at the southern end of Lake Champlain; the Oswego, 23 miles, branching from the Erie Canal north of Syracuse and running northward to Oswego on Lake Ontario; and the Cayuga-Seneca Canal, 23 miles, leaving the Erie west of the Oswego junction and running southward, connecting with the large lakes from which it takes its name. The system utilizes wherever practicable all the rivers and lakes, canalizing them by the building of dams, locks, and other engineering works, and attaining what is known as "slack water" navigation. Less than 30 per cent of the canal is restricted to "land line."

The canal has a minimum depth of 12 feet throughout. It is 75 feet wide, with earth sections of the "land line" 94 feet wide in rock cuts, and has a minimum width of 209 feet in the beds of canalized rivers and lakes. The five locks at Waterford, the eastern entrance to the Erie, have the distinction of being the greatest series of high lift locks in existence, having a combined lift of 169 feet, which is one foot less than the total lift of every lock in the Panama Canal.

Four animals closely related to the camel of Africa and Asia inhabit the Andean highlands. Of these, the vicugna and guanaco are wild and hold no important position as a source of wealth. The alpaca and the llama are domesticated. The llama, the pack animal in universal use, withstands the rigors of the climate, is able to subsist on the sparse nourishment available, and endures the atmospheric conditions at great altitudes far better than the horse, the mule, or the burro. The alpaca is closely related to the llama, but is smaller, rarely attaining a height of three feet. It has been found impossible to acclimate this animal outside of its regular haunts in the Andes, even under the most favorable conditions and with the best care possible. It is customary to shear the alpaca every second year. The present yield of wool averages about ten to fifteen pounds an animal every second year. In 1914, the latest year for which complete statistics are available, the production of alpaca wool in Peru and Bolivia was valued at $1,548,543, and of llama wool at $90,137.

Two countries of South America have no seacoast. Of these, Paraguay has its great river system that traverses its territory, but Bolivia has no water communication to the sea. When the Peruvian Government undertook the construction of the Southern Railway of Peru in 1868, it was acting upon the advice of an American engineer, who overcame the barriers that the Andes opposed to the successful development of the rich resources of that region. Bolivia, as well as the fertile agricultural region about the shores of Lake Titicaca and the headwaters of the Madre de Dios River, was the objective when the Southern Railway was planned. Its successful completion opened for development a region of great mineral and agricultural importance, and gave Bolivia a port on the Pacific at Mollendo. Two other railways have since been constructed, connecting Bolivia with the ports of Antofagasta and Arica in Chile.

At the annual meeting of the Institute of Chemical Engineers at the Chemists Club, New York City, Prof. John E. Bucher of Brown University talked on the means of getting nitrogen from the air into chemical combination. He had discovered that mixing soda ash and powdered iron, or iron ore, and powdered coke together, and heating them in an ordinary furnace, then running air through the furnace, would produce at very low cost cyanide of soda with the iron uncombined. The great thing, said the speaker, is that here appears to be a way of doing what chemists have been after for forty years, without any other raw materials than coal, iron, soda, and air, and without the need of water power.

Study of the results of an investigation of the heat insulating efficiency of various materials has been made by the United States Bureau of Standards, and although absolute statements would not be warranted at the present stage, certain preliminary conclusions have been stated. In general it appears that gypsum shows a greater efficiency as a fire insulating material. Concrete and clay vary somewhat, depending upon their porosity. The denser clays conduct the heat a little more rapidly than concrete. The more porous clays, however, conduct heat somewhat less rapidly than the concrete.

That Canada's timber resources are the third largest in the world is suggested in a report on Canadian woods prepared by the forest products laboratories. It is estimated that the present supply of commercial timber is perhaps 800,000,000,000 feet board measure, covering an area of approximately 250,000,000 acres. This estimate, which is about half of the forested area of the Dominion, refers only to saw timber. Material suitable for pulp wood, firewood, poles, and the like, is not included.

Passage of remedial legislation by Congress to relieve the United States from the grasp of the "oil trust" was advocated by members of the Senate and the House of Representatives with the publication of the long delayed gasoline report of the Federal Trade Commission. The commission's recommendation, among others, that a law be passed preventing common stock ownership in corporations supposedly dissolved by the proceedings against the Standard Oil Company under the Sherman antitrust act, met with approval at the capitol.

That a way to end the old warfare between the smelters and the farmers has been found is claimed by the University of California. That the solid wastes from smelters are harmless to crops has now been proved by the university, and it has been discovered that the smelter fumes, which are unquestionably injurious to crops, can readily be used up in the making of sulphuric acid, and this by-product sold, preferably to the farmers to be used for the reclamation of alkali lands.

In order to increase the economy and efficiency of operation of the Postal Department, a dead letter office was established in San Francisco May 1. This office will have jurisdiction over the states of California, Oregon, Washington, Idaho, Nevada, Arizona, Utah, New Mexico, and Alaska, and all so-called "dead" mail matter originating in this territory will be sent to San Francisco instead of to Washington.

A report has been made of the proposed conservancy work in the middle and lower portions of the West River Valley in Kwangtung Province, South China. The delta around and below the city of Canton is a network of streams which are bank high much of the time. Farther up, the embankments have been eroded by flood and rain for many years, and in some parts demolished or given makeshift repairs.

The question of coal supply has been one of extreme importance to Spain during the present war, and at last she intends to become a shipper of coal. The Spanish minister of works states that he has received from a producing company an offer to increase its production from 700,000 tons annually, at which it stands at present, to 1,700,000, if the Government will guarantee the means of transport.

At a recent sitting of the congress of the council of workmen's and soldiers' delegates, held at Petrograd, Russia, resolutions were passed favoring the suppression of classes and titles and the confiscation of all lands belonging to the Crown, the church, and also the monasteries. Provision is made for the transfer of the lands to the use of the peasants.

Representatives from the Carnegie Institution have been making investigations of climatic conditions in Peru, with a view to establishing an observatory in that country. This is the second scientific expedition to investigate the atmospheric advantages offered for astronomical observations in Peru.

Tin has been the principal item of Bolivian export for many years, the bulk of the production having been shipped to Great Britain. Bolivia holds second place among the tin producing centers of the world, and many good mines and prospects are still open to development.

Special efforts have been made in Mexico to restore and improve the facilities of transportation and communication which in many places were damaged or allowed to fall into disrepair during the revolution.

The total production of minerals in New Zealand from Jan. 1, 1858, to Dec. 31, 1915, was valued at $510,162,461.

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Christian Science Sentinel

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

Vol. XIX May 19, 1917 No. 38

Organization

JUDGE SEPTIMUS J. HANNA

SOMETIMES we hear of opposition to the Christian Science "organization," as some are pleased to call it, and when we do we are led to wonder if those who object to organization have deeply considered the question, or whether they have been carried along by a mesmeric wave of aggressive suggestion. Organization has a broad lexicographical definition. It is defined as the process of arranging and getting into proper working order. Its purpose is to arrange or dispose of business systematically; it means the putting together of the parts of an aggregate body for work or action. It is also intended to bring out unity of action and purpose, cooperation, the carrying out of a common purpose, adhesion and cohesion rather than disjointed and irregular effort.

Viewed in the light of such definitions the divine plan is the very height of organization. The stellar universe is a striking example of cooperation. Each planet, while acting within its own orbit and having its individual functions to perform, is nevertheless dependent upon its fellow planets for its full expression and must move in cooperation with them. If it were possible for a planet to separate itself from the whole, it would at once fly off at a tangent and be brought to speedy destruction. The stellar system is both unitary and complex. Without the individual planet there could be no aggregation of planets.

As with the stellar universe, so in degree with mankind. Each individual is a unit, but it requires individuals to make a grand total; hence the unity and cooperation, both of which are necessary. God is one. Yet God without His ideas, that is, His manifestation, would not be. As Mrs. Eddy says: "Man is the expression of God's being. If there ever was a moment when man did not express the divine perfection, then there was a moment when man did not express God, and consequently a time when Deity was unexpressed—that is, without entity" (Science and Health, p. 470).

Without the coactivity of God and man, Principle and idea, there could be no brotherhood of man, and Jesus' teaching would be of no effect, for he distinctly taught that love of the neighbor was the essence of Christianity. Love of the neighbor necessarily implies cooperation, or mutuality of thought and purpose. This mutuality in religious affairs by common usage and necessity takes the form of church organization. Jesus recognized this when he said to Simon, "Thou art Peter, and upon this rock I will build my church." This passage of Scripture is quoted and commented upon on page 137 of Science and Health, while on the preceding page Mrs. Eddy says, "Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing."

In accord with what Jesus taught is the definition of church on page 583 of Science and Health. This spiritual church has its type on the human plane in the material organization which is necessary to the cooperation and cohesion of those who are working to a common end in establishing the kingdom of God upon earth. Were this kingdom already established, there would of course be no need of human methods; but until then the need must be met as are other human needs,—by reasonable concessions to the law of demand and supply.

One of the great events in connection with the Christian Science movement was the organization of The First Church of Christ, Scientist, in Boston, Mass., the record of which is so touchingly set forth in the introduction to the Church Manual. As the outgrowth of that small beginning there is the present great Mother Church in Boston, with branches in almost all parts of the world. As the further outgrowth of this church the following adjuncts to it have been brought into being:—

The Lesson-Sermons, which are sounding the word of Life from thousands of pulpits all over the globe.

The board of education, which is providing teachers of Christian Science to meet the needs of Christian Scientists in all parts of the world.

The board of lectureship, which is proclaiming to millions of listening ears the glad tidings of great joy.

The Christian Science literature, which through monthly, weekly, and daily publications is enlightening thought and elevating purpose in every land.

The establishment of reading-rooms wherever there is a branch church or society, where all the literature of the movement may be read "without money and without price" by all desiring to become acquainted with Christian Science.

These are among the more public means and methods of organized effort. In addition to these, and basing them all, is an army of Christian Science practitioners, who are healing the multitudes everywhere and in no small measure doing the works which the great Physician commanded his followers to do. All these activities are the outgrowth of that organization effected by the Leader of the Christian Science movement and the "little band of earnest seekers after Truth" (Manual, p. 17) who met together in Boston in the spring of 1879.

In the face of all this,—and much more that might be mentioned,—who having the right conception of the meaning of organization would wish to dispense with it? Who thus seeing would desire the disorganization of The Mother Church and her branches? Who having a true conception of the fatherhood of God and the brotherhood of man would have such useful and efficient expressions of that fatherhood and that brotherhood annulled? Who is there in this world sufficient unto himself to meet unaided all the fiery darts of the adversary? What manner of egotism would that be which would lead any person to believe himself capable of working out his salvation without the brotherly cooperation of his fellow men?

A conception that would hold such a salvation possible would ignore the need of a Bible, of the prophets, of the apostles, and even of the great Wayshower himself. All these provisions of the all-loving Father would be useless and unnecessary if such a conception had any place whatever.

Jesus illustrated the power of organization—of brotherly

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cooperation—in his thrice repeated admonition to Peter to feed his sheep. Jesus represented the great shepherd constantly watching over his flock. This word flock, implying the body or aggregation of his followers, was one of his favorite expressions, and this body comprised his church, or those who were taught of him. To the best of their understanding these followers were acting together, and in that sense were an organization; or to use Paul's words in the twelfth chapter of his epistle to the Romans, we are "many members in one body," and we are, as he continues, "one body in Christ, and every one members one of another."

✧

Fulfilment

MYRA EMMONS

As the divine Mind necessarily contains the complete fulfilment of its purpose respecting the divine ideas, it is essential for the appearing of God's kingdom on earth that this fulfilment should come to each individual consciousness. Then, as Paul has said, each shall have "rejoicing in himself alone, and not in another." The glorious message of Christian Science to the world is that this individual at-one-ment with God can in no way interfere with that of any other idea of God. How different from the world's cruel dictum that some must be crushed to make way for others! Christian Science also teaches that nothing can prevent the fulfilment of man's true destiny, for, as Mrs. Eddy tells us, "divine Love cannot be deprived of its manifestation, or object" (Science and Health, p. 304).

The demand for this fulfilment is already in the divine Mind, and the supply is there. This demand forces us on, though sometimes to the human sense with mighty struggles. A series of pictures recently shown on a moving picture film appealed to a Christian Scientist as illustrating the thought of growth. The series showed processes of plant life from the sowing of the seed to the blooming of the flower. When a tiny seed which was to produce a dainty flower was put into the earth, the ground soon became agitated. Then the seed began to quiver and expand, and gently pushing the earth aside, its delicate shoots forced their way upward. Not so, however, with the acorn, whose struggles were curiously interesting to watch. It had to become an oak, and all the energy of its great future seemed to be concentrated in the embryo. With mighty heaving it fairly tore the earth asunder and struggled stupendously for the light. The outcome was to be in proportion to the effort.

In the human sense of life the yearning for the expression of man's identity, for recognition and fulfilment, causes the seeming struggle between the spiritual idea and the flesh. In ancient days this desire was typified by the prayer of the Hebrew women that they might bring forth sons, for thus did they interpret the divine command to multiply and replenish the earth. Christian Science beautifully translates this into a spiritual aspiration to reflect God, thus interpreting God's law that no idea of the divine Mind is or can be barren or fruitless. This interpretation makes plain the command voiced by Isaiah: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord."

The recognition of man's individual identity as the expression of Soul, establishes in man his uprightness and his indestructibility. In the beautiful story of the Shunammite woman we discern that it was her faith in Elisha which enabled her to answer, "It is well," though she had shut the door upon what seemed her dead son, the child of promise, and in anguish of heart lay with her face to the ground, clinging to the feet of the man of God. Had she been deceived and mocked? Had she brought forth in vain? No, she had not, nor had she trusted in vain, for soon she was to hear the prophet's ringing words, "Take up thy son," and it was a glad awakening for both child and mother.

When the Shunammite's faith endured the supreme test of turning from idolatry to the only true God, she was rewarded by the proof that in Him is life eternal; and because the only real life of her son was always and forever in this one God, she was not separated either from God or from His reflection. How often does a sorrowing cry go up from the human heart, and how inevitably it is answered in Christian Science! The Master said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father;" and we read in Isaiah, "They shall not build, and another inhabit . . . They shall not labor in vain, nor bring forth for trouble."

The understanding in Christian Science that man is idea, never a manifestation of matter, like the knowledge that he is governed through the Science of Mind, "lifts man above the sod, above earth and its environments, to conscious spiritual harmony and eternal being" (Science and Health, p. 521). In this understanding Christian Scientists learn to say, "It is well," and to await the inevitable manifestation of Mind, though the world may not understand and may look with wonder on what appears at times to be the opposite of "well." The Scientist knows that the senses do not testify truly concerning man; that he is in reality always at-one with his Father-Mother God, and that the proof of this spiritual fact—its fulfilment—cannot be forever obscured by material belief. In Deuteronomy we read these words of Moses to the children of Israel: "All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers."

✧

"All that I have is thine"

JOHN MURRAY BURRISS

PERHAPS no parable spoken by the Master is of such universal appeal, and therefore the subject of more frequent reference, than that of the prodigal son. It sets forth a phase of human character with which all are more or less familiar,—a weakness in human nature which for the most part arouses our pity rather than our censure, our compassion rather than our condemnation; for waywardness does not necessarily exhibit an unloving disposition or a condition of thought involving malice or hatred. A literal interpretation of this parable, however, does not raise it above the level of an ordinary story about a young man who had squandered his money on worldly pleasures; but when its metaphysical meaning is discerned it has, at least for Christian Scientists, a far deeper significance. On page 91 of "Retrospection and Introspection" Mrs. Eddy says, "The parable of 'the prodigal son' is rightly called 'the pearl of parables,'" and from it we can surely gather deep spiritual lessons.

We read that the return of the young man to his father's house was made the occasion for much rejoicing and festivity, following the affectionate welcome which the father had given him. In the midst of the joyful celebration the elder son, who had been in the field and heard the sound of music and dancing as he approached the house, inquired of one of the servants what the merriment was all about. On being told that it was on account of the return of his younger brother, he became angry and refused to go in;

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the house or to join in the festivities. A great deal has been said in support of the contention that the faithfulness of the elder son had not been fully appreciated nor appropriately rewarded, and that he was therefore justified in resenting the treatment accorded the younger son, who had spent all his substance in riotous living. Was not this treatment placing a premium upon sin, while virtue went unrewarded?

It will be seen, however, that this is not a true interpretation of the father's attitude. That he deeply appreciated the faithfulness of his elder son, and that this appreciation had been at all times lovingly manifested, is shown in his response to the son's murmurings: "Son, thou art ever with me, and all that I have is thine." It is as if the father had said: Son, all the years of your life you have shared with me everything that I possess; you have never felt the disappointment and remorse arising from a life of dissipation; so come and rejoice with me that your younger brother, who has tasted the bitterness and woe of a misspent life, has seen the folly of it, forsaken it, and come home.

What would be said or thought of the ninety and nine sheep, so comfortably sheltered from the storm and protected from danger, if they had murmured because the shepherd had gone up on the mountain to find the one that was lost; and yet this is substantially the attitude of the elder brother. Ingratitude, self-pity, and resentment were preventing him from enjoying the blessings of his father's house, which were and had been freely his.

But if we turn from the elder to the younger son, it will be noted that the latter did not determine to arise and go to his father until he had "spent all;" and the same is true of present-day prodigals. In most cases they have to run the entire gamut of mortal beliefs of pleasure and satisfaction in material things before they are willing to part with them; they have to "suffer many things of many physicians," and come to a realization that they were thereby "nothing bettered, but rather grew worse,"—that they have literally spent all,—before they will arise and go to their Father. So in his dire extremity, when the material beliefs in which he had been reveling were bringing upon him the inevitable result of transgression, then, but not until then, did the young man determine to open his heart to Truth and begin to acquire the consciousness of good, putting behind him the false material beliefs by which he had been so deluded.

It is related that the father saw him while he was yet a great way off, which bears out the scientific truth that God, the divine Mind, is omnipresent and in constant conscious unity with each one of His ideas; and this same truth is implied in the words of the father to the elder son, when he said, "Son, thou art ever with me." It should also be noted that the younger son manifested a great sense of humility, as indicated in his words, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." This is a condition of thought we all must attain if we would win our complete deliverance from the bondage of evil. It is not recorded that the father made any response to or comment on the son's outburst of contrition; and most glorious of all, he did not condemn him. In the prophecy of Habakkuk we read that God is "of purer eyes than to behold evil," and cannot "look on iniquity." God sees all of His ideas as pure and perfect; and so spiritual sense, looking beyond the mortal seeming, beholds through the lens of spiritual understanding God's image and likeness. The command to "bring forth the best robe, and put it on him," expresses not only the father's realization of the perfection and sinlessness of man as God's idea, but was also a warning to those of the household not to regard the repentant one in any other light.

We are all of the "household of faith," and the command to us likewise is to put the "best robe" on our brother. If we heed this command we shall never bear false witness against our brother, never think of him as fallen, sick, or sinful; but we shall at all times and under all circumstances know the truth about him: that he is in reality the image and likeness of God, an idea of the one infinite Mind, and that as such he is not and can not be made a channel for the expression of discord of any kind, but that in truth he reflects health, harmony, and immortality.

Reverting to the elder son, we find it stated that he was "in the field." His consciousness had not yet risen above the mortal concept of creation as material and of man as sinful, consequently he believed that evil was a part of human personality and that his younger brother was the sinner he had confessed himself to be. Here we find the great temptation to which elder brothers of this day are prone to yield, the temptation to regard evil as a part of man's personality and to try to combat it upon this basis. The most powerful weapon which evil wields is its seeming ability to beguile humanity into believing that sin or disease is a part of the man or woman; but, as repeatedly pointed out throughout Mrs. Eddy's writings, it is impossible to destroy evil when regarded in this light. We must see our brother apart from evil, for since there is no evil in divine Mind, God, there can be no evil in that which reflects divine Mind. So the father in Jesus' parable, knowing that evil is no part of God's creation, knew also that it was no part of his son, and the realization of this truth healed the wayward boy,—"For this my son was dead, and is alive again; he was lost, and is found,"—a demonstration which we may be sure was complete and final.

This familiar Bible story, simple yet wonderfully accurate in its portrayal of human nature, points out with remarkable clearness the way in which each one must walk in achieving his ultimate redemption from sin and mortality; and more glorious than this, it proves that when Truth, the Word of God, is understood and faithfully applied, salvation is sure, the healing is inevitable. Through every channel of its activity Christian Science is bringing to human consciousness the great truth that man as God's idea is spiritual, pure, perfect, and immortal; and as this thought takes root in consciousness, one begins to discern, with eyes that see reality, the magnitude and grandeur of that loving assurance, "Son, thou art ever with me, and all that I have is thine."

Gratitude

ANNA M. GRAFELMAN

On page 3 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more." Do we remember this when some desired object or plan seems so long in being realized, or a case of healing is long delayed? Perhaps we become impatient, and murmur just a little because others seem to receive their healing very quickly and numerous blessings come to them, while with us everything apparently is at a standstill. Then is the time for us to look within, to examine the thoughts we are entertaining. Perhaps it will be found that we have not been grateful enough for the smaller blessings,—have taken them as a matter of course instead of realizing and expressing our gratitude to the giver of all good. In other words, we have not availed ourselves of the good which has already been bestowed upon us, and are not, therefore, "fitted to receive more."

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Before Christian Science was brought to the attention of the writer, it seemed to her she could find very little for which to be grateful, since she was deprived of many things which she felt rightfully belonged to every child of God, and compelled by circumstances to go out into the world and meet its problems, many of which seemed exceedingly large to her. Later, when ill health ensued, life became a burden and there seemed to be very little joy. At this time she was lovingly led to Christian Science, and the physical healing came in a remarkably short time, for which she was grateful. There were, however, so many other problems encountered that at times the great blessing of physical healing was almost lost sight of, until one day the above quoted words from Science and Health came very forcibly to her, and she realized as never before the necessity for gratitude.

She began by being grateful for every blessing which came to her, no matter how small. Perhaps it was only a little kindness or manifestation of love shown to her by a friend, or some recognition of good in another, but she was grateful for each one,—grateful to the friend through whom it came, yet still more grateful to divine Love, the source of all good. When she thanked the one who had been the channel for this manifestation of love, she did not fail to send up a little song of thankfulness to our heavenly Father for His love and kindness to His own. As she became conscious of the blessings which were already hers, she soon found them increasing, until one by one the vexed problems faded away as the mist before the shining light of the sun, and she could truly say with the psalmist, "My cup runneth over."

It is so easy to forget the blessings when some large problem looms up before us. It looks different from any that has ever before presented itself. We forget, perhaps, that in the past other problems have arisen which looked just as dark and forbidding; but as we look back we can recall times without number where Truth so beautifully solved the problem for us,—sometimes very quickly and in ways that we little dreamed of. Divine Love is unchanging, is "no respecter of persons," is ever ready to help, comfort, and heal, if we will but avail ourselves of the Master's loving invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Mere words do not express gratitude; it must be expressed in action. As we often sing,—

'Tis in deeds we serve the Master,—
Words are idle, empty prayer.

Many of us no doubt had been taught from early childhood to pray to the Father and to thank Him for blessings received; but perhaps our gratitude was expressed only in words. In the new light that has come to us, each day affords numerous opportunities to express gratitude in love for our fellow man. It may be no more than an encouraging word or a kindly smile, but even this means much to one who is struggling with a sense of discouragement. If our hearts are filled with love and gratitude to God, we shall find countless opportunities to express this in loving deeds for others,—not always large deeds, perhaps, in fact sometimes so small that we almost overlook them; but if they are done lovingly, if we make use of the one talent which we possess, we shall receive the benediction, "Thou hast been faithful over a few things, I will make thee ruler over many things."

There is nothing that more quickly dispels a host of erroneous thoughts which would seek entrance to our mental home, than a proper sense of love and gratitude. If we are struggling with some problem and the path which leads upward seems very rough, let us but look back and note the distance we have come since we caught the first gleam of Truth in Christian Science, and count the blessings already received. We will soon find the path growing smoother, until by and by we reach a higher altitude, far above the mists of the valley, and come out into the sunlight of Truth, where our problem fades away into nothingness.

Our Master taught us a beautiful lesson in gratitude when he raised Lazarus from the dead. He did not wait until to human sense the demonstration had been completed, but while Lazarus still lay in the tomb and those who were with Jesus believed their loved one to be dead, Jesus said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." He knew that divine Love does not turn a deaf ear to a righteous prayer, and he no doubt knew the truth expressed by Isaiah: "Before they call, I will answer; and while they are yet speaking, I will hear." Because he knew and understood the truth about God and man, he could express his gratitude before the demonstration was manifested to those about him, and could declare with assurance, "I knew that thou hearest me always."

We too may call God our Father; we too are recipients of His blessings and bounty and can trustingly seek His aid in every hour of need. God's will is always good; it brings naught but happiness and joy, because an all-loving, all-good God can bestow only good. When we are letting the Mind which was manifested in Christ Jesus find expression in our own daily living, and are keeping a song of gratitude in our hearts, surely we shall be able to prove, as our Leader tells us on page vii of the Preface to Science and Health, that each day is "big with blessings."

Greater Blessings

HORACE W. HEBBARD

THERE is no doubt that the great majority of those who now call themselves Christian Scientists were first attracted to this truth by the hope that they might through its ministrations be relieved of physical suffering, and very few ever expected to get any other benefit. Later on, however, it will be found that nearly all who have received the help for which they were looking, testify that the physical relief is the very smallest part of the blessings which have come to them, and that the spiritual uplift incident thereto far outweighs any other benefits.

This spiritual uplift is not often clearly described, because it seems difficult to find language which will accurately convey an apprehension of this condition to those who have not themselves experienced it. The writer well remembers, when he first took up the study of Christian Science, how this awakening came to him. A deep sense of peace and joy and contentment, love for God and love for his fellow men, seemed to take possession of him. Wherever he found himself, at work, on the street, or in the home, at all hours and under all circumstances, these words, so often quoted from the Bible, were constantly recurring to thought: "On earth peace, good will toward men."

At that time I was not familiar enough with the Bible to know that these were the identical words uttered by the heavenly hosts at the birth of Christ Jesus, as recorded in the second chapter of Luke; but I have since believed that at that time I had my part, as did the patriarchs of old, in the recognition of the divine idea, and that the eternal Christ, the living Truth, did come in some measure to my consciousness. It is interesting to note that at the time of Jesus' advent in the flesh, only the wakeful shepherds heard the angelic call. The world was full of people who needed this message, but they were so engrossed with beliefs in materiality that their ears were deaf and their eyes blind to spiritual things.

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So is it today. The "still small voice" of Truth is constantly uttering itself, and those who have turned their thought heavenward get the message. Mrs. Eddy says, "We are either turning away from this utterance, or we are listening to it and going up higher" (Science and Health, p. 323). When this experience came to me, I became so intent in the contemplation of spiritual things that I quite forgot to practise many of the evil habits to which I had been addicted. I forgot to hate my enemies. The false sense that the world had used me badly, and that I should resent it, faded away. It was not long before I found myself much more in harmony with my surroundings, and existence assumed a different aspect.

Turning from my former doubt of even the existence of a God, I suddenly found within myself a deep and lasting conviction that God is, and that He is Love. Mrs. Eddy well described this condition of the awakened thought when she wrote that "the real Christian Scientist is constantly accentuating harmony in word and deed, mentally and orally, perpetually repeating this diapason of heaven: 'Good is my God, and my God is good. Love is my God, and my God is Love'" (Miscellaneous Writings, p. 206). I did remember, however, some mistakes I had made, some instances of wrongdoing and injustice of which I had been guilty, and my first efforts were to get rid of these fetters that had manacled me to my misery.

Then I was ready to be completely healed; and I was healed. Gradually many of my physical troubles vanished, until I found myself in better health than I had enjoyed for many years. In fact these physical troubles have been almost forgotten; sometimes it seems as though they had never been. But the abiding consciousness of the spiritual regeneration is with me always, causing a deep sense of gratitude to God that there was one person in the world who was pure enough to discover the healing truth in this age, and make it available to mankind.

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[Written for the *Sentinel*]

Obeying and Giving

SAMUEL JOHNSTONE MACDONALD

When first he saw made manifest
That by obedience man is blest,
Yussuf Ben Orem also saw
One more requirement in God's law:
Obedience lights the altar fires,
Yet sacrifice the law requires.
Giving is sacrifice, and they
Must also give who would obey.

In Truth, by giving we obey,
For when aspiring day by day
That through our lives the light divine,
Life, Truth, and Love, may freely shine,
'Tis then completely we fulfil
In grateful love the Father's will,
And know that only thus we live
When we obey and when we give.

But giving not in human sense,
By doling out unneeded pence,—
Such giving is of lack the seed,
Whose harvest is a greater need.
Giving is radiating good,
And proving man's true brotherhood;
Reflecting lucently each day
Love's unobscured, unfailing ray.

Selected Articles

[From *China Advertiser*, Tientsin, China]

Sharp criticisms that appeared in local papers on the lecture delivered on the subject of Christian Science supply a somewhat amusing topic of conversation to those who are not interested in religious matters. To him who does not profess to be a follower of Christ's doctrine, Christian Science appears to be but a new religious sect. The theory propounded by Christian Science, especially that of divine healing, is perhaps a novelty; but we see nothing wrong in it, because healing is admitted to have been performed by Christ himself. Fair-minded and unprejudiced outsiders fail to understand why a certain denomination which preaches the uplifting of manhood to the level of godly holiness should be assailed as a heresy.

The trouble is no doubt due to the singular newness of the creed, which if accepted by the world will cause the services of medical practitioners to be dispensed with. The public invariably receives a new idea with ridicule and contempt. The steam engine, electricity, the airship, the submarine,—in fact all startling inventions,—were scoffed at on their first announcement. Methodists, Presbyterians, Baptists, and other denominations were subjected to persecution at their advent; yea, Jesus himself was mobbed and crucified.

It seems to us not a wise course for a man to pursue to denounce anything because it happens to be unfamiliar or strange to him. We have many, many things to learn, advanced as we are in knowledge and science. The best thing for us to do, therefore, whenever we are confronted with a seemingly preposterous problem, is not to turn it down as mere nonsense at the first encounter, but to delve into the thing in an impartial spirit before we arrive at the final judgment. As to Christian Science, if it is founded on truth the propaganda will spread despite all malicious attacks, just as the teaching of Christ is ubiquitous, because truth can never be stamped out by force or argument.

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[Henry Van Arsdale in *Norwalk* (Cal.) *Call*]

Jesus said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also." It is therefore important to all believers that their right to prove this statement be preserved to them.

If Christian Scientists seem to be at the moment the only believers to whom this verse applies, it is not by accident that such is the case; it is because Christian Science is in truth what its name implies,—a rational system dealing with what is comprised under the term Christian and based on knowledge gained or verified by exact observation and correct thinking as to God, the Bible, and the Christ of the Bible. The Discoverer and Founder of Christian Science, Mrs. Eddy, has methodically formulated and arranged this exact knowledge or Science of Christianity in her book, "Science and Health with Key to the Scriptures." This book, studied in connection with the Bible, will acquaint any student with the unfailing law which operates through prayer.

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[F. Elmo Robinson in *Klamath Record*, Klamath Falls, Ore.]

Our critic contends that because Christian Scientists have not demonstrated the ultimate possibilities of their religion, Christian Science is thereby proved false. It should be remembered that everything taught in Christian Science was demonstrated by Christ Jesus nineteen hundred years ago, and it is upon his teachings and demonstrations that Chris-

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tian Science is founded. He overcame sin, disease, and death, proving them to be as unreal as the mirage of the desert. Where sin and disease seemed very real to mortal sense, he was able to make holiness and health appear. Where death seemed to have swallowed up life in victory, there he revealed the ever present Life. He demonstrated the supremacy of spiritual law and the nothingness of material law when he turned the water into wine, multiplied the loaves and fishes, and walked on the water; and he is our ensample in Christian Science.

Christian Science, in proclaiming the allness of God and the perfection and immutability of His creation, is setting forth what must ultimately be recognized and acknowledged by all. In the mean time, Christian Scientists, well aware of the present incompleteness of their demonstration of the spiritual ultimate, are not ignoring the fact that to erring, finite sense matter, sin, disease, and death seem very real. They are earnestly striving, however, to uplift thought to the discernment of the spiritual reality, to the end that the kingdom of heaven, harmony, may be established among men.

When all people fully realize and demonstrate the allness of God; when He is acknowledged as the only presence, power, and influence in their lives; when evil in all its subtlety is uncovered; when its claim to give pleasure and satisfaction is seen to be absolutely false,—because God, and God alone, satisfies,—they will cease to love sin or indulge it, and it will disappear out of their experiences. Christian Science teaches that sin comes to the human consciousness first in the form of suggestion,—a suggestion that a certain course of thought or action will give pleasure or satisfaction. Now, if the individual instantly recognized this suggestion merely as such, knowing that it had no inherent power to give what it promised, he would not invest it with the power by believing it and acting in accord with it. Only that individual, however, who has come to understand in some degree the allness of God, is prepared to defend himself from this aggressive suggestion. So Christian Science is teaching us to acknowledge God in all our ways, to glorify Him in our thinking, and to lift up His Christ.

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[William G. Westle in *Birmingham* (England) *Mercury*]

A communication from a critic states that from his point of view Christian Scientists are "in the dark" concerning how mind acts upon matter, and that he considers the word Science in the term "Christian Science" not a good word to use. He implies that the basis of this Science is suggestion by classifying it with "hypnotic feats, mesmerism, and the production of artificial cataleptic trances." He arrives at these conclusions because he finds that Christian Scientists have no use for herbs in their method of healing the sick.

Now in all humility Christian Scientists lay claim to some knowledge of the real meaning of the Scripture which reads, "Be ye transformed by the renewing of your mind." They have proved that the Mind which transforms is the Mind "which was also in Christ Jesus;" in other words, the divine or immortal Mind, God. As Christian Scientists purpose following Christ Jesus in the measure of their highest comprehension of his methods, this should indicate that they rely for healing solely on the operation in human consciousness of that Mind, or God; and as the records of Jesus' works fail to include any indication of the use of herbs as aiding the healing power of divine Mind, it should not be a matter for surprise or concern that Christian Scientists also do not find any use for herbs in that direction.

Christian Science practice is based on the understanding of immortal Mind, and not on the so-called human, "carnal," or (as it is commonly referred to by Christian Scientists) mortal mind, on which hypnotism, mesmerism, and the other varied forms of suggestion are based. With these latter Christian Science has nothing in common. It would seem to appear, therefore, that it is our critic himself who is "in the dark" on the subject, for Christian Scientists are fully alive to the necessity of constantly observing the injunction which reads, "Take heed therefore that the light which is in thee be not darkness."

Regarding our critic's objection to the use of the word Science, if he consulted any standard dictionary he would ascertain that it is frequently interpreted as meaning "exact knowledge." Christ Jesus possessed exact knowledge of God, and this enabled him to demonstrate the Principle of the Science of being. His method, therefore, was scientific; and his commands, "Go ye into all the world, and preach the gospel," "Heal the sick," and his saying, "He that believeth on me, the works that I do shall he do also," involve the necessity of understanding the method by which he accomplished the "works;" hence the term "Christian Science."

Christian Science is the restoration to this age of the Science of primitive Christian healing as taught and so successfully practised by Jesus, whose preaching of the Word was with power and with "signs following." Our critic seems a little perturbed by the activity of Christian Science, but it might be well for him to view it in the light of the following quotation: "If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it."

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[Avery Coomley in *Peoria* (Ill.) *Star*]

When it is said that "the minister spoke on Christian Science from a Bible standpoint," what is doubtless meant is that he spoke from the standpoint of his own personal interpretation of the Bible. That his interpretation was more nearly correct than that of Christian Science was the very point he was endeavoring to prove.

In considering what constitutes true Christianity and a proper interpretation of the Bible, the ultimate standard is of course furnished by Jesus himself, and he made it clear in a number of instances that it was works rather than words on which Truth must rest. His statement, "Ye shall know them by their fruits," is one of these, but perhaps the most convincing is what he said to the followers of John when they asked for evidence that he was indeed the Christ: "Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

In this connection it should be noted that healing constituted a large part of the recorded works of Jesus, and that he commanded his followers to heal the sick. This they consistently did as a part of the practice of their religion for nearly three centuries immediately following the crucifixion. The fact that the Christian Science church is notably restoring Christian healing in this age furnishes important evidence that it is founded, and correctly founded, upon the teachings of the Bible.

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[Robert S. Ross in *Catskill* (N. Y.) *Enterprise*]

A local preacher asks in effect how Christian Scientists arrive at the conclusion that God knows nothing about sin. In reply thereto permit me to state that Christian Scientists arrive at this conclusion through the study of the Scriptures. For example, in Genesis we read, "And God saw every thing that he had made, and, behold, it was very good;" in Deuteronomy, "He [God] is the Rock, his work is perfect . . .

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God of truth and without iniquity, just and right is he;" while Habakkuk says of God, "Thou art of purer eyes than to behold evil, and canst not look on iniquity;" and finally, although many more passages could be cited, in the first epistle of John we read, "God is love."

If one admits that God, the only cause and creator of the universe, including man, is good, he cannot reasonably avoid concluding that God's creation must also be good. On page 207 of Science and Health Mrs. Eddy writes: "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause." In other words whatever is, must be good. If it is not good, God never created it; and if God did not create it, it has no basis in fact; hence the conclusion that sin, disease, and death—despite their seeming reality—are illusory and unreal. Christian Science declares that when human belief gives place to spiritual understanding, matter and all things material will be as unreal to enlightened thought as the experiences of night dreams are unreal to the so-called waking existence.

Christian Scientists are not content with mere theory, however. They know that a true proposition can be demonstrated, and that unless a proposition can be demonstrated it is not true. If God is good and God is infinite, God is conscious only of His own allness, in which case He does not know sin, disease, and death. To the rule of mathematics error is unknown. Apply this rule to an error in numbers and the error disappears. Likewise to God, good, the divine Principle of being, evil is unknown. Apply this understanding of Principle to human belief in sin and disease and these errors of belief disappear.

It should be plain to the critic that sin is forgiven only when it is forsaken, and that the only way it can be forsaken is to understand that evil has no power of attraction because good is the only real attraction. The Scripture implies that we must do more than merely believe the truth; we must know it in order to be free. The critic will find warrant for the teaching of Christian Science in the Scriptural record of the lives of the prophets, of Christ Jesus, and of the apostles.

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[W. D. Kilpatrick in *Grand Haven* (Mich.) *Tribune*]

The account of creation depicted in the second and third chapters of Genesis undoubtedly is not a history of the true creation or of the creation of God, Spirit, outlined in the first chapter. It is a history of the so-called material creation, or the appearing of the so-called race of Adam. Our critic must admit that the first chapter of Genesis and the first five verses of the second chapter contain as complete an account of creation as one could wish for. This account includes heaven and earth and man, the fowls of the air, the beasts of the field, the fish of the sea, the fruits and herbs of the field; in fact, it states that God created everything, and that He pronounced good everything He created. In this account, as understood in Christian Science, there is no element of materiality, and all things are spiritual and perfect.

Then comes the account in the second chapter of Genesis, which was the result, as we perceive from the sixth verse thereof, of a "mist" which "watered the whole face of the ground." No one at all familiar with Bible teachings can doubt that this mist spoken of is the veil or covering of materiality which has been blinding mankind throughout the centuries. From that point on the Bible is devoted to the history of mankind, to their struggles because of their condition resulting from the mist, and to an explanation of the truth, through the application of which mankind may eventually put off the fetters of materiality and rise to that state vouchsafed in the first chapter of Genesis, where God gave man dominion over all.

The statement of the critic that "any one who confesses that God is Love cannot help admitting the reality of sin and its origin," is so anomalous in its nature as scarcely to require attention or explanation. To assume that a God of love would afflict His children with sin without giving them the understanding and power wherewith to overcome sin, misses the very essence of the teachings of the Bible and the supreme import of an omnipotent Godhead. The Bible says very clearly that God is "of purer eyes than to behold evil," and cannot "look on iniquity," and Jesus taught, and proved by casting it out, that sin was not of God. He could not have done this if sin had been God created. One of the greatest obstacles mankind have had to meet in combating sin is the false teaching that sin is real, a part of God's creation, and the same with respect to sickness. Jesus proved that sickness was not sent of God, and he also proved that it was sinful to believe that mankind are purified through sickness. The teachings of dogmatic scholasticism along this line have done more to hinder the salvation of humanity than any other one thing.

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[W. Stuart Booth in *Englewood* (Col.) *Enterprise*]

Christian Scientists are always pleased when the need of a more practical application of Christian teaching is noted, as was done by a recent contributor. The advice offered by him to make the Bible the rule of life is most commendable; but unfortunately for your readers most of the article was devoted to condemnation of one detached sentence from Mrs. Eddy's standard work on Christian Science, "Science and Health with Key to the Scriptures."

It is, to say the least, inconsistent for a person who wishes to have the Bible made practical to criticize the one teaching which has so thoroughly proven itself to be a religion of fulfilment as well as of promise; for there are thousands in our very midst who have been healed physically, regenerated morally, and awakened spiritually through the ministrations of Christian Science. These results have been obtained solely through the spiritual, scientific understanding of the Bible, which has thus been demonstrated to be most practical, for the message of the Bible is essentially a message of life.

When Mrs. Eddy repudiated the scholastic doctrine of "God's own vicarious suffering Saviour for the sinner," to quote our critic, she took nothing away from the Bible; for vicarious salvation is not taught therein. At no time did our Master say that he was doing our work for us, but contrariwise he continually called for a repentance to be attested by deeds, not by creeds, by proof rather than profession.

The following sentence from page 25 of Science and Health, quoted by this critic, will stand by itself, for it is reasonable and true: "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree,' than when it was flowing in his veins as he went daily about his Father's business." However, to be fair and to give the positive statement on this subject, the next sentence should also be quoted: "His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life." Here we may see that Christian Science shows that Christ Jesus became our Way-shower that we might become way-goers. It is only as we follow him by sacrificing our material sense of good and life, as was prefigured in the killing of the passover in Egypt, only as we turn wholly to God, infinite Love, as our guardian and guide, and endeavor to have that Mind in us "which was also in Christ Jesus," that the blood of Jesus finds saving expression for us.

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Editorial

Good Omnipotent and Eternal

EVIL'S persistent effort at this particular time seems to be so to engross Christian Scientists in war news and war preparations as to render them perfunctory in their scientific study and work. Needless to say, most Christian Scientists are alert to this subtle effort, and they have better prepared themselves to understand the meaning and value of war news, and are better able to do whatever falls to them to do in the way of material preparation for meeting the conditions consequent upon war, by bringing to bear upon the situation a clear sense of that divine Science which, "rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas" (Science and Health, p. 123). Following this course, the line of demarcation between seeming and being is sharply drawn, and thus Christian Scientists have become able to differentiate between those things which are tending toward the perpetuation of self-will, bondage, and fear and those things which, though in a crude way, are working toward the accomplishment of the better beliefs of human good and human liberty.

In dealing with many of these conditions the choice which Christian Scientists will be compelled to make will call for the more careful consideration because it is along new and different lines. "Of two evils choose the lesser," runs the adage, and in this instance the choice will not be between good and evil, but between a lesser and a greater evil; in other words, between that which though inherently wrong has an ennobling purpose—the freedom and uplift of all peoples—and that which while likewise inherently wrong has for its ultimate purpose the subservience of the masses to the self-appointed few, domination not by right but by might, the unlicensed rule of autocracy against the democracy which, reared on liberty, raises itself to undreamed of heights of achievement and attainment.

"Where there is no vision, the people perish," said the wise man, and those who have the vision to see the good of the mass as above that of the individual will be able to make this choice intelligently and understandingly and with a due recognition of the necessity which confronts them. Not only this, but they will also be mindful of the fact that even though the world's progress has ever been along slow and unsatisfactory lines because of its unbelief, yet it is progressing Spiritward. "This leaven of Truth is ever at work," Mrs. Eddy writes on page 118 of Science and Health; and she says further that this will continue "until the leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal." Christian Scientists have as their duty, therefore, the leavening of the most material beliefs of mankind with those which are in some measure at least more spiritual. To do this effectively they must make it their supreme endeavor to understand God.

One who has been healed through Christian Science of a very serious physical condition writes, "I found out through bitter experiences that mere repetition of the words of Christian Science does not heal; but that the Principle for which those words stand can and does heal; and when I made an honest effort to understand that Principle, my healing came." This experience proves that the mere repeating of a formula is not the practice of Christian Science, and that the work of a genuine Christian Scientist is not simply the perfunctory going over of a set of stock phrases, but rather the realization of the spiritual and the real in contradistinction to the asserted beliefs of the unreal and untrue. The healing of disease and the reform of the sinful, as Mrs. Eddy has explained on page 10 of "Christian Science versus Pantheism," "is accomplished by the grace of God,—the effect of God *understood*." With the grace of God in our hearts, and the welfare of mankind always before us, we shall strive for an understanding of Truth which will lift us above the perfunctory repetition of words into that clear sense of the omnipotence and eternality of good which destroys every last vestige of inharmony and leaves Truth triumphant.

ARCHIBALD MCLELLAN.

Filibustering

OUT of that strange masterful time when the Dutch, the Spanish, and the English were contending for the riches of the newly discovered Western Hemisphere, there arose the word filibuster. It bears the marks of all three languages. Starting as a Dutch word compounded of *vrij*, meaning free, and *buit*, meaning booty (thus akin to our freebooter), it was changed by the Spanish into *flibustero* to suit their tongues, and then passed into the English language as filibuster. The word was used to describe the particular type of pirate who on plunder bent infested the Spanish American coasts and knew no law.

The time came when the word filibuster went into politics, and slightly changed its methods though not its nature. It remained a freebooter but became more subtle in its workmanship. Instead of antagonizing the law it learned to operate under the protection of the law. Webster has defined the political filibuster as "a member of a legislative or deliberative body who obstructs or prevents action by the extreme use of dilatory tactics, such as speaking merely to consume time." To delay the advance of men and nations by breaking the spirit of the law and destroying its life while claiming its protection, this is to be a master filibuster.

Christian Science offers mankind metaphysical answers to all its questions. Mrs. Eddy writes on page 19 of "Christian Healing," "Tireless Being, patient of man's procrastination, affords him fresh opportunities every hour; but if Science makes a more spiritual demand, bidding man go up higher, he is impatient perhaps, or doubts the feasibility of the demand." When hard pressed by God, urging an advance Spiritward, mortals are tempted to resort to filibustering. Then their dilatory tactics are truly wonderful, as often taking the form of obstinate silence as of talking against time. When a certain man in the parable bade his guests to the spiritual supper he had prepared, "all with one consent began to make excuse." While the unready hung back, the master of the house gathered in the poor, the maimed, the halt, and the blind, and even searched the highways and hedges for those ready to partake of the feast.

When an individual, a nation, or a movement is called by God to take forward steps, then selfishness and conceit stand ready to provide excuses. If the call to spiritual obedience becomes doubly imperative, mortals are sometimes induced to descend to the subtlest forms of disobedience; and if these fail, even to throw all pretense to the winds,—to run up the black flag of piracy to the masthead and boldly proclaim themselves adventurers cruising the Spanish Main for pelf.

This obstruction to obedience is clearly indicated in Mrs. Eddy's writings as the belief of a man separated from God. On page 338 of Science and Health we read: "Divide the name Adam into two syllables, and it reads, *a dam*, or obstruction. . . . Here *a dam* is not a mere play upon words; it stands for obstruction, error, even the supposed separation of man from God, and the obstacle which the serpent, sin, would impose between man and his creator." Here then is

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that which tries to turn man into a rebel against God and an outlaw against divine law, the belief in material existence interposing a pretended barrier between Spirit and Spirit's manifestation.

This mortal belief is the foe of all progress; this it is which delays action in the hour of crisis, gives comfort to the enemy, causes quarrels among friends, misunderstandings among allies, and sends forth hastily raised levies too late upon the battle field of progress. This it is which organizes hostile expeditions in times of peace in a futile attempt to postpone the day of reckoning. In "Miscellaneous Writings" we read: "The disobedient make their moves before God makes His, or make them too late to follow Him. Be sure that God *directs* your way; then, hasten to follow under every circumstance" (p. 117). The cure for filibustering is instant obedience to inspiration and revelation. Guided by the illumination of Christian Science no one need fear to act, and to act promptly.

WILLIAM D. MCCRACKAN.

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"An holy priesthood"

CHRISTIAN SCIENTISTS are sometimes asked whether there is any ordained ministry in their church corresponding to that of other churches. To this it may be answered that the readers in Christian Science churches conduct the services, and, as our Manual states, "they must keep themselves unspotted from the world,—uncontaminated with evil" (Art. III, Sect. 1). Furthermore, all Christian Scientists cling to the promise that those who are faithful shall be "priests unto God," as we read in Revelation. This view is also borne out by Peter's words in his first epistle, where he speaks of those who serve the truth as "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." The work of the Christian Science practitioner calls for the utmost consecration; hence it may be likened to that of priests, for it means the offering up of spiritual sacrifices at all times, and thus to be worthy of the high and holy purpose of our Leader, who under divine guidance provided for it.

We are told that at the consecration of the priests in the time of Aaron and his sons, the tip of the ear, of one finger, and of the great toe was touched with blood to indicate that all their service should be sacred, that they would listen only to that which concerned their high office, and be ready to go upon errands of love and mercy at all times. We also read much about the oil used in consecration; and in Christian Science oil is defined as "consecration; charity; gentleness; prayer; heavenly inspiration" (Science and Health, p. 592). If we were to apply this to the work of the practitioner it would mean that eye, ear, tongue, hand, and foot—every thought, indeed—should be consecrated, and that it is little less than sacrilege to devote time or words to the discussion of worldly things, much less of error, when a patient comes to ask for healing. Here it is well to recall the words of the Master, "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

It is doubtless true that as time advances greater and greater demands will be made upon the Christian Science practitioner to deal with the more hidden phases of mortal belief, whether manifested as sin or suffering; hence the need of greater consecration in all that is attempted. The Christian Scientist knows that Truth never fails, and should know with equal clearness that if he is at-one with divine Truth and Love in all his efforts, these efforts cannot fail; but he must also know that he cannot for a moment forget what consecration to his high office demands.

On page 141 of Science and Health our revered Leader lifts thought above mere ecclesiasticism up to the high demands made upon those who would heal the sick and the sinning. Respecting the divine Principle of Christian Science she says, "Its only priest is the spiritualized man;" and every loyal student of her teachings would gladly assent that none other than this sort of man is ready for the sacred ministry of overcoming sin and sickness in the Christ-way. On page 88 of the Christian Science Hymnal we find these words respecting the true church:—

> Her priests are all God's faithful sons,
> To serve the world raised up;
> The pure in heart her baptized ones;
> Love, her communion cup.

As we ponder the example of the Master, his untiring service and his absolute consecration to the things of Spirit, and then note how willing his disciples were, after they had gained a higher sense of his teachings, to follow in the way where he led, we surely cannot shrink from any demand which may be made upon us. As we read of Paul's experiences,—the trials, persecutions, and privations which seemed inseparable from his ministry,—we find no word of complaint, but rather do we find him glorying in these things as proofs of his ministry. This may well inspire us with noble ambition to live above the material tendencies of this age, and to be worthy followers of those who gave their lives to establish the kingdom of God on earth at the dawn of Christianity. Very often may we ponder with profit the divine command to Moses, as quoted in Hebrews: "See, saith he, that thou make all things according to the pattern showed to thee in the mount."

ANNIE M. KNOTT.

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[From *The Christian Science Monitor*]

Infringement of Copyright Claim

CHICAGO, ILL.—The Christian Science Publishing Society, on May 3, 1917, filed in the United States district court for the northern district of Illinois, eastern division, a bill in equity against Art Masters Society, known also as Art Masters Reproducing Company, and others, in Chicago, alleging infringement of copyrights owned by the Publishing Society, upon the picture of Mary Baker Eddy, seeking an injunction restraining the Art Masters Society and others from publishing and selling pictures of Mrs. Eddy which are claimed by the complainants to be an infringement of copyrights owned by The Christian Science Publishing Society. The bill also alleges that the pictures published by the defendants purport to be imitations of an oil painting of Mrs. Eddy, and that they closely resemble the pictures copyrighted and sold by The Christian Science Publishing Society, on all of which pictures sold by the Publishing Society appear the words "Copyrighted 1911 by The Christian Science Publishing Society."

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Among the Churches

Current Notes

SYDNEY, AUSTRALIA.—The literature distribution committee during 1915-16 supplied literature to sixty steamers, twenty-one lighthouses, eighteen pilot stations, thirteen police stations, twenty-five literary institutes, the Commercial Travelers' Club, fifteen fire stations, two prisons, two sailors' homes, four asylums, the Federal Capital Works, Irrigation Works, Parliament House, Cabmen's Shelter, tramway sheds, Sydney Hospital, six military camps and hospitals.

The committee sent out in all thirteen copies of Science

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and Health in English and two in German, six copies each of "Miscellaneous Writings" and Miscellany, three of "Christian Healing," two copies each of "Rudimental Divine Science" and "Christian Science versus Pantheism," one of "The People's Idea of God," and two of "Personal Contagion." In addition to our Leader's works five copies of "The Life of Mary Baker Eddy" were given out, besides twenty-four of "Christian Science: Its Legal Status," and three hundred and seven pamphlets. The following periodicals were distributed: 6841 *Sentinels*, 1016 *Journals*, 53 *Heralds*, 14,878 *Monitors*, 4 *Quarterlies*.

GALVESTON, TEXAS.—Work on the Christian Science church at Twenty-seventh Street and Avenue O is again under way, a contract having been made for its completion on or about June 10. The building permit calls for an expenditure of twenty-five thousand dollars, which is in addition to the cost of that portion of the building already completed.—*The Galveston News*.

MICHIGAN CITY, IND.—During the calendar year of 1916 there were mailed and placed in boxes at hotels, depot, and fire stations, 1072 *Sentinels*, 115 *Journals*, 123 *Heralds*, 3843 *Monitors*, and 14 pamphlets. One each of the works on Christian Science by Mrs. Eddy, "The Life of Mary Baker Eddy" by Sibyl Wilbur, and the pamphlet "Law and Work" were placed in the library at the Northern Indiana State Prison, together with two yearly subscriptions to each of the periodicals.

TRINIDAD, COL.—The first Sunday service in the new edifice of the Christian Science church which is being erected on Pine Street, was held Feb. 4. The main auditorium of the church building when completed will seat two hundred people.—*Trinidad Chronicle*.

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The Lectures

SANTA CRUZ, CAL. (First Church).—Clarence W. Chadwick, lecturer; introduced by Miss Augusta M. Cole, who said in part:—

All the world today is crying out for peace. The governments at war, even while putting forth gigantic efforts for more war, are longing for peace. The heart's desire of the men in the trenches and the women and children in the factories and fields is peace. All the world wants peace,—peace not merely from war, but peace from the evil passions that make for war; peace from sin, from disease, from poverty, from sorrow; peace from discord of every kind.

And yet twenty centuries ago the gentle Nazarene said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Wherein has humanity stumbled and lost its way that it has failed to realize the blessing? What can dispel the darkness, out of the depths of which mankind still cries "Peace, peace; when there is no peace"?

For hundreds of thousands of us Christian Science is dispelling the darkness. It has proved the darkness to be ignorance,—ignorance on the most important subject there is; viz., what God is and what is man's relation to Him. Christian Science, or the Science of Christianity, is teaching us what God is, and what man's relation to Him is, and as we glimpse this understanding, lo, we glimpse peace!

Santa Cruz Sentinel.

MINNEAPOLIS, MINN. (Society, University of Minn.).—William W. Porter, lecturer; introduced by Prof. E. G. Lorenzen, who said in part:—

The subject of the lecture this afternoon is of supreme importance to us all. The matters ordinarily discussed in these halls deal with relative truth at best, with knowledge that is accepted as correct today and rejected as false tomorrow, resting, as it necessarily must, upon the unstable foundation of human opinion. Christian Science, on the other hand, deals with absolute truth, which remains unaffected by human doctrines, for it is the Science which gives us an understanding of God.

Surely nobody who ever lived on this globe had so perfect an understanding of God as did Jesus. He proved his knowledge by demonstration. It was his understanding of God as divine Principle, Love, which enabled him to do those mighty works recorded in the New Testament, and which gave him dominion over all material conditions. But the word of God is the same yesterday, today, and forever; it is as powerful today as it was in the time of Jesus and of the prophets of old, and it is as available to each one of us. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

ITHACA, N. Y. (Society, Cornell University).—Virgil O. Strickler, lecturer; introduced by Prof. Elmer O. Fippin, who said in part:—

Each one of us desires to follow that course of action which leads to the most good. That we so frequently fail in its realization may be assigned to our lack of an adequate rule of action. Nearly two thousand years ago there lived in an eastern country a man who taught a rule of action, of personal conduct, and of one's relationship to God, that presumed to attain that highest good,—a good that he claimed to be continually present and available to all persons. He illustrated the operation of that rule by the healing of sickness, sin, and unhappiness with such certainty and effectiveness that in spite of the fact that he left no printed record and did not write down a single word, so far as we know, yet his teaching is still ringing in the ears of half the people of the world. Many sects and groups of people have offered their interpretation of those teachings of Jesus, but without seeming to attain the results in practical experience which he said should follow the application of the Principle and rule he taught.

Christian Science has come with its interpretation of the teachings of Jesus. Like him, its disciples are illustrating their understanding of Principle by their works. So effectively have they been healing disease, eliminating discomfort, and relieving unhappiness and sin, that their interpretation is challenging the attention of all thoughtful men and women.

MILL VALLEY, CAL. (First Church).—John Randall Dunn, lecturer; introduced by Arthur F. Thomas, who said in part:—

Throughout all time mankind have held differing views on nearly every subject, but there are at least two things on which we can all agree, and they are our desire for health and our longing for happiness. It is true that we do not all agree as to what constitutes happiness, but nevertheless we all want to be happy. Christian Scientists have found that a knowledge of the truth about God and man as taught by Jesus brings health, happiness, and a satisfying peace of mind. This great truth is made clear to them by a study of the Bible in connection with the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

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CARTHAGE, Mo. (First Church).—George Shaw Cook, lecturer; introduced by Walter C. Lanyon, who said in part:—

For ages man has searched far and wide for happiness,—in climate, in health, in wealth, and in people,—only at last to drop by the road weary and disheartened, unmindful of the fact that within himself lay the kingdom of heaven, harmony, happiness. And it fell to the lot of a pure, noble woman, Mrs. Eddy, to turn the steps of tired humanity toward the kingdom. It remained her duty to unlock the treasure chest of the Scriptures, and to place before a soul starved people spiritual food that satisfied and made happy. It was through her pure insight that man came into possession of the fact that God is Love here and now, in its true sense, and it is the knowledge of God as Love, infinite and eternal, which neutralizes all the ills of humanity and puts them to flight. Christian Science is the open door to life eternal. It is a religion of Love.

LEYTONSTONE, ENGLAND (First Church).—John Sidney Braithwaite, lecturer; introduced by Mrs. Charles Horncastle, who said in part:—

One of the objects of these lectures is to do away with various erroneous statements regarding Christian Science. Christian Science is the truth which Christ Jesus taught and demonstrated, and which has been made practical to this age through the understanding and application of its teaching. This Science not only heals the sick, gives peace and comfort to the sorrowing, courage and confidence to those struggling with difficulties, but it is of daily value in the office, the factory, and the home. The study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is as a ray of light shining in the darkness and is an inspiration to all mankind.

ABERDEEN, S. DAK. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by E. A. Patrick, who said in part:—

I am an admirer of Christian Science. It is not the speculative philosophy that I thought it was; it does not require assent to an outworn creed, and its adherents, instead of taking their pleasure in making themselves peculiar and every one around them uncomfortable, are, while serious and high minded, also companionable, efficient, and practical. While they believe that God, divine Principle, governs this world, they do not believe that they work with Him by reproving joy and ignoring beauty. I admire Christian Science because of the simple, quiet dignity of its services; the open, hearty friendliness of its handshakes, and for the efficient, practical usefulness of its machinery, particularly for its publications and its board of lectureship.

Daily American.

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

IDAHO—Boise: George Shaw Cook, Pinney Theater, 3 p.m., May 27.

ILLINOIS—Chicago (Seventh Church): William W. Porter, Church Edifice, 5318 Kenmore Avenue, 8 p.m., June 1 and 2.
Chicago (Sixteenth Church): Dr. Walton Hubbard, Rogers Park Woman's Club, 7077 North Ashland Boulevard, 8 p.m., May 25 and 26.
Peoria (First Church): Charles I. Ohrenstein, Mohammed Temple, 207 North Monroe Street, 8 p.m., May 31.

INDIANA—Indianapolis (Second Church): John Randall Dunn, Tomlinson Hall, 3:30 p.m., May 27; Church Edifice, Delaware and Twelfth Streets, 8 p.m., May 28.
Winchester: John Randall Dunn, Irvin Theater, 3 p.m., May 27.

IOWA—Cedar Rapids: Clarence W. Chadwick, Church Edifice, 1242 Second Avenue, 8 p.m., May 31.
Clinton: Clarence C. Eaton, The Clinton, 3 p.m., May 27.

KENTUCKY—Lexington (First Church): Clarence C. Eaton, Auditorium, Woodland Park, 8 p.m., May 29.

MAINE—Waterville: Prof. Hermann S. Hering, Unitarian Church, 8 p.m., May 31.

MASSACHUSETTS—Boston (Second Church): Virgil O. Strickler, Church Edifice, Elm Hill Avenue and Howland Street, Roxbury, 8 p.m., June 1.
Malden: John Randall Dunn, Mystic Theater, 8 p.m., June 3.
Newton: Clarence C. Eaton, Players Hall, Washington Street, West Newton, 8 p.m., June 1.
Provincetown: Bicknell Young, Town Hall, 7:30 p.m., June 1.

MICHIGAN—Adrian: Charles I. Ohrenstein, Croswell Opera House, 8:15 p.m., June 1.
Alpena: Dr. Walton Hubbard, Trinity Parish House, 8 p.m., May 29.
Flint: Dr. Walton Hubbard, Church Edifice, East Court and Harrison Streets, 3 p.m., May 27, and 8 p.m., May 28.

NEBRASKA—Exeter: Charles I. Ohrenstein, Auditorium, 3 p.m., May 27.
Grand Island: Charles I. Ohrenstein, Liederkranz Auditorium, 8:15 p.m., May 28.

NEVADA—Reno: Charles I. Ohrenstein, Majestic Theater, 8 p.m., May 21.

NEW JERSEY—Hackensack: Bicknell Young, Oritani Hall, 8:15 p.m., May 29.
Nutley: Virgil O. Strickler, Masonic Hall, 559 Franklin Avenue, 8:30 p.m., May 31.

NEW YORK—Amsterdam: Bicknell Young, Elks Club, Division Street, 8:15 p.m., May 25.
Fulton: Prof. Hermann S. Hering, Fulton Public Library, 8 p.m., May 29.
Hornell (First Church): Frank Bell, Majestic Theater, 2:30 p.m., May 27.
Lockport (Second Church): Frank Bell, Universalist Church, 8:15 p.m., May 29.
New York (First Church): Ezra W. Palmer, Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., June 1.
Niagara Falls: John Randall Dunn, Cataract Hotel, 8:15 p.m., May 31.
Oswego: Prof. Hermann S. Hering, Y. M. C. A., 8 p.m., May 28.
Salamanca: Bicknell Young, Congregational Church, 8 p.m., May 28.
Yonkers: Dr. Walton Hubbard, Yonkers Public Library Hall, 8:15 p.m., May 31.

OHIO—Hamilton: Virgil O. Strickler, High School Auditorium, 3 p.m., May 27.
Lakewood: John Randall Dunn, Church Edifice, Detroit and Arthur Avenues, 8 p.m., May 21.
Lima: Clarence W. Chadwick, Lyric Theater, 8 p.m., June 1.
Mechanicsburg: William W. Porter, Main Street Theater, 8 p.m., May 28.
Newark: Virgil O. Strickler, Taylor Hall, Y. M. C. A., 8:15 p.m., May 28.
Piqua: Virgil O. Strickler, High School Auditorium, Ash and College Streets, 8 p.m., May 25.
Springfield: William W. Porter, Memorial Hall, West Main Street, 8 p.m., May 29.
Urbana: William W. Porter, Clifford Theater, May 27.

PENNSYLVANIA—Bradford: Virgil O. Strickler, Women's Club, 8 p.m., May 29.
Philadelphia (First Church): Paul Stark Seeley, Church Edifice, Walnut Street, west of Fortieth Street, 3:30 p.m., May 27, and 8 p.m., May 28.
Scranton: Bliss Knapp, Church Edifice, 520 Vine Street, 3:30 p.m., May 27, and 8:15 p.m., May 28.
West Chester: William R. Rathvon, Church Edifice, North High Street, 8:15 p.m., May 29.

VERMONT—Barre: William W. Porter, Howland Hall, 8 p.m., May 24.

WISCONSIN—Eau Claire: Paul Stark Seeley, Eau Claire Club, 8:15 p.m., May 24.

WYOMING—Sheridan: Ezra W. Palmer, Orpheum Theater, 8 p.m., May 28.

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Testimonies of Healing

That "man's extremity is God's opportunity" was proven to me several years ago, when, in despair of ever regaining my health, I began to read Science and Health, and was healed almost instantaneously of serious rectal trouble of six years' standing. With that healing came a spiritual illumination and a realization of the nearness and availability of divine Truth, such as I had never before experienced. From that hour I began to study Christian Science, and the more I studied and was able to perceive the truth, the deeper grew my interest and the more harmony was manifested in my life.

Over two years ago I was healed, in one week's treatment, of eye trouble which had compelled me to wear glasses for sixteen years, and I had been told they would always have to be worn. Many other demonstrations of the healing power of Truth have been experienced. Previous to coming into Science I had no knowledge of the Bible, but with the help of the key which Mrs. Eddy has given us, the Bible has been opened up to me as a storehouse of truth, and it is my daily companion together with Science and Health. Each day I am striving to live more and more in obedience to God's laws, as revealed to me through Christian Science.

Words fail me in expressing my gratitude to our revered Leader for this great revelation, which has opened up a new and better world to me, as it will to every earnest seeker after Truth.—Lillian H. Tutt, Chicago, Ill.

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On both sides of my family tubercular disease was said to be hereditary, and so embedded in my thought was the fear of this trouble that, in the words of Job, "the thing which I greatly feared" came upon me. I also suffered from another so-called incurable trouble, namely, organic heart disease. Some of the well known specialists of this country treated me, and my husband traveled with me in the hope of finding some climate in which I could live.

When physicians had done all they could for me and I was without hope, a friend said that Christian Science would heal me, and gave me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I read as one famished. I had Christian Science treatment for a year without any seeming results physically, but so steadfastly was my thought turned from person to Principle, that I was then able to take up the work for myself. After five years I was healed; the sunlight of Truth had vanquished every symptom of the disease.

Does five years seem long to labor and to wait, dear reader? Discouragement would have us so believe, but there were many things of which I needed to be healed, for I loved the world and the things therein. I do not now regret that my healing was slow, for it made me search the Bible and Science and Health more diligently for the Principle and law of spiritual being; and I am glad to say that it has been permanent. My prayer is that I may ever keep in consciousness the Christ-way, and prove by daily living this truth that frees mankind.—Carrie Lee Poole, Chicago, Ill.

The foregoing testimony is a statement of absolute facts, and I too desire to express my gratitude for this wonderful healing, and for the many blessings that have been received personally through the knowledge of this great healing truth, Christian Science. I have been healed of piles, stomach trouble, headaches, colds, and also of fear. Christian Science has been my rod and staff, physically, mentally, and in all my business affairs, and it has never failed me when properly applied.

I am thankful for the privilege of being a worker in our church, and for the growth in understanding since becoming an active worker, as well as for the peace and harmony which this understanding has brought to me and mine.

Thomas B. Poole.

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In May, 1914, our little boy, then three years old, was quite suddenly taken ill with what seemed a very serious ailment. We called a physician who had been recommended to us as successful in children's diseases, and he treated the child for about a week; but the little fellow was steadily getting worse. When the doctor called the last time, the child was unconscious and had a high fever. His right side was apparently paralyzed, the head and face were in an alarming condition, and the bowels had not moved for over three days.

The doctor made it plain that he could do nothing to help the boy, so I immediately called a Christian Science practitioner, of whom I had heard some time previously. After the first treatment the bowels moved and the boy immediately began to improve. The next day the practitioner, after treating the child, gave him a package of milk chocolates, much to the astonishment of my wife and myself, as the doctor had instructed us several days previously that if the child improved he should have nothing to eat for several weeks except weak broth, gruel, and the like.

The case had been pronounced infantile paralysis, but when the health officer called to make his examination, about ten days after the practitioner's first visit, the boy was so much better the officer said that, although it had been one of the most serious cases he had come in contact with, the danger was past and there was no need to quarantine us. At that time the child had not recovered the use of his right arm or leg, and the doctor said we should train him to use his left hand and arm for everything, as he would never be able to move a finger on the right hand and the whole limb would shrink and never grow with the rest of the body. The boy is now healthy and strong, however, and not only can use his right hand and arm the same as other children do, but can run and play like them also.

None of our family, including my wife, four children, and myself, have taken medicine in any form since turning to Christian Science. Up to the time we became interested in this teaching I had suffered with chronic bowel disorder and stomach troubles as far back as I can remember, but I have been free from them for over three years.

Words cannot express our gratitude for these and many other benefits received through the study of Christian Science; but more than all, we are thankful for the understanding we have gained of reality.

C. E. Dunn, San Jose, Cal.

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It is over five years since I became interested in Christian Science, and in that time so many discordant conditions have been overcome that my heart is filled with thankfulness to God, and with gratitude to our revered Leader, Mrs. Eddy, whom I am learning each day to reverence more, as new unfoldments are opened to me and divine possibilities are realized. I am most grateful for the spiritual uplift which Christian Science has given me, although I have been healed of many things which to mortal sense made me very unhappy.

My first physical healing was that of bowel trouble. This healing was brought about simply by the earnest perusal of Science and Health, and seemed quite wonderful to me, as I

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had suffered from this disorder since early childhood. Then came the overcoming of some warts, which were unpleasant to look at. A practitioner treated me, and in a short time they were gone, and have never returned.

Before our little one came I suffered very much from varicose veins, which had caused me a great deal of pain for several years and were supposed to be inherited. At this time they became greatly enlarged, until I could not do my housework without resting several times during the day. Although I studied Science faithfully the trouble grew worse; so a practitioner was asked to treat me, with the result that in a few days the pain completely disappeared and in less than two weeks I was healed—all through absent treatments. There has been no return of the trouble and I am able to do all the work that needs to be done. Through the study of Science and Health and the Bible I am now able to solve the problems that are presented each day.

Words fail to express the love I feel for Christian Science; I can only say in the words of the psalmist, "Bless the Lord, O my soul, . . . who healeth all thy diseases."

Mabel E. Vogt, Grinnell, Iowa.

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[Translated from the German]

In March, 1913, my feet began to swell and severe heart trouble set in, so that I suffered greatly after the slightest effort. I had been acquainted with Christian Science for about a year and a half, and realized that God alone could help me in my extremity. I treated myself to the best of my knowledge, but feeling that my understanding of the truth was still too small, I asked a Christian Science practitioner for treatment. My body was so swollen that I could hardly move, but I clung to the truth, while the practitioner helped me on and worked for me. When I saw that it was not my body but my whole thinking which was in need of healing, improvement began and continued every day. In a short time I was well and able to take care of my household.

The trouble has never manifested itself since, and I cannot be too grateful to God for this glorious proof of His help in times of great need. I am also greatly indebted to Mrs. Eddy, for without her discovery we would not know that such healing is possible nowadays. My desire is that this testimony may induce others who are in trouble to seek the help which never faileth.

Frau Marie Pfister, Heubach, Württemberg, Germany.

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When Christian Science came to me, I had been ill for over a year. Four different physicians had treated me during that time, but no permanent relief was received; instead I slowly and surely got worse. Though seemingly my healing in Christian Science was slow, I received help from the very first, for after having three treatments I arose, dressed myself, and walked three quarters of a mile. From that time on I have been able to do my own housework. I had very little faith in Christian Science, but tried it as a last resort.

I am grateful for the understanding of Life, Truth, and Love as revealed in Mrs. Eddy's writings, which came to me through the overcoming of this illness.

Annie Jobson, St. Louis, Mo.

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It is a pleasure to tell of the blessings which have come to me through Christian Science. When a small child I fell on the foot of a bed and was hurt severely; but the pain in the stomach caused thereby was overcome with Christian Science treatment. Then I fell from a step ladder, and sustained an injury which resulted in curvature of the spine. The left side stopped growing, and one leg was shorter than the other. Later I experienced a nervous breakdown and suffered intensely, but through Christian Science it was proved that God's love never fails. The hip has grown normal, and the flesh on that side has developed so that I no longer need to wear pads as formerly, while the leg is as long as the other. The healing was slow, for there were many erroneous beliefs to be overcome.

For all the blessings which have come to me I am thankful to God, and to Christ Jesus the Wayshower. Words cannot express my gratitude to our Leader, Mrs. Eddy.

Gertrude Owen, Oxford Junction, Iowa.

I gladly verify my daughter's testimony. The physical conditions were most serious, but they have all been entirely overcome through Christian Science treatment. I am grateful for the blessings we have received through the power of Truth. Twenty-four years ago my husband was healed of Bright's disease, and I was healed of a serious case of cataract, although I was almost blind in both eyes. Nervousness, kidney and stomach troubles, as well as many other ailments, have been overcome. Seven years ago another breakdown came, at the passing on of my husband, but divine Love did not fail me.

My heart goes out in gratitude to the dear ones who have helped me on the right way in all these years. One daughter was raised almost from the grave on two different occasions, —once from an attack of measles accompanied by heart trouble, and at another time from a nervous breakdown and an abnormal growth. Through the realization that God is the only Life, she was restored to health and strength. My heart is filled with gratitude to our Leader, Mrs. Eddy, for her gift to suffering humanity, and my thankfulness to God for His wonderful love and power is beyond words to express.—Mary J. Pegorek.

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It was in August, 1909, that I first heard of Christian Science. For eight years I had suffered from acute stomach trouble, colitis, hemorrhage, adhesions, also a displacement which caused great pain. I was unable to eat any solid food and sometimes was kept up artificially. I was sent to three different hospitals and one nursing home, underwent three operations, and had the advice of nine doctors, but was told that no more could be done for me. My mother was warned to be very careful with me, lest I lose my reason. At times I would be in bed as long as four months, and when able to go out had to be taken in an invalid chair.

When all hope had apparently vanished I was told about Christian Science, and after getting the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I applied for treatment. My healing was slow, but with constant study and the help of the practitioner one ailment after another left me. The discharge I had been troubled with for years ceased, and I could eat anything. After some time I was able to return to business, much to the surprise of all my friends. The displacement did not yield for three years, when after a very severe attack I realized the ever-presence of God so clearly that I knew the healing had come, and from that time there has been no further trouble.

One day I was suddenly taken with a paralytic stroke, which affected my head and one side of my face, and I could not hear a sound. This condition was considered hereditary. I was unable to work for myself in Science, so I asked for treatment. For three days I remained very ill, but the fourth day there came a clear realization that God was

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my life, and I was healed instantaneously. An abnormal condition of the kidneys has been overcome, and I am better than ever before.

Not only does Christian Science heal physically, but it can be applied to one's every-day affairs. My sister and I are in business together, she also being a student of Christian Science, and since we have learned what substance is, and that the only real business is God's business, which never fluctuates but is unlimited in its scope, ours has changed from a failing to a flourishing condition. Every day I am more thankful for the knowledge of the truth which Christian Science reveals, and am striving to learn more, so as to be a light to others.

Words but poorly express my thankfulness to God, and my gratitude to our dear Leader, Mrs. Eddy, for giving to the world Science and Health, which makes plain to human understanding the truth that Jesus said should make men free.—Elizabeth Kate Baker, Plymouth, England.

I gladly bear witness to my daughter's testimony, the whole statement being perfectly true. I did not take up Christian Science for healing, but my daughter's healing was so complete and so wonderful that it gave me absolute confidence in God's power to cure all ills of the human body. Every day I see countless ways in which I am preserved from accidents and unpleasant experiences. I was healed of acute inflammation of the lungs in one week. Glasses had been worn for many years, but they were discarded some time ago, and my sight is perfectly good. I am enjoying the best of health, and for all the blessings we have received I wish to express real gratitude. It is my desire to reflect this teaching in my life.—Elizabeth Baker.

✧

This testimony is given with the hope that it will brighten the outlook for some suffering heart, as testimonies of a similar nature have brightened mine. After having lived a very material life for many years, I became a nervous wreck. Five doctors treated me, but to no avail. One specialist said I was organically perfect; that I would have to "grin and bear it," and in time would work out of it. However, this was not an easy task, as I was literally afraid of my own shadow.

Finally I decided to try Christian Science, but told the practitioner I thought it a joke. To my surprise, instead of getting angry at my frankness he patiently explained what this Science is. As a result of Christian Science treatment I have laid aside glasses, which had been used since I was seven years of age, and have been freed from the liquor and tobacco habits, as well as healed of the terrible nervous condition. I am now a picture of health and never felt so well in my life. Our baby, three months old, has been healed of whooping-cough, and scarlet fever and other ailments too numerous to mention have been overcome. I have also been helped financially.

It has been my privilege to help many with the slight understanding I have gained of this accurate Science, and I am most grateful to Mrs. Eddy for her untiring efforts to give the world this wonder of wonders. My desire is that my thankfulness to God may be shown by living the life He would have me live.—Josef Le Maire, New York, N. Y.

Christian Science came to me through my husband's healing, though I took up its study reluctantly. Having been a trained nurse, I could not see how the reading of a book could help any one out of a physical or material trouble; it seemed almost ridiculous to me. I was however awakened to its value, for with the help of my husband, who then had only a very slight understanding of Christian Science, I was completely healed of chronic bowel trouble of many years' standing. In the three years that we have been interested in this wonderful teaching I have been healed of numerous ills, among them postnasal catarrh and biliousness. I am gradually overcoming impatience and irritability, including all discord that occurs where there are children, and with the help of a practitioner I have been able to abandon all material remedies and rely entirely on God.

The study of Christian Science has also changed my views of God. Passing two years in a hospital, with its suffering and misery, I used to wonder if God were responsible for it all; if so, I did not care to know anything about Him. While I am grateful for the physical help we have received, it does not compare with the moral and spiritual light which has come to me. My daily prayer is that I may become more fit to serve Him who gave His "only begotten Son" to show us the way. My deepest gratitude goes out to Mrs. Eddy for her untiring and unselfish work to make clear this wonderful truth.—Frida Le Maire.

✧

It is because I have many times been benefited physically and spiritually by reading the testimonies of healing in the *Sentinel* and *Journal*, that I send my offering with the hope that it may help some one. Through studying the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and substituting the concept of God as Love for that of a personal God, and man as God's image for person or physique, I was healed of a structural defect of the eyes and found myself reading and sewing without glasses after having worn them for years. That was seven years ago, and I have had no need of glasses since. I have also been healed of what was pronounced a fibroid tumor. This healing was slow, covering a period of two years or more, but the growth eventually disappeared into its native nothingness.

To God I give all glory. I am grateful to Mrs. Eddy for the spiritual interpretation of the Bible by which we may gain heaven, harmony, here and now.

Kate B. Hanlin, Denver, Col.

✧

It is with a heart full of gratitude that I send this testimony of God's loving-kindness to me. A Christian Science practitioner was asked to treat me only when other means had failed to relieve my mental distress in the darkest hour of my life. Discord, turmoil, and limitation seemed to rule in my home, and I had become so wearied with it all that finally self-destruction was contemplated; but what I had read in some Christian Science literature seemed to hold me back from such a fate, and I finally asked for help.

After three or four treatments there came into our home boundless peace, joy, and love. No book ever made such an impression upon me spiritually as did Science and Health, which the practitioner told me to get at my earliest opportunity. Through the reading of it my eyes were healed, although they were in such a condition that an oculist had advised treatment for my nerves before he would fit my eyes with glasses.

I began early to apply my understanding of God in numerous ways, with gratifying results, and sometimes the healing was instantaneous. Croup, fevers, stomach troubles, cuts, bruises, and other ills have been overcome. My year old baby fell on a hot stove and was severely burned on the face and one hand, but the pain ceased in half an hour after treatment was asked for, and the burns healed without leav-

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ing a scar. An attack of ptomaine poisoning was overcome even when death was thought to be near, and I was enabled to do all my work the next day. At the time my last child was born there were sores on my legs that the physician said were liable to infection, but they caused no trouble and were healed with Christian Science treatment.

I have indeed much for which to be grateful, and am more thankful to God than words can express; also to Mrs. Eddy, who has shown us the way.

MARTHA STEGING, Redondo Beach, Cal.

✧

Christian Science was brought to my notice when I was just recovering from a serious operation. A lady told me I did not need to suffer, and the reason why. Having endured suffering all my life, I yearned for anything that would set me free from it. As a child my trouble was diagnosed as consumption of the bowels and pronounced incurable, and at a later time I was said to have ovarian trouble. I had all kinds of treatment, but physicians declared that only an operation would help me. I had a dread of operations, but being considered very anemic and having all the ills that go with this condition, the time came when it seemed as if I would rather die than live, and so I consented to submit to the ordeal. For a time I was much better, and thinking that the operation had helped me, I dismissed all thought of Christian Science. In about eight months my condition was worse than ever, for in addition to the physical suffering and weakness my hands were covered with a skin disease. One morning I even prayed earnestly to die, believing that this was the only way out of suffering.

I finally purchased a copy of Science and Health, but laid it aside. I would however read testimonies of the wonderful healings which had been brought about by the reading of this book, and would pray that if there was any truth in it, I would be guided to know it. Surely my prayer was answered, for the very day I asked for Christian Science treatment the healing came. On the way home the words of our Leader's hymn, "Shepherd, show me how to go" (Hymnal, p. 237), illumined my thoughts. I turned at once to Science and Health, and this time every line had a message for me. My healing was so marked that it swept away all opposition on the part of my family; they knew that nothing could have brought this about but the truth taught in this book.

That was more than nine years ago, and today I am a strong, happy woman, for this glorious truth has brought to me the peace "which passeth all understanding." At one time I thought mine was such a useless existence, but now I am proving that man as God's image is capable of all things. It would take pages to tell of the many other blessings I have received.—ANNIE M. HOLLOWAY, Seattle, Wash.

✧

About five years ago I suffered severely for over seven weeks from the effects of poison oak. A few weeks later I had another attack, and the doctor said this trouble would occur every year at the same season for a period of seven years. This belief has been overcome in Christian Science, for I have never had a recurrence of the trouble, although I go into the woods and country more than ever before. While I was splitting wood one day, a splinter flew into my eye. As I realized instantly that "accidents are unknown to God" (Science and Health, p. 424), there was no sense of pain at all and the splinter was proved harmless.

For these healings—these evidences of God's goodness, mercy, and protection—I am truly grateful. I appreciate the great privilege of going to Sunday school, as it gives one a firm foundation in the understanding of this great truth.

ADOLPH E. ASHER, Portland, Ore.

From Our Exchanges

[Rev. William A. Elliott in *The Biblical World*]

No one will question that good has come from those early "battles of the creeds," but every student of church history can only lament that so much of the thought and time and energy of Christianity should have been expended in the warfare of words while the great world program of Jesus was lost sight of. It is my profound conviction that the policy of controversy has not carried us so far along in the work of kingdom extension as conquest would have done. We are better grounded in the faith, perhaps, but our going has been pitifully slow and pathetically indifferent. We are more orthodox but less invincible. We are sectarian in spirit and split in hopeless confusion, while otherwise we might have been united. The early churches had the faith and the religious experience and the passion for conquest and were divinely commissioned, and thus panoplied they went forth with mighty power and success; but they stopped to define, and their ecclesiastical definitions brought divisions. It is ever thus. We divide when we stop to define. Definition is important. Let us not decry it. But theological definition serves as a check to spiritual conquest.

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

What guarantees the purity and power of the faith of the saints is not trust deeds or even creeds, but lives of sweet saintliness, in which its reality is revealed and its beauty comes to bloom. They best keep the faith who incarnate it in heroic character in the name of him in whom the Word of God became flesh, who is King of saints and Saviour of sinners by the power of the endless life. There is no need that we go back to him, because he is not behind us, but with us, before us, beckoning us on to the city of God.

[*The Christian Intelligencer*]

In presenting the claims of Christ to men, it is to be emphasized that the call to men is not to follow insipid Christians, but Christ. However far off many professing believers may be following Christ, the ideal of Jesus is none the less shining, and men are to look at him and to be imitators of him. The soul's relation to God is a personal relation, and the word of Christ to those who hide behind excuses is, "What is that to thee? follow thou me."

[Rev. Herbert E. Benton in *The Universalist Leader*]

Our capacities are a trust. Often a man who would administer a trust fund with scrupulous honesty and regard for the expressed terms, in administering this trust which is in himself, which really is himself, pays little heed to the terms of the contract as given by the party of the first part (*i.e.*, God), but invests and trades and risks and uses with no thought except his own advantage.

[*The Christian Work*]

Easter stands for a spiritual miracle which can erect and resurrect out of the hatreds, strifes, and insane follies and crimes of the present international war, empires of unity and brotherly love. No human expedients are of avail in such a task as this. The risen Christ alone can accomplish this mighty miracle of renewal and change.

[Rev. Emile S. Harper in *The Homiletic Review*]

Any man with vision, with an ideal of some true and rugged purpose, does not think of success. His search is for truth. We should be warriors in the world's battle, and success in war means self-sacrifice.

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[Rev. E. Shillito, M.A., in *The Christian World*]

Theology, when it is living, is in the closest relation with the data of religious experience. It has, indeed, for one of its functions the task of setting in order for the satisfaction of the intellect all that is involved in religious experience. True theology does more than record, but it does seek to understand and to think together all the data of the life lived by faith in the immediate present. If the theologian deals with the unclosed questions which are asked in many fashions, in many ages, he takes the fashion that he knows best in his immediate setting for his dealing. If he deals today with the doctrine of the person of Christ, he will not use the terminology more familiar in Alexandria in the fourth century than in the London of the twentieth. He will not discuss Providence as though he were back in the eighteenth century among its deists and skeptics. He will deal with the problems of his science, knowing at the same time that the heart and mind and conscience of man are seeking the same things always, and that they seek them in many ways. The theologian must be above his age, yet within it.

[*The Sunday School Times*]

It is not humble to be always thinking of how worthless we are. For it is easy to pass from that consciousness of our worthlessness to pride that we are so conscious of our worthlessness; and pride in our humility is as bad as any other kind of pride. The recipe for real humility is not looking at what we are not, but looking at what God is, and seeing this by "looking unto Jesus." So it has been well said that "it is better to be thinking of what God is than what we are. . . . True humility does not so much consist in thinking badly of ourselves as in not thinking of ourselves at all." Self dies when we yield all to Christ and trust him for all. Then he fills our vision and keeps it filled with himself. That is as much better than trying to be humble as the living Christ is better than the dead self.

[*The Continent*]

The constant challenge of the Christian faith is to give the things that count the first chance in life. It casts no disparagement on the lesser things; it merely insists that they be kept where they belong. When the things of this passing life and those of the kingdom of God are set side by side, it does not minimize the former, but it does insist that the kingdom shall be sought first—the other things being counted an addition to life, not life itself. The things that count have certain marks. For one thing, they are lasting things, and they can be known by their promise of endurance.

[*The Guardian*]

The world's hope is a vision of permanent peace based on international righteousness, and the only hope of the fulfilment of any such vision lies in a mighty extension of the kingdom of Christ undertaken by a church chastened, repentant, and adventurous. It is the spirit of the nations which needs a change. If that is accomplished, the political and economic aspects of international relationships will adjust themselves accordingly.

[*Unitarian Word and Work*]

If the gospels could be taken for just what they claim to be,—not treatises or systems or logically developed theses, but just good news, illustrations of right conduct, plain and simple statements about right living,—there would be no excuse for the fences and sectarian divisions that thwart and hamper the religious spirit.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

From the Editor

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

From the Publishing Society

The increased cost of leather has necessitated an advance in the prices of the leather bound hymnals, and the following prices became effective May 1, 1917. Delivery charges prepaid. Morocco, pocket edition, one copy $3.50; six copies to one address $19.50; twelve copies to one address $36.00. Morocco, large size, one copy $3.75; six copies to one address $21.00; twelve copies to one address $39.00. Levant, large size, one copy $4.75; six copies to one address $27.00; twelve copies to one address $51.00.

In the announcement of April 28, the price of the large size morocco hymnal was listed by mistake at $3.50 a copy. The listing in the May *Journal* was incorrect and correction will appear in the June issue.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. For all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $5; six months $2.50; three months $1.25; one month 50 cents. In all other countries additional postage at the rate of $3 yearly is required. By carrier through a local news-dealer; one month 60 cents. In the Boston Postal District, by mail, one year $7.20. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $1; six months 50 cents; three months 25 cents. For other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

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CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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

CHRISTIAN SCIENCE HEALING VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England. Also printed in Norwegian.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY. By CLARENCE C. EATON.

"THE SONS OF GOD." By COL. WILLIAM E. FELL.

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CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

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For table of English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

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PERSONAL CONTAGION, ALSO WHAT OUR LEADER SAYS. By Mary Baker Eddy. Special pamphlet. Paper cover, 10 cents.

THE MOTHER CHURCH. By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated, 107 pages. Cloth, $1.50.

CHRISTIAN SCIENCE: ITS LEGAL STATUS. By Judge Clifford P. Smith. 128 pages, paper covered, 10 cents.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, $1.15; half morocco, $1.40; full morocco, $3.75; levant, $4.75; pocket edition, size 4⅝ x 6⅝, $3.50.

SHEET MUSIC. Poems written by Mary Baker Eddy and used by special permission, have been set to music as follows: "The Mother's Evening Prayer," 75 cents; "Christ, My Refuge," 75 cents; "Love," 40 cents; Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents; "Blest Christmas Morn," 27 cents; "O'er Waiting Harpstrings of the Mind," 27 cents; "Shepherd, Show Me How to Go," 27 cents; "Saw Ye My Saviour?" (Root), 27 cents. The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

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

Vol. XIX No. 39

Boston, May 26, 1917

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS BOSTON MASS U.S.A.

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Christian Science Sentinel

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Items of Interest

Virgin forest land is usually chosen for coffee planting in India, the jungle being felled and burned. The coffee bushes need shelter from high wind, and from the sun in hot, dry weather, so that cultivation is always under shade in India. Three years after planting, the bushes begin to bear, and at five to seven years old they are in full bearing. The age to which a coffee bush can profitably be grown is said to be in the neighborhood of fifty years. The bushes in bloom are masses of starry white flowers, with a syringa-like scent. The crop is picked from October to January. The trees are picked over several times at intervals of a week or so, and the ripe berries taken at each round. The berries brought to the factory by the pickers are pulped to remove the outside jacket. The beans as they come from the pulper are coated with a slimy, sugary substance, which is removed by a certain amount of fermentation. When this is complete, the coffee is washed, and then spread out on tables or mats and constantly turned over in the sun until it is thoroughly and evenly dry. In this stage it is known as parchment coffee. It is then placed in machines which take off the husk, or parchment, and polish the bean.

The *Indian Trade Journal* says that there is no agricultural college in Burma, and agricultural education is confined to the training, mostly practical, of the subordinate staff of the department. It is proposed to start a school of agricultural research in connection with the projected Burma University, which will train graduates for the higher posts in the agricultural service. The main achievement of the department so far has been the production of improved strains of rice. Promising results have attended the experimental cultivation of cotton. Sugar-cane has been successfully introduced in the area irrigated from the Mon canals in the Minbu district, and its cultivation is now spreading. Much attention has been paid to wheat; the area under this crop has risen to 41,000 acres, and there is reason to believe that it can be cultivated with profit over the greater part of northern Burma. The possibility of the cultivation of jute, which is grown only to a small extent in Burma at present, has been considered. The crop is more valuable than rice, and its substitution for rice over a large part of lower Burma would benefit the cultivators and increase the land revenue.

That a great mistake was made in allowing such large areas of timber land in the public domain, "beyond all needs of local or industrial development," to pass so rapidly into private ownership, is the conclusion of the United States Forest Service made in a recent report covering some of the more pressing problems in the lumber industry. The report urges that what it describes as "the obvious remedy" be applied, "that of taking part of the western timber lands back" into the hands of the Federal Government. The report continues: "Lumbermen in the West are carrying vast quantities of timber land beyond all possible needs of their present sawmills and logging camps. The business of making lumber has been loaded down with investments in timber land. The productive branch of the industry has been interlocked too largely with speculations in its raw material; and instead of standing on its own feet as a manufacturing business, has tended to be made frequently to serve the exigencies of timber speculation. Pressure from an overload of timber is the first cause of the general instability of the industry."

The negro question has appeared in the affairs of the Federal Farm Loan Bank, says the New Orleans *Times-Picayune*. A number of negro farmers throughout the district composed of Alabama, Louisiana, and Mississippi are anxious for the benefits of the new cheap money system, and have applied for membership in the local associations through which the loans are asked and made. Officially, the board has ruled that the law does not make any distinction between borrowers, provided that they be on the land and seek to improve it and increase production, and the members have advised their correspondents not to raise any such issue. The white farmers were counseled to treat the matter strictly as a question of business, and not as a race issue.

Yucatan, it is reported, has reached a flourishing state of prosperity since the revolution, especially in connection with the henequin, or sisal, industry. Saloons are forbidden by law in the state. Large and small plantations compose the Reguladora, a cooperative enterprise under Government protection. In Merida, an important city of Yucatan in which the henequin industry to a considerable degree centers, have been established a school of fine arts, a conservatory of music, a school of arts and crafts for men and another for women, a vocational school of domestic sciences, and one or two others. In actual operation at present are 300 primary schools and 1800 rural schools.

Considerable logging and sawmilling machinery will probably be required after the war to exploit the forest resources of Siberia, which are practically untouched. The proposed railway from the Ob River to a point on the Arctic Ocean should render possible the exportation of timber from western Siberia to Europe. The forest area of Asiatic Russia has been estimated at 835,000,000 acres. The consumption of paper in Siberia aggregates two to three million tons a year, and the country is well supplied with spruce and other timbers suitable for the production of wood pulp. Buildings have been constructed for a paper mill at Tomsk to produce 120 tons a day of cheap wrapping and news paper.

Declaring that the holding of land out of use for speculation should be prevented, propagandists of a new means of revenue raising have begun a crusade in Washington. They advocate an annual tax of $1 an acre foot on coal deposits held out of use, $100 an acre on gas and oil lands held out of use, $30 an acre foot on iron and other mineral deposits, and $1 an acre on forest, farming, and grazing lands. In addition, they would have 20 per cent of the annual rentable value of vacant city lots taken as tax. "Such taxes," they declare, "would reach speculators only, and would break up restriction of production."

A contract has been closed with an American firm for a battery of by-product coke ovens of the Roberts type to be installed in Manchuria in connection with a blast furnace to be built for the South Manchuria Railway Company. The plant will be near an iron mine in the An Shan Chan district and is to have an output of at least one hundred and fifty thousand tons a year. The South Manchuria Railway Company owns the Fushum coal mines which will supply the ovens.

Excavations in the forum of the ancient city of Cyrene in northern Africa, have brought to light three bronze amphoræ, one of which still bears the old gilding, and a heating receptacle, a sort of samowar like those used in Pompeii. The portrait bust of a Roman personage of the Antonine age has also been discovered. Excavations are likewise being carried out in the Temple of Apollo, and the large hall of the Roman baths is being restored.

The homestead entries in Canada during the year 1916 amounted to 12,568, representing 27,925 persons. Of these entries, 5700 were made by Canadians, 2543 by settlers from the United Kingdom, and 1825 by settlers from the United States. In 1915 the homestead entries totaled 17,532, nearly 5000 in excess of the settlement in 1916.

Shadow Lawn, the estate near Long Branch, N. J., used as a summer White House by President Wilson last year, has been sold to a syndicate of prominent New York and New Jersey men, who, it is announced, propose to present the property to the Government for use as a permanent residence for the President of the United States.

The War Department has recommended to Congress the improvement of Taunton River in Massachusetts, from its mouth to Weir Village, to a depth of twelve feet and a width of one hundred feet, to cost $534,000. The project requires one half local cooperation.

The area under cotton in Russian Turkestan in 1916 was 1,900,560 acres. The entire crop of Russian cotton is said to have amounted to 1,600,000 bales in 1915 and to 1,230,000 bales in 1916.

In Denmark during 1916 about 369,000,000 bushels of root crops were gathered. Potatoes yielded 19,126,383 bushels, turnips 65,106,321, carrots 4,242,425, beet roots 181,123,563, and kohlrabi 128,612,153 bushels.

Indiana increased its production of petroleum last year for the first time in ten years, the state's output being 1,835,456 barrels.

A total computed lumber cut for the United States in 1916 of 39,807,251,000 board feet is announced by the Forest Service.

The production of beet sugar in Russia in 1915-16 was 1,640,000 short tons.

The Brazilian cacao crop is estimated at over 967,000 bags of 132 pounds each.

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Christian Science Sentinel

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

Vol. XIX May 26, 1917 No. 39

Prayer

ALFRED FARLOW

A RECENT decision of the supreme court of the state of New York regarding the legal status of Christian Science practice, revives many important questions concerning the nature as well as the purpose and effect of prayer. The Scriptures throughout point to a reliance upon God in all times of trouble. His truth is represented as the universal panacea, and no form of sin or disease is excepted from its beneficent operation.

Somehow along the shores of time a belief in exceptions to divine law crept in, and although there seems never to have been a time when Christian people did not rely upon God for a remedy for sin, they had in large measure adopted other means of seeking relief from sickness. While Christendom had not entirely lost faith in the divine power and willingness to heal, it had so far lost sight of the practicality of spiritual healing that quite generally it had adopted the habit of depending upon material remedies for bodily cures. It was left to Mrs. Eddy to revive the practice of turning to God alone as a means of healing sickness. This practice being new and unusual, was naturally questioned by many religious persons, as well as others, for the reason that all new things must run the gantlet of public criticism until they have thoroughly demonstrated their efficiency and their right to claim the interest of humanity.

On page 1 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." That a final decision, so far as human authority goes, was left to the highest judicial tribunal of New York, simply illustrates the fact that broad, well developed judicial keenness was required to note the righteousness of applying prayer to sickness as well as to sin.

No doubt the departure from primitive Christian healing has been largely due to a loss of the Christ-method. In a measure the world had forgotten how to pray as Jesus taught, but thanks to the Discoverer and Founder of Christian Science the way has again been defined in unmistakable terms. We had not forgotten that the Master of Christianity healed the sick, nor had we forgotten that the promise of health as well as freedom from evil was left as a legacy to all his followers, but how to avail ourselves of these greatly to be desired blessings needed the mental clarification which Christian Science affords.

In the Christian Science text-book the significant term "treatment" is applied to the scientific administration of truth in the overcoming of sin and sickness; it is synonymous with the word prayer. A careful study of the method which was employed by Christ Jesus reveals the fact that he healed in the same manner which is practised by Christian Scientists, the word treatment referring to whatever is done in a given case to overcome evil with good, to destroy disease with Truth, in keeping with the Master's declaration, "Ye shall know the truth, and the truth shall make you free."

The Scripture declares, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." "Perfect peace" could not exist for him who is afflicted physically, mentally, or morally; hence the text must imply that a steadfast consciousness of God, and a realization of what He is and of our relationship to Him, must restore peace and health by overcoming whatever may exist in the individual that could by any possible means interfere with his peace. Since this divinely established peace is forthcoming by keeping one's mind "stayed" on God, the text further implies that the difficulties which are to be overcome are mental and not physical, and that even Isaiah recognized the spiritual or mental *modus operandi* of healing the sick. His prayer was in strict keeping with that of Christian Science.

In Christian Science parlance we call sickness by the same name which is employed by others, although we differ from them in our understanding of its nature. We call prayer, which is essential to the healing of sickness, by the same name which is employed by others, although the good results which follow our prayer give evidence that we have a new and better understanding of this sacred word than we had without Christian Science.

✧

The New Woman

HON. ELEANORA MONEY COUTTS

IN the twelfth chapter of Revelation we read about "a woman clothed with the sun," a passage which was recalled by the present writer as she was reading in that section of "Pulpit and Press" by Mrs. Eddy devoted to "Clippings from Newspapers." On page 81 of this book there is a short article, reprinted from *The New Century*, Boston, which is truly a literary gem, its beautiful and inspiring thoughts being put into extremely well chosen and picturesque language.

The writer of the article, which is entitled "One Point of View—The New Woman," has, perhaps deliberately, challenged comparison with one of the best known and most poetical pieces of prose in English literature, namely, Ruskin's essay on Queen's Gardens, in "Sesame and Lilies," for the subject matter and the sentiments are the same, the gracious purpose of both being to point out the great, the transcendent power for good immanent in true womanhood. The *New Century* writer is however in no sense a plagiarist; his writing has force and originality, and writing a quarter of a century later he was able to see the partial fulfilment and prophesy the complete achievement of that which Ruskin's sensitive nature foretold, namely, woman's realization of her own inalienable heritage of freedom.

It is legitimate to infer that the writer of the magazine article drew his inspiration from the life and character of the Founder and Leader of the Christian Science cause, Mrs. Eddy, because, although no name is mentioned, the article appeared at the time of the completion and dedication, in

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1895, of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. Indeed many of the newspaper articles included in this section of "Pulpit and Press" bear sincere testimony to the esteem and interest which Mrs. Eddy's heroic life and work had inspired even in those who had not enrolled themselves as followers of her religion.

This being so, every Christian Scientist who knows that the beloved Leader is a fitting model for the pure ideal here presented, will rejoice at the high appreciation of her worth, but it would be limiting both the scope of the writer's thought and the inspiration of Mrs. Eddy's life not to acknowledge that the term "new woman" means all women—"woman," the sex to which the adjective "weaker" is now so rarely and so doubtingly affixed. There are countless women all over the world who would truthfully declare that if Science and Health had never been written, there is not a single appraising sentence in the article to which allusion has been made, that they could by any stretch of the imagination have declared to be true if applied to themselves. It is indeed probable that the average individual would once have said that this delineation of womanly character was simply an ideal—lovely but unattainable.

It is not too much to affirm that the remarkable transformation of the thought of the world in the last twenty years, with regard to the status and place of women, has been incalculably affected and assisted by the teachings of Christian Science. A passage in the article in question has always particularly struck the present writer, where the author says that the new woman seeks "the brightness of truth not as the moth to be destroyed thereby, but as the lark who soars and sings to the great sun . . . and she realizes that all the harmonies of the universe are in herself."

There are moments in the daily experience of almost every woman when she needs inspiration and refreshment of spirit to enable her to rise from the material sense of things to the spiritual. The insistent pressing in on every side of the details and arrangement of what may be called the machinery of life, however carefully the wheels of the machine may be oiled, at times tends to oppress and irritate even the most joyous woman, unless a definite and scientific stand is taken against this insidious encroachment on her peace and serenity. It is not well for any woman to allow her birthright of soaring and singing in the sunshine of divine Love to be gradually removed by any means whatsoever from her daily experience. Mrs. Eddy says that we must "find wings to reach the glory of supersensible Life; then we shall soar above, as the bird in the clear ether of the blue temporal sky" (Miscellaneous Writings, p. 86).

The ties which seem to hold a woman to earth may be her dear ones, or the task of ministering to the needs of others may appear to demand all her time and strength, so that she begins to think it "selfish" to take quiet time alone for her own spiritual invigoration; but it is just at this point that she needs to awaken to the fact that she is tempted in one of the most subtle ways by which error would rob of their gladness and peace those who are working whole-heartedly in God's service. Christian Scientists should be alert to detect this evil intent, and never allow it to deprive them of their daily bread and the mental freedom, joy, gladness, and grace which go with it. Those who are doing healing work and giving of their very best to the cause of Christian Science, are wise if in spite of the fret of petty detail, or the "much serving" laid on those cast for the Martha parts on this world's stage, they turn ofttimes, deliberately and alone, to the inner sanctuary where they may commune with the Father who "seeth in secret," for there and only there can they find the refreshment which will enable them to soar and sing.

There is no woman who could not soar and sing if inspired by holy thoughts, and if she only knew how ever ready to come to her aid are those angels who whisper of Love's ever-presence, and who banish in an instant all burdens by their refreshing messages of heavenly harmony. Christian Science shows every weary woman the way to peace and happiness; so let her see to it that she neither neglects nor foregoes her spiritual heritage.

Direction

EDWARD E. DANIELL

THIS question was recently asked by a new student of Christian Science: "Can you not repeat aloud the prayer you have said silently, and which has helped me so much? I am at a loss as to what to do, since I learn that a petition to God in the old way is not the effectual prayer." The question was honestly asked, and it reminded the one questioned of his own early experiences, when he was earnestly seeking the light. Because of what had been brought about by the work of a practitioner, he was searching the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for some formula or specific instruction to guide him. He eventually found an abundance of specific instruction, although no formula.

Directions as specific as one could wish for abound both in the Christian Science text-book and in the Bible. On page 15 of Science and Health Mrs. Eddy writes: "In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness." In the practice of law a plea is, strictly speaking, an allegation of fact. Since Christian Science teaches that supplication, or begging God to be good, is neither true nor effective prayer, it is obvious that the legal meaning is intended in this instance; thus we are directed to declare or state "God's allness."

For example, a lawyer is called to defend one who has been unjustly accused of dishonesty. Quite naturally it is to be expected that the first thing the lawyer will do is to deny the guilt of his client. To do this once is sufficient. He then proceeds logically and clearly to prove the innocence of the one charged with stealing. He shows that such an act is foreign to a man of such birth, bringing up, and present condition of abundance as his client is known to be. He further proves an alibi; that is, he shows where his client was at the time of the stealing, and that because he was in his own home, afar from the scene of stealing, it was impossible for this man under any circumstance to have committed the crime. With an appeal to justice to lift the stigma from the name of his client, he closes the case.

In the same way we may "deny sin"—declare we are not sick, sinning, poverty stricken, or dying—and "plead God's allness" in support of this bold denial of sense-testimony. Did not God make man in His image and likeness, and did not He then give man dominion over all He had made? And, whatever the seeming testimony of mortal sense, does not man dwell forever "in the bosom of the Father," "with whom is no variableness, neither shadow of turning"? Who can deny this irrefutable testimony? Mortals do seem to suffer the penalty for believing in fear, sin, and disease, but not because it is just. It is ignorance of the law which protects that causes suffering.

To answer the question "What shall I think?" we may turn to Paul's words in his epistle to the Philippians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are

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pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Again, in the epistle to the Ephesians we are directed to take unto us "the whole armor of God," so that we are without excuse who do not accept the divine protection.

In the Christian Science text-book there are simple and clear directions given. On page 391 we read: "Mentally contradict every complaint from the body, and rise to the true consciousness of Life as Love,—as all that is pure, and bearing the fruits of Spirit." Again on page 393 is this admonition: "Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man. Be firm in your understanding that the divine Mind governs, and that in Science man reflects God's government."

It is not the mere repetition of the words but the obeying of their behest which constitutes the "effectual fervent prayer" of the man who desires rightwiseness, and which truly "availeth much." "Arise, shine; for thy light is come," cried the prophet Isaiah; and later our Master said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

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Education

MARY F. MECREDY

AMONG other subjects upon which Christian Science throws new light is that of education. Although this question looms largest perhaps to those directly interested in school work, or to those who feel that their growth in Science is impeded because of neglected education, yet it is a subject which in some degree affects all. In no phase of human activity is a realization of the truth more imperative, for in no other sphere is the human mind so regally enthroned.

Our schools and colleges, founded for the development of mind in matter, or brains, are apostles of the doctrine of many minds. Also a very prevalent theory, even to the present day, is that education is largely a matter of memory; that a child's mind is empty, and must be packed with facts just as one would fill a basket with eggs. Another theory, evolved to offset the shortcomings of the first, is that human will-power must be used to force in the items which the child does not willingly accept. Fortunately a better view now begins to creep timidly forward; namely, that education means an awakening to mental activity. But as Christian Scientists we can go a step farther, and know that education is the increasing influx of intelligence—that reflection of infinite Mind which follows obedience to the command, "Be still, and know that I am God."

Now the Bible tells us where to turn for real education when Paul declares in his second epistle to Timothy that all inspired Scripture is given of God, and "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." In addition it reveals the true teacher as saying, "They shall be all taught of God," and states in the words of the wise man, "The Lord giveth wisdom." Moreover, it sets forth some concrete examples of the fruits of such education. In Isaiah we find, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Also, in the case of the Hebrew boys, we read in the first chapter of Daniel, "God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. . . . And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

In the demonstrations of Christ Jesus especially do we catch many glimpses of the heights to which such education can lead. We see him in the temple teaching, and hear the astonished Jews demanding, "How knoweth this man letters, having never learned?" We see him healing the sick, casting out devils, raising the dead, and hear the people marveling, as they ask, "Whence hath this man this wisdom, and these mighty works?" We see him opening the eyes of the one born blind, and hear the object of his compassion paying to the knowledge which made such a miracle possible this splendid tribute: "Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing."

Although we can conclude from the above that human knowledge is not necessarily dependent on the usual processes of education, yet with our present sense of material existence a certain amount of academic training is still needed. Mrs. Eddy says in Science and Health (p. 195): "Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal." This gives us the necessary clue. If we are not to be like those whom Paul characterizes as "ever learning, and never able to come to the knowledge of the truth," we must realize that human education is not an end in itself but merely a means to an end.

When we consider the heterogeneous mass of barbaric, pagan, agnostic, and doctrinal theories from which human knowledge has developed, it is readily apparent that mere learning is in itself of little value. Then we must free ourselves from the mesmeric belief that we are slaves either to the stores of human learning or to the human mind. A clear realization that God is the only teacher, that there is only one Mind, that all education is spiritual unfoldment, not material accretion, and that all knowledge is ours now, will not only demolish any seeming limitations of age, time, or intellect, but will also bring to pass eventually that "instruction, in spiritual Science, against the material symbolic counterfeit sciences" (Miscellaneous Writings, p. 61), which instruction, Mrs. Eddy tells us, is to be the education of the future.

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Thought Enlightened

S. KING RUSSELL

IN a day and age in which the power of thought is becoming more and more universally recognized, it is difficult to realize that it was not always so. In reality the perfection of sinless thought has always existed; but, as Mrs. Eddy tells us, "human capacity is slow to discern and to grasp God's creation and the divine power and presence which go with it" (Science and Health, p. 519). The history of mortal man is the record of human adjustment to conditions, the submission of erring human thought step by step to an improved thought, as the war between the power of good and the so-called forces of evil goes on. That this adjustment is often painful, is shown by the toll of woe and death in the conflict of erring human beliefs.

From the first triumph of thought, when the weaker caveman conceived of a crude weapon as a means of defense against his enemy armed with brute force, the steady unfoldment of human consciousness may be traced in any line of endeavor. The Greek historians tell us that Ulysses, surnamed the crafty, and many other wise men of his time, were looked up to by the populace because "they could accomplish

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things by thinking." Their superior knowledge put them on a plane above that of their fellow men. The Indian medicine man, holding the position of honor in his tribe because of what was believed to be his superior wisdom, is a more modern example.

But this thinking, superior as it seemed, lay in part or wholly on a mortal plane. Tainted by material philosophies and the false education of the carnal mind, it could not transcend the finite sense of existence. Its attempted use as a means of both good and evil necessarily deprived it of the peace and perfection it ever sought to attain. The search for wisdom was fruitless, because men looked not within their own hearts. Pilate's question to the great Nazarene, "What is truth?" was a confession of the utter emptiness of the old faiths, which with all their wealth of ritual could never lead humanity to God. And Jesus' answer to this great question was the life he taught and lived, the irrefutable proof he gave of man's unity with his Maker.

Many successive centuries of doubt and darkness following the Master's ascension again appeared to cloud the light of Truth. God's law, however, is immutable, and today Christian Science is again bearing witness to the life giving power of divine Mind. For Christian Science is not a new or an untried idea; it is Christianity in its purest form, as demonstrated by Christ Jesus "with signs following." By its help humanity is able to grasp vital Christianity; it is learning to admit to consciousness only such conclusions as it would have realized in daily life, for the wise man declares that as a man "thinketh in his heart, so is he." If the chieftain of former times could "accomplish things by thinking," how much more can the man of today, knowing as he does how to lift his consciousness above the material into the spiritual sense of creation, prove his divine sonship.

On page 140 of Science and Health we read, "What is the god of a mortal, but a mortal magnified?" The children of earth aforetime dedicated their worship "To the Unknown God." Their self-created idols whom they ignorantly worshiped reflected their own helplessness. But we live in an age when, thanks to Christian Science, the words of Isaiah the prophet are fulfilled: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." What is enlightenment but the dawn of the light of Mind upon benighted human understanding? May we prove ourselves worthy, and let this light so shine before men that they may see and glorify the Father.

No Lack

LAURENE GARDNER

Some months ago, while the writer was endeavoring to bring out the practical value of the commandments in a Sunday school class, a question that came up was answered in a way which has proven so helpful many times since, that the experience is passed along with the hope that it may aid some other searcher for Truth along the same lines. The commandment under discussion was the tenth, "Thou shalt not covet," and the effort was being made to bring home to the pupils the thought that God's children can never lack any good thing. "But," objected one earnest little girl, "some children do have things I want and cannot have." There was a note of rebellion as well as puzzled questioning in the voice, and it was clearly seen that this must be met with the truth before the lesson for the day would bring the desired result.

For a moment a sense of helplessness seemed to cloud the teacher's thought; then a silent prayer for guidance went out to God, to the Mind that always hears, and never fails to answer when we honestly and whole-heartedly turn to Him. The answer came promptly, and with it a light which has brought peace and joy many times since when the clouds of sense seemed to dim the upward path.

The thought contained in the following passage from page 361 of our inspired text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, brought the needed illumination: "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being." The words stood out clear, concise, convincing, casting out all sense of uncertainty as to how to meet the problem at hand. Without fear or hesitation the question was asked, "Can one sunbeam lack anything which another sunbeam has?" Quickly and confidently, in a voice free from all conflict, the reply came from the pupil, "Why, of course not." Then we talked along the lines already referred to, and the lesson ended happily, with the grateful knowledge that good seed had been sown in that vineyard where each finds his rightful work and place, be it great or small to human sense, if we hear and obey each call as it comes from Him who guides the stars in their courses.

"Good thoughts"

NELLIE B. CRAVEN

When the scribes and Pharisees came to Jesus and demanded an explanation as to why he permitted his disciples to transgress their racial traditions by eating without having first washed their hands, he showed them very plainly the great mistake which they were making and which is still being made, namely, that of cleansing merely the outside of the cup and platter. He did not overlook the fact that the outside should be kept clean; but he pointed out the importance of first cleansing the inside, lest we be "like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

Jesus gave his hearers no chance to misconstrue his meaning when he said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Every earnest student of Christian Science soon learns that he must honestly and willingly accept Jesus' rebuke, given so many years ago, and search faithfully his own consciousness. As he begins to exchange each erroneous concept for a thought of Truth, he begins to experience a great change wherever the need may be, whether morally, physically, or financially.

How true it is that as a man "thinketh in his heart, so is he"! Do we always stop to consider, each time we entertain thoughts of selfishness, dishonesty, self-righteousness, jealousy, envy, hatred, revenge, that we are betraying the Christ just as Judas did the Master? Let us also remember that it was Judas who suffered most from the betrayal. On page 210 of Miscellany Mrs. Eddy says: "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. . . . Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited."

Had Judas kept his thought in harmony with his Master's teachings, he would never have been tempted to betray him; and if we are wide awake Christians, faithfully doing our duty, we shall never be guilty of betraying the Christ. If all mankind realized the necessity and practicality of keeping their minds "filled with Truth and Love," and would live up to their honest convictions, all wickedness, calamity, war, de-

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struction, and discord would gradually disappear, until only harmonious conditions prevailed.

While passing through a very trying experience some little time ago, it became evident to the writer that so long as she could keep in thought the perfection of God's creation, she could realize the all-powerfulness of Truth to destroy every erroneous condition; but when she listened, even for a moment, to sense-testimony, the way indeed seemed dark, as though God had forsaken His children. By trusting Truth to restore harmony, the darkness vanished, revealing the light of Mind, whose rays are piercing farther and farther into the darkness of unbelief.

Good thoughts never produce sin, sickness, or death, and likewise evil thoughts never produce one iota of good, for like produces like always. Therefore to think or to admit that sin, sickness, death, or any discordant condition exists for any good purpose, is to admit that God is the creator of evil and thus enter the broad way that "leadeth to destruction." Each evil thought is a suggestion of the one evil; it is not true and has no real existence; while each good thought has its origin in God, and being endowed with divine power is able to destroy the seeming power of evil. When our consciousness is filled with good thoughts, evil is lessened by that much, and we may not measure the amount of good which results from each pure thought entertained.

The question may present itself, How are we to know when a thought is erroneous and when it is true? Jesus gave us a very safe rule to follow when he said, "Ye shall know them by their fruits." If our thought leads to health, joy, happiness, peace, and spiritual exaltation, we may know that it comes from God and is therefore true; but if the entertainment of certain thoughts leads to selfishness, fear, doubt, sin, sickness, and mental turmoil, such thoughts do not proceed from God and should be cast out at once.

As Christian Scientists we have discovered that Truth unceasingly calls for the cleansing, purifying, and spiritualizing of our thoughts, and this is where our work of regeneration begins. As the work of cleansing goes on, each immoral, unhealthy, and debasing thought is cast out, thus making room for pure, uplifting ones, which if entertained will multiply until there is no place for evil thoughts. As thought is purified, each outward manifestation will become an expression of purity and power, revealing man and the universe as the reflection of God. When thought is sufficiently spiritualized, we shall have lost sight of all materiality, sensuality, and wickedness, and shall realize what Jesus meant when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

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[Written for the *Sentinel*]

Mary Baker Eddy

MORRIS ABEL BEER

WHO was this woman of the granite hills,
  Breaking the iron spell of gloom and tears,
Dwelling in joyous harmony that fills
  All earth with blossom through the eternal years?
Who was this woman strong to conquer fears,
  Walking alone in silence, healing ills,
In sweet communion with the Mind that steers
  The spinning worlds and waves unquiet stills?

In old time Jesus came to lead the way,
  And now this woman is the new world's dower,
Teaching that God is Love,—not wrath to slay,—
  That good is all and only good is power.
The lamp she kindled sends its beams afar,
  And shines as did that ancient winter star.

Selected Articles

[Charles W. J. Tennant in *Occult Review*, London, England]

A recent issue contains an article in which a Christian Scientist is supposed to have said to a friend, "I have asked God not to make you seasick." Why the person was called a Christian Scientist it is hard to imagine, for such a declaration would certainly not be made by any one who had the least knowledge of the subject. Christian Science teaches that God is infinite good, and cannot be the source of sin, disease, or death. To consider divine Principle, God, as capable of producing seasickness, would be as wide of the mark as to consider the principle of mathematics capable of causing a student to make mistakes.

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[Judge Clifford P. Smith in *Lawrence* (Mass.) *Tribune*]

It was C. G. Montefiore, a prominent adherent of Judaism who could speak fairly of Christianity, that said: "No one must judge any religion by the picture drawn of it by an antagonist." The wisdom of this observation has special application to the assaults of professional antagonists who obtain temporary employment to speak for certain churches against others.

Take, for instance, the comments on Christian Science by one such assailant which the *Tribune* has just reported. In this report he was quoted as saying, "Christian Science is without atonement." As a matter of fact, atonement is a prominent part of its teachings. Moreover, an unbiased reader of the chapter on Atonement and Eucharist in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, or of the tenets of Christian Science as found on page 497 of this book, is likely to conclude that Christian Science agrees with the four gospels in a very simple and evident manner. Furthermore, since the first publication of this book there has been a very marked change in the thought of Christendom regarding the atonement, and this change has been in the direction of adopting the view of this subject expressed by Mrs. Eddy. The following sentences are quoted from the beginning of the chapter just mentioned: "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage" (p. 18).

According to the *Tribune's* report, the same critic also called Mrs. Eddy "a liar" because she said "man is incapable of sin" (Science and Health, p. 475). The propriety of such conduct can be safely left to the intelligence, justice, and decency of the people of Lawrence. I am sure, therefore, that they will be interested in the context of the statement thus quoted. The paragraph in which this sentence occurs plainly and explicitly draws a distinction between "the real man" and "a mortal sinner." The context of this paragraph quotes from the first chapter of Genesis, declaring that the real man "has not a single quality underived from Deity," and concludes (p. 476) that "sin, sickness, and death must disappear to give place to the facts which belong to immortal man."

In this teaching, therefore, Mrs. Eddy simply declared and applied to the present salvation of mankind the truth taught by Jesus when he said: "Call no man your father upon the earth: for one is your Father, which is in heaven;" and the truth taught by John when he said: "Whosoever is born of God sinneth not."

Almost the first form of opposition to Christian Science was an effort to make it conflict with the Bible by disregard-

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ing the distinction which it makes between the real man of God's creating and the unreal human concept of man. Now as then, however, such opposition furnishes opportunity for making known a distinction which is of vast importance to all who hope to gain, and would help other people to attain, the more abundant life which Jesus promised as the reward of Christian endeavor.

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[B. F. Chandler in *Norton* (Va.) *Reporter*]

The editor makes the assertion that I "admit that denial is the principle on which Christian Science turns." I wish to correct that assertion; first, because it is not true, and second, because what I did say was, "A Christian Scientist certainly does deny the evidence of the senses whenever such evidence contradicts . . . Scriptural teaching," which is quite another thing. Possibly a daily experience common to all of us may serve as an example to show the difference.

The evidence of the senses informs us that the sun is revolving around the earth, but we know better, and, declining to be deceived by sense-testimony, we deny the evidence. Then, should one say that denial is the principle on which astronomy turns? No reasonable person would say such a thing, but rather that the principle upon which astronomy turns is a correct understanding of the movements of the heavenly bodies and their relation to each other. So it is with Christian Science. That on which it turns is a correct understanding of the nature of God and His creation, including man; and when sense-testimony, human belief, is not in accord with the demonstrable facts of creation, we deny it just as you deny that the sun revolves around the earth.

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[Peter V. Ross in *Pacific Medical Journal*, San Francisco, Cal.]

A contributor goes at some length into a discussion of what he chooses to call "medical heresies," and in so doing gives considerable attention to Christian Science. He predicts that the time will come when this teaching "will take its place in the world as a religion." Christian Science has already taken that place; in fact it has never occupied any other. It has never occurred to those who understand Christian Science to regard it otherwise than as a religion. Even the law of the land, as announced by legislatures and courts, recognizes that Christian Science is religion and that its practice is the practice of religion, not the practice of medicine.

The fact that Christian Science is employed to heal sickness as well as to overcome sin does not deprive it of its character as religion, for did not the Founder of Christianity heal the sick as well as preach the gospel? And did he not command his followers to do the same? Christianity as taught and practised by Jesus, and as understood and observed by Christians generally during the first two or three centuries, embraced healing the sick as well as teaching and preaching. Christian Science is simply restoring the lost element of healing to its original place as an essential part of Christianity.

The physician speaks of Christian Science invading the legitimate domain of medicine. But really it is making no such invasion. In healing the sick as well as reforming the sinner, Christian Science is merely resuming the position occupied by primitive Christianity. Rather it is medicine that has invaded the legitimate domain of Christianity by substituting material for spiritual means of healing. He speaks of the propriety of the "regular physician" referring to Christian Science such cases as are "amenable to suggestion." But Christian Science has nothing in common with suggestion; the two are diametric opposites. Suggestion is another name for mesmerism or hypnotism. Its practice is the bringing of the power of one human mind to bear upon another, the domination of one person's mentality by another person, perhaps of supposedly stronger mind or greater will-power. Christian Science condemns such practice as vicious and dangerous in the extreme.

To the Christian Scientist disease is a state or condition of human consciousness which needs to be corrected in order that health may be established. He brings about this correction, not by the power of his own mind or will, but by the potency of divine Truth, which through his understanding of Christian Science he knows and applies to the belief of sickness. The healing power is in the truth thus understood and applied, and not in the mind or will of the Christian Scientist.

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[H. S. Hughes, Jr., in *Whitewater* (Wis.) *Gazette*]

A critic, while generously acknowledging the good which he had observed as a resultant of Christian Science, voiced no unusual criticism when he took exception to its teachings as to the unreality of sin and sickness.

"The human mind," writes the Discoverer and Founder of Christian Science, "has been an idolater from the beginning, having other gods and believing in more than the one Mind" (Science and Health, p. 186). The Founder of Christianity had but one God, Spirit, Life, Truth, Love. His understanding of the spiritual reality of God and His creation embraced man and the universe, and operated to annul the seeming reality of material law in stilling the storm, in walking on the water, in passing through closed doors, and in exchanging the seeming reality of sickness for health, of sin for holiness, of death for life.

While scholastic theology has always taught the allness of God, it also fosters the belief in the reality of sin and sickness, and thus has ever been as a "kingdom divided against itself." Mrs. Eddy goes one step farther in her comprehension of the allness of God. In His omnipotence, omniscience, and omnipresence, like the Master with the spiritual penetration, she saw the only reality of man and the universe, and the consequent unreality of sin and sickness.

There is a great difference between the bald statement that "sin and sickness are unreal" and the same statement when supported by its correlative of the reality of spiritual things. To the uninstructed human sense, sin and sickness are pitiful realities. To the same man instructed in the spiritual realities as taught in Christian Science, sickness gives place to health, and sin to reformation, demonstrating that "sin, disease, whatever seems real to material sense, is unreal in divine Science" (Science and Health, p. 353).

The claim that Christian Science is will-power is refuted by Mrs. Eddy's teachings, and could never be made by one who had carefully read her text-book, "Science and Health with Key to the Scriptures." Will-power, she teaches, "is capable of all evil" (p. 206), while an understanding of and reliance upon the divine Mind enlarges and develops the human capacity for good along all lines, enabling one to do good, but never to do evil.

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[W. Stuart Booth in *Englewood* (Col.) *Enterprise*]

A local clergyman has asked for some passage of Scripture to prove that the Bible does not teach a vicarious salvation. In the second chapter of his epistle to the Philippians Paul writes: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Now if Christ Jesus had done their work for them, Paul certainly would not have called

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upon the Christian believers at Philippi to work out their own salvation. What Paul clearly saw is stated by Mrs. Eddy on page 18 of Science and Health, where in speaking of Jesus she says: "His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility. Jesus acted boldly, against the accredited evidence of the senses, against Pharisaical creeds and practices, and he refuted all opponents with his healing power."

Because the world was apparently lost in the belief that evil was more powerful than good, that matter was more real than Spirit, because scholastic theology had nothing more to offer than the husks of material ceremonial and creed, it was necessary that Christ Jesus should come to prove the impotence of evil, pain and sorrow included, by means of his recognition of the omnipotence of good; to prove the utter nothingness of matter and its supposed laws by means of his recognition of the eternal truth expressed in his own words, that "it is the spirit that quickeneth; the flesh profiteth nothing."

Christian Science shows that since God is Love, as the Bible teaches, Jesus' sacrifice of his material selfhood was not to appease or reconcile an angry manlike God, but rather that the omnipotence of Spirit might be demonstrated and man's true spiritual nature be expressed as the present fact. As Science and Health states, "Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit,—the law of divine Love" (p. 19).

That the Christian Science explanation of Scripture is correct is attested by its fruits, which are those promised by the Master to all who believed on or understood the truth he taught and practised; and all can gain this spiritual understanding and find the Bible to be reasonable and provable. The stand of Christian Scientists is well expressed by James, "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works."

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[H. R. Colborne in *The Sunday Times*, Sydney, New South Wales, Australia]

In an article on the subject "Worry the Disease of the Age," a reference is made to Christian Science which shows that this religion has met a real need, and all Christian Scientists are thankful for such expressions of good will as are contained therein. It is true that to fear and worry must be attributed the ills to which flesh is heir, and that as fear and worry are states of mortal consciousness, the writer of the article in question really supports the teaching of Christian Science that disease has a mental rather than a physical cause, and recognizes that because Christian Science has done much to eliminate fear and worry from human consciousness it has been successful.

It must be remembered that Christian Science has been successful because it is a teaching that goes to the foundation of things. It shows that there is one God, omnipotent, omnipresent good, infinite Life, Truth, and Love, and because of this infinitude there can in reality be no evil to be afraid of, or to be conscious of. This does not mean that to the human consciousness there is nothing to fear or to worry over, but that it is ignorance and false belief which is the cause; that to be healed of fear and worry it is therefore necessary to remove the cause, even ignorance and the false belief in a power apart from or antagonistic to God. This can only be done by becoming conscious, or having an understanding, of the fact that there is one God, and that He is infinite,—in fact, by knowing the truth about God and His spiritual, perfect creation, which must be like its source,—pure, spiritual, perfect. This is the truth, the knowing of which our Master said should make us free.

The world at large has all down the centuries been believing in a God who loves and hates, sends joy and sorrow, health and disease; and it has suffered in consequence. Christian Science has come teaching the exact opposite, and that is why it has met the real need of a knowledge of the one true and only God, infinite good. Such teaching as this is not the elevation of the human mind to power, but the acknowledgment of God as the only power; not a belief in human will, but the understanding of divine, efficacious Love; not the mere repetition of prayers, but the affirmation and understanding of the truth,—and it is this which heals.

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[William C. Kaufman in *Helena* (Mont.) *Independent*]

In an editorial the question is raised as to the attitude of Christian Scientists in cases of contagious disease. Whenever there is reason to believe that a child of Christian Scientists manifests symptoms of contagious disease, a health officer is called. If he discovers that the child is suffering from a contagious disease, the Scientists submit to quarantine regulations. This was done by Christian Scientists before the physical examination bill was passed.

The Montana legislature is not the first in the United States to recognize the legal rights of Christian Scientists. Twenty-six legislatures in the United States have definitely stated that they recognize the rights of citizens who may prefer the practice of Christian Science or other religion. The fifteenth session of the Montana legislature was the first to express, through enactment, the right of Christian Scientists to exercise their religious liberty.

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[Editorial in *Benicia* (Cal.) *Herald*]

Legislation is pending at Sacramento providing for "physical education for both sexes" in the public schools, "daily inspection of all pupils," and the supervision of sanitary matters in the home by means of school nurses. Many parents disagree on the matter of vaccination and prefer to impart the "physical education" to their children themselves. They will resent any monkeying with their children on the part of salaried officials. Further, those who know anything about the law of suggestion will object to physicians and health supervisors frightening children, and suggesting disease to them, by lectures and pictures embellished with horrifying details. It is much better to look on the healthy side of life. There will be one recourse left to parents if this legislation is passed—that is, the children can be sent to a private school. This will be done wherever parents can afford it.

Dr. Lewis P. Crutcher of Long Beach, a practising physician and president of the board of education there, says that when they did away with a high-salaried school physician at Long Beach the attendance immediately increased and there were less absences on account of sickness, the children and parents previously taking no chances of a physical examination and health supervision following every little indisposition. Doctor Crutcher, like most of us, wants to see the health of the children protected, but is opposing the pending legislation which would permit the state to invade the home and usurp the place of the parent in the most sacred relations of life, and writes one sentence that should be printed in type a foot high and placed where every citizen could read it,—It is the school that is public, not the child.

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Editorial

Neither Law nor Gospel

One of the most subtle beliefs of mortal mind is that which declares that there is a well defined law of heredity to which all mankind is subject, not only in individual matters, but also in family, communal, racial, and national affairs. Because of the prevalence and acceptance of this belief, untold suffering has been experienced. Both Jeremiah and Ezekiel prophesied against the continuance of the saying in Israel that because the fathers had eaten sour grapes the children's teeth should be set on edge, but notwithstanding their definite statements in contravention of this particular conviction, other ridiculous phases of the belief in the so-called law of heredity have continued until the present day.

Perhaps the greatest harm along this line has been done through the belief that certain diseases are hereditary, and that they follow from parent to child as surely as the night follows the day; but when a broader view is taken, it will be found that through the claim of heredity mankind has been as deeply and adversely affected in racial and national affairs as it has been in health. So deeply seated is the belief of transmission of disease from one generation to another, and even "unto the third and fourth generation," that physicians in making a physical examination or diagnosis pay more attention to family history than to almost any other circumstance. To the prominence thus given to the diseases of the fathers and the grandfathers, and to the dwelling upon these as the causes of present suffering, may be attributed much of the fear which enslaves mankind.

Fortunately for humanity Mrs. Eddy has not only definitely denied the supposed power of heredity and exposed the falseness of its claim to lawful power, but in numberless instances she and her followers have proved that this alleged law is not really existent, and certainly no more dangerous to the health and longevity of the human family than are the thousand and one other so-called laws or superstitions which have been lost to memory through enlightenment and the consequent banishment of fear. On page 178 of Science and Health Mrs. Eddy writes: "Heredity is not a law. The remote cause or belief of disease is not dangerous because of its priority and the connection of past mortal thoughts with present. The predisposing cause and the exciting cause are mental. . . . In proportion to our understanding of Christian Science, we are freed from the belief of heredity, of mind in matter or animal magnetism; and we disarm sin of its imaginary power in proportion to our spiritual understanding of the status of immortal being." She also writes on page 228, "Heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is real but the right, we shall have no dangerous inheritances, and fleshly ills will disappear."

Next to its theories about disease, mortal belief has seemed most successful in using its theories about racial and national existence and characteristics as its means of enslaving mankind, and the war which is now convulsing the world is a fair sample of what results from the belief that heredity, and its twin brother, "the divine right of kings," are safe foundations for human liberty. When the First Commandment, "Thou shalt have no other gods before me," has in fact become the guide and ruling passion of mankind, heredity will be relegated to its native nothingness, and the theories of disease, government, pride, human ownership, autocracy, and oppression which have been pinned to it, will also vanish.

In the mean time it will be necessary, even for Christian Scientists, to remember that while neither material health nor democratic government are divine ideas, yet they are improved beliefs—human footprints—which indicate progress toward inevitable realization of God as the one and only power, and man as His full and complete image and reflection. When the necessary human footsteps—the outward expression of divine ideas—have been taken, liberty and peace will be enthroned, and the prophecy written on page 340 of Science and Health will have been fulfilled. Then will again arise the glad hosanna, "Blessed be the kingdom of our father David, that cometh in the name of the Lord."

Archibald McLellan.

The Call and the Answer

In studying in the Bible the subject of prayer, we discover that the appeal which comes from the human side is very insistent. The psalmist says: "Hear my prayer, O Lord . . . Hide not thy face from me in the day when I am in trouble; . . . in the day when I call answer me speedily." This expresses very fully the human attitude toward God. Very few call upon God unless they are in trouble, and there is usually a demand that a response come speedily from the divine side. On the other hand, we have this statement from another psalm, where God is speaking: "Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies."

Too long has the belief been entertained that we may address God whenever we please, but that we may forget the far more important thing, which is to listen continually for the divine voice and then hasten to respond to what God has to say to us. This is made clear in the fiftieth chapter of Isaiah, where God declares: "When I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?" Christian Science reverses the mortal concept of communion between God and man, and shows that the first and most important consideration is that we answer at once when we are called by God, and that we hasten to obey; for as we do this the seeming difficulties of mortal experience speedily vanish.

In "Retrospection and Introspection" (p. 9) Mrs. Eddy tells us that in her childhood she had a similar experience to that of Samuel, and that she did not at first know who had spoken, until her mother instructed her and bade her reply when she was again called. It seems, however, that fear kept her silent, but in later years, after the truth had come to her, we learn that when God called her "to proclaim His Gospel to this age," also "to plant and water His vineyard" (Science and Health, Pref., p. xi), she responded without hesitation, and unnumbered thousands today rejoice that she was ready to do so.

In the book of Proverbs we find that the divine call comes to men through wisdom and understanding, and the reward to those who hear and heed is indeed boundless. First of all, there is the establishment of righteousness in human consciousness, which wipes out "pride, and arrogancy, and the evil way;" then we find that, as the understanding of divine Truth floods human consciousness, error of every sort is swept away before it, and the abiding result, as stated in the wise man's words, is "riches and honor . . . yea, durable riches and righteousness." Those who seek divine aid through Christian Science in most cases come seeking relief from suffering, in many cases from the fear of death; and unless help reaches them at once they mournfully ask why God does not answer speedily.

The truth is, as we learn from the passages already quoted,

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that God is offering all good to us all the time, but that we must change our views of things before we are ready to realize this and to appropriate the blessings which divine Love is waiting to bestow upon us. When, however, mortal concepts are given up for divine ideas, we find that Truth does heal the sick, that God does answer speedily when we reach out for His omnipotent aid, whatever be the human problem. As our spiritual education advances, however, we learn the necessity for hastening to respond to the bidding of infinite wisdom and Love, being fully assured that in this way alone can we find all that is really desirable, that which is better than gold, yes, better than the priceless ruby.

Christ Jesus more than once reproached the people because they claimed to have eyes, yet did not see reality, and to have ears, yet did not hear; and this should be a constant reminder to us of the supreme need for letting spiritual sense unfold in us the capacity to hear the voice of Truth and understand the divine behest, for the quickness with which we hear and respond will be the measure of fuller impartations from the divine side, which will mean for us a ceaseless outpouring of all the good that God has to bestow upon His children.

ANNIE M. KNOTT.

Real Ambition

DAVID was really ambitious. He volunteered for God and country against Goliath. To King Saul he said, "Thy servant will go and fight with this Philistine," and he challenged the giant "in the name of the Lord of hosts, the God of the armies of Israel." Yet the shepherd boy's experience in volunteering was not unlike that of many another spiritual warrior,—his motive was promptly suspected. His eldest brother was angered and said: "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart." Had Eliab been a dabbler in metaphysics he would doubtless have accused David of mad ambition.

Mrs. Eddy has written on page 58 of Science and Health, "Unselfish ambition, noble life-motives, and purity,—these constituents of thought, mingling, constitute individually and collectively true happiness, strength, and permanence." Real ambition springs from inspiration and so is misunderstood by the carnal mind. Properly conceived and placed ambition is not only legitimate but actually essential to spiritual progress. It is the eager desire to work for God, to be godlike and in obedience to the "still small voice." This ambition is truly insatiable because incapable of being satisfied with the husks of materiality. It leads the Christian Scientist to the bedside of the sick and dying, to volunteer in church work, to be a minute man, to enlist in the warfare against error, to the consecration of time, money, and effort to save mankind. Should this ambition be called mad? In her Message to The Mother Church in 1902 Mrs. Eddy wrote, "It does not follow that power must mature into oppression; indeed, right is the only real potency; and the only true ambition is to serve God and to help the race" (p. 3).

Stagnant minds are critical of individuals who are active in church and state. Such minds try to discourage spiritual alertness because the latter uncovers their own inactivity. They would have condemned Isaiah when the Lord said, "Whom shall I send, and who will go for us?" and he volunteered, "Here am I; send me." Resistance to real ambition would even try to pull down those who are being transfigured on the cross of ascension. It mocked the Master. It plotted and planned, and pointed the finger at him at the very time when the halo of his divine message hovered about him. It likened him to the prince of devils, although a voice from heaven declared, "This is my beloved Son, in whom I am well pleased."

Mad ambition is rarer than is generally supposed. It is not infrequently a false accusation forced upon spiritually minded individuals whose zeal for God is misunderstood. The pressure of spiritual inspiration sometimes makes an individual appear to be impulsive, but to be obedient to the divine impulse is to follow real impulsion. Conscientious practising Christian Scientists, for whom God comes first, are particularly exposed to the innuendo of mad ambition, but if, while laboring under this suspected madness, they establish the Word by their works, who shall find fault with them? Is not this misconception the treacherous conspiracy which the carnal mind hatches against real ambition and Truth itself? Columbus, believing that the world was round and ambitious to find a westward passage to India, was adjudged mad by his contemporaries. Mrs. Eddy, entering into the temple of false beliefs, was obliged literally to turn the tables upon mortal mind by proving its beliefs to be insane.

If a brother seems ambitious, let condemnation wait upon a clearer understanding of his motive, lest thou be found conspiring against one who is powerful for God because ambitious to have that Mind "which was also in Christ Jesus," eager to express spiritual activity, obedience, loyalty, intelligence, meekness, and might. On page 110 of "Miscellaneous Writings" we read, "What grander ambition is there than to maintain in yourselves what Jesus loved, and to know that your example, more than words, makes morals for mankind!"

WILLIAM D. MCCRACKAN.

Expressions of Gratitude

"The members of Christian Science Society, Zurich, assembled in business meeting, desire to express to you and to the contributors of the war relief fund of The Mother Church their deep sense of gratitude for the generous donations sent to this country."

"I have duly drawn the 150 Italian lire handed me through your kindness, and for which I am indebted to the liberality of The Mother Church of Christ, Scientist, Boston, Mass., U. S. A. Their inspiration is divine at the hour of great distress—particularly for us needy ones it proves a true godsend! May I ask you to express the heartfelt gratitude to those, God's messengers. And you, who know all my trials and difficulties to make my way at this time of life, accept warmest thanks."

"Your daughter will have told you that we are grateful for the wonderful present of 250 lire, but I feel I must give you my thanks in writing, especially now that I have read your dear, kind letter. To think that you care about our well being will make every bit of good we get out of your help doubly beneficial. This I think you will realize is not a mere mode of speech, but the true feeling of our hearts. It will be an every-day pleasure to be thankful to those who have brought rest into our lives again, and it is almost worth having suffered all we have, experiencing the being lifted out of our difficulties so gently and lovingly."

"I feel I must write again to you and express my deep felt thanks for the help I am receiving through the war relief fund. How I do thank God for the help He has sent me through the love of good people. It has strengthened me in my faith, for it has proved to me that God, divine Love, does care for His children."

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"Thanks so much for your letter enclosing cheque for £15. These dear people here will indeed be grateful for this further proof of God's loving care and ministration to their needs. The kind friends who have so lovingly subscribed to this fund may rest assured that in so doing they have helped to lift the burden from many a weary heart. It is only those who have had this sacred work in hand who actually know how sorrow has been changed into joy and hearts have been filled with gratitude."

"Words cannot express my gratitude for the help I have received today. I thank you most sincerely for your kindness and consideration; please convey my deep appreciation to those to whom I am indebted for such generosity and kindness. Divine Love does indeed meet our every need."

"I wish to tender my most grateful thanks to you for granting me the much needed help, viz., £12, which I received. Will you please convey my gratitude and thanks to the American Scientists for the love they have manifested. I had no knowledge from what source my very pressing need would be met; to mortal sense there was none."

"I hear from my wife that on behalf of The Mother Church fund you have sent her a further cheque. I feel deeply grateful to you for this valuable help, which means a great deal to us all, I assure you. Personally I cannot help but feel very unworthy of all this kindness, but after all I do realize that it is the working of divine Love. It is just wonderful the way our needs are being met, and in the proofs I have had in recent months of the protecting care of omnipotent Love, I am encouraged and strengthened to go on without flinching and to look ahead with hope and confidence. My heart is really too full to write what I feel. Perhaps you can understand and will accept this poor letter accordingly."

"My husband and I wish to say how very thankful we are for the most liberal gift received this morning of £15, which is indeed far more than we expected. We are also very grateful to the kind American friends who have made this gift possible. Am sure it would cheer them if they only knew how deeply we appreciate their kindness in helping us out of our great trouble."

"I have received the gift of £10 from The Mother Church fund with great pleasure. I am one of the unfortunates who have been very hard hit by the war, as the materials I used in my business (of over twenty-five years' standing) are only manufactured in Bavaria, and therefore directly war broke out I could get no more stock. I am hoping to find some lucrative work that I can do at home, for having a dear mother, aged 82, to provide a home for, you see I cannot go out. I am an artist, but there is no sale now for luxuries. You can understand what a great help this kind gift will be to me."

"I have the desire and also consider it my duty to express my gratitude for the good, financial and moral, which your committee has done for my fellow citizens in general and to my sister in particular. My sister has been a widow for two years and her only son has been fighting bravely at our front for eighteen months. This son was severely wounded and taken prisoner in November last. As through a miracle his life was saved, for the bullet which had passed right through his jaws and had knocked out three molar teeth had left a very dangerous wound which, according to the doctors, could produce death instantly. But the Lord preserved him. His convalescence was comparatively short, and already after a few months he wrote that his health was good and that he hardly remembered his wound. My sister, who was formerly well off, and who found herself in great straits because not only did she receive no more money from her son but also had to provide him with food, received great help from your relief committee, both financially and morally. I say morally because, coming as it did in the hour of need and from good people who comforted her, a greater faith in the good penetrated our hearts, and we thanked God.

"I cannot call myself a Scientist yet, although I have been interested in Science several years; but the moral help which I have received has been great indeed. I have not been inundated by a great unforeseen light, nor have I been healed instantaneously, but there has been a slow but sure change,—a slow disappearing of the old ideas which I had imbibed and a gradual unfoldment of the new ones, which have healed me of pessimism, or I should even say of atheism; a renewed faith, which manifested itself in strength, in life, in goodness; a deeper understanding of the divine law of Love, and a serenity so great that even the persons around me are benefited. Thus is the good I have received from an understanding of this Science truly divine. And I am indeed grateful to my good friends who have led me to this understanding."

Among the Churches

Current Notes

South Pasadena, Cal.—At the beginning of the year First Church of Christ, Scientist, voted to purchase the two lots at the northeast corner of Oak Street and Fremont Avenue for a building site. This church was organized five years ago with seventeen charter members, and the first service was held Sunday, Jan. 21, 1912. A Sunday school was organized, and reading rooms were opened in Jacob's Hall, which had been rented for the church services. This hall was outgrown in two years, and in August, 1914, the church secured the Woman's Club House for its services. The building fund was started soon after organization.

South Pasadena Record.

Lanarkshire, Scotland.—During the year ending Jan. 31, twenty-two letters were written to the press. Four were not inserted. First Church of Christ, Scientist, of Glasgow, distributed 5987 *Sentinels*, 1603 *Journals*, 41,301 *Monitors*, and 1740 miscellaneous. For the Trustees under the Will of Mary Baker Eddy there have been distributed to the troops 7475 copies of the periodicals and pamphlets. The Trustees under the Will also donated to the libraries of Glasgow nineteen subscriptions to the *Sentinel*, nineteen to the *Journal*, and nine to the *Monitor*.—*Committee on Publication.*

Colorado Springs, Col.—A large addition to the present structure of First Church of Christ, Scientist, is to be erected at a cost of about ten thousand dollars. Tentative plans for such an addition have been under consideration for some time, as the congregation has grown steadily and the seating capacity was fast becoming inadequate.

Colorado Springs Telegraph.

Glendora, Cal.—Prisoners from the Los Angeles County Jail have recently been doing road work in the San Gabriel Cañon. The Christian Science Society of Glendora, Cal., conducted services there twice a month with excellent results. The Sunday school of the Glendora society paid for the hire of an automobile used by the committee who visited the camp.

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PUEBLO, COL.—A beautiful white marble church building, costing in the neighborhood of twenty-five thousand dollars, will be erected at the corner of Twelfth and Main Streets during the coming year, if plans now under consideration by the building committee of First Church of Christ, Scientist, are carried out. It is expected that work on the building will commence some time during the coming summer.

Pueblo Star-Journal.

FLINT, MICH.—The first services in the beautiful new edifice of First Church of Christ, Scientist, East Court and Harrison Streets, were held yesterday morning.

Flint Journal.

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The Lectures

HALIFAX, ENGLAND (First Church).—John Sidney Braithwaite, lecturer; introduced by Walter Wilding, who said in part:—

It was my privilege more than sixteen years ago to come into touch with Christian Science, and my experience to see some of the works of Christian Scientists in my then medical practice. Through the prayers of Christian Scientists several cases in my practice were healed. These were serious cases of organic disease, and I knew they were medically incurable. Yet under the ministration of prayer as understood in Christian Science they were healed.

It was these proofs by works which compelled me to study Christian Science, and I saw that it is the truth, that it is the Science of absolute Truth, the exact knowledge of God and real being, and that it was that exact understanding of God and His law which Jesus had and which enabled him to do the works he did and of which he said, "He that believeth on me," *i.e.*, he that has this exact knowledge of God and real being that I have, "the works that I do shall he do also." The more I studied Christian Science the clearer I saw the great gulf fixed between medicine and Christian Science. The former is based wholly on the belief in the substantiality of matter and the reality of evil and disease, whereas Christian Science is founded wholly on the substantiality of Spirit and the reality of good—the consequent utter unreality, the nothingness, of matter and evil. From this position of thought it was not a far step to retire from medical practice. Having done this, it is now my endeavor to try to fit myself for this Christ-method of healing—Christian Science.

Halifax Courier.

CHICAGO, ILL. (Seventh Church).—Bliss Knapp, lecturer; introduced by Miss Edith I. Weeks, who said in part:—

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." This message was given by the angel of the Lord to the shepherds as they watched their flocks by night. Shall we too say, as did the shepherds, "Let us now go even unto Bethlehem, and see this thing which is come to pass"? Christian Science is indeed the morning star, guiding and lighting the way to this Christ, Truth, which is bringing joy and freedom to multitudes all over the world.

WASHINGTON, D. C. (Second Church).—Charles I. Ohrenstein, lecturer; introduced by Walter W. Hummer, who said in part:—

When John the Baptist sent messengers to Jesus to ask him if he were the Christ or if they should look for another, it is related that in the same hour Jesus healed many people of their infirmities. Then he said to those disciples, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Jesus did not attempt to convince those messengers by argument that he was the Christ, but pointed to his works as conclusive proof that the Christ was being manifested through him, the eternal manifestation of the Father, to which he referred when he said, "Before Abraham was, I am," and on another occasion, "Lo, I am with you alway, even unto the end of the world."

Today in Christian Science are being fulfilled these words of the Master. It is being proved in the lives of many thousands of men and women today that the Science Jesus taught and lived has lost none of its efficacy, none of its tender compassion, none of its healing, saving, and regenerating power. It is being proved that God is the same unchangeable Love, always available for every human need, awaiting only our awakening, our understanding, and our acceptance.

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

CANADA—Toronto, Ontario (Third Church): Clarence W. Chadwick, Royal Alexandra Theater, 3:15 p.m., June 3.

CONNECTICUT—Stamford: Charles I. Ohrenstein, Church Edifice, Prospect Street, 8 p.m., June 3.

ENGLAND—London (Finsbury Park Society): John Sidney Braithwaite, The Athenæum, Camden Road, London, N., 8 p.m., May 31.

London (First Church): John W. Doorly, Queen's Hall, Langham Place, W., 8 p.m., June 11.

INDIANA—Hagerstown: John Randall Dunn, I. O. O. F. Hall, 8 p.m., May 26.

Indianapolis (Second Church): John Randall Dunn, Tomlinson Hall, 8 p.m., May 28; Church Edifice, Delaware and Twelfth Streets, 8 p.m., May 29 (note change).

MASSACHUSETTS—Lexington: Virgil O. Strickler, Town Hall, 8 p.m., June 5.

Lynn: Virgil O. Strickler, The Strand, 2:45 p.m., June 3.

Newburyport: William R. Rathvon, Church Edifice, State and Prospect Streets, 8 p.m., June 1.

North Attleboro (auspices Franklin): Virgil O. Strickler, Starkey's Theater, 8 p.m., June 3.

Quincy: John Randall Dunn, Music Hall, 3:30 p.m., June 3.

Springfield: Frank Bell, Municipal Auditorium, 3:30 p.m., June 3.

NEW HAMPSHIRE—Berlin: Paul Stark Secley, City Hall, 8 p.m., May 31.

Dover: Virgil O. Strickler, Church Edifice, 604 Central Avenue, 8:15 p.m., June 4.

Lebanon: Virgil O. Strickler, Unitarian Church, 8 p.m., June 2.

Nashua: Dr. Walton Hubbard, City Hall, Main Street, 8 p.m., June 7.

NEW JERSEY—Montclair: Dr. Walton Hubbard, Church Edifice, 8:15 p.m., June 1 and 2.

Riverton: William R. Rathvon, Collins Hall, Main Street above Broad, 8 p.m., May 31.

Woodbridge (auspices Sewaren): Bicknell Young, High School Auditorium, Barron Avenue, 3:30 p.m., May 27.

NEW YORK—Binghamton: Prof. Hermann S. Hering, Stone Opera House, 3:30 p.m., June 3.

Buffalo (joint lectures): Frank Bell, First Church Edifice, North Street and Elmwood Avenue, 8:15 p.m., May 31; hall at 1445 Jefferson Street, 8:15 p.m., June 1; Third Church Edifice, Norwood Avenue and West Ferry Street, 8:15 p.m., June 2.

Herkimer: Prof. Hermann S. Hering, Richmond Theater, 4 p.m., May 27.

Lynbrook, Long Island: Dr. Walton Hubbard, Arcade Theater, Atlantic Avenue, 3:45 p.m., June 3.

Poughkeepsie: Dr. Walton Hubbard, Church Edifice, 111 Market Street, 8 p.m., June 4.

Rome: Bliss Knapp, Carroll Theater, 4 p.m., June 3.

Schenectady: George Shaw Cook, Van Curler Opera House, 3:30 p.m., June 3.

VERMONT—Springfield: William R. Rathvon, Ideal Theater, 4:30 p.m., June 3.

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Testimonies of Healing

Having enjoyed and profited by the testimonies in our periodicals for more than a decade, I feel that I should not longer postpone a brief statement of the myriad benefits I have received from Christian Science. Prior to this time physicians were frequent visitors at our home, and although suffering was little lessened thereby, we clung tenaciously to material methods. Finally three sisters in the bloom of young womanhood passed away, two of them from supposedly inherited lung trouble.

My father was an earnest Bible student, and during the illnesses of my sisters he searched the Scriptures to discover how Jesus and his early followers healed the sick, being fully convinced that such healing was taught in the Bible and should be continued by Christians today. When told that Christian Science claimed to heal as did the Master, he purchased an early edition of the text-book. He was, however, warned against its study by ministerial friends; and when a little later he was about to pass on, becoming concerned lest some member of his family might be led astray by this book, one of his last conscious acts was to warn them against its teachings.

As a young man I was afflicted with a variety of physical weaknesses, attributed to overstudy and hard work. I was also a victim of quick temper, frequently in a pitiable mental condition from discouragement, and was greatly in need of a rudder to steer my course in life. Gradually these troubles left me, as I gained an understanding of Christian Science, although much still remains to be corrected. My first physical healing was of an eruption that came each summer, said to have been caused by poison from certain vines. My health steadily improved from the beginning of my study and has been excellent for several years. Two children, aged twelve and eight, have never tasted medicine, and their robust health is frequently remarked. My wife relied entirely on Christian Science during a very violent attack of typhus fever, when she was stricken while far from home. Much kindness was shown her by Scientists, and the understanding of its Principle saved her life and restored her to her loved ones.

In 1903 a brother who was afflicted with the same supposedly inherited lung trouble as my sisters, having been treated by the same physicians, who reported similar conditions, and being informed that he might live longer if he would remove to a dry climate, went from his home in Michigan to Oklahoma, where we were then living, expecting to take up his residence near us. After one week's treatment in Science he returned to his home in Michigan well, and he is living there now with no trace of the dreaded disease.

These statements give only a faint outline of the effect Christian Science has had on my life and the lives of my immediate family. Physically, financially, mentally, the prison doors have been unlocked by the key of truth, and I have slowly but joyously emerged from the dark cell of fear, discouragement, and distress into the glorious sunlight and freedom of spiritual living. God has led me by paths invisible to the human eye and indiscernible to the human sense, onward and forward into broader fields of useful activity. When I was out of employment and my purse was empty, supply and opportunity were beautifully demonstrated. That Christian Science is a worth while asset for a business man I have proved beyond question. That God's ways and God's will are infinitely wiser and better than personal ambition and self-will I know from experience. Only when I have failed to heed the whisperings of heavenly intuitions have I suffered, and then by humble recognition of my mistake and earnest effort to be led aright I have again found the path to harmony and peace.

Through her marvelous writings Mrs. Eddy has converted prophecy into history, restored a long lost Bible to humanity, and unfettered a race aching for freedom. The dust of centuries of accumulated dogma and doctrine, beneath which was buried the mission of the Christ, has been dug away, and that mission now shines as it shone on the hills round Bethlehem and across the plains of Judæa. How can we repay our Leader for her devotion to Truth that made possible this modern revelation, destined to revolutionize a world! How but by striving humbly and earnestly to put the Christ-teachings into daily practice.

WILLIAM B. HARRISON, St. Louis, Mo.

It is over thirty years since I first heard of Christian Science and proved its efficacy. The first case of healing in our family was very wonderful. One of our children was in a serious condition from what was pronounced by two doctors to be diphtheritic croup, and no hope was given us. A Christian Scientist was sent for, although we were strangers to this teaching, and the child was quickly relieved, could breathe easily and swallow; then the voice was perfectly restored, and in a few days the little boy was well.

During all the years since then we have daily received blessings unspeakable, for which we certainly are thankful to God. The healings our family have had are innumerable. Scarlet fever, diphtheria, broken bones, a severe burn, acute lung trouble, blood-poisoning, piles, sprains, and nervous breakdown have all been overcome. The beauty of these experiences is that the healing always took place as soon as we had faith to believe God's word; there was no lingering between health and disease. We have the promise, "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear;" and in Science and Health (p. 96) we read, "Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit."

I am also thankful for the protection which Christian Science affords us. I appreciate our literature very much, and never feel lonesome any more, because I always have plenty to read. I am also very thankful for class instruction. I wish I could find language appropriate to express my gratitude to the noble woman, Mrs. Eddy, who has given us Science and Health, by which we gain the true interpretation of the Scriptures.—JENNIE D. HARMES, Detroit, Mich.

I feel it is my duty to express my thankfulness for Christian Science, since we have had so many wonderful demonstrations in our family. My daughter was healed of tuberculosis of the knee joints just by reading Science and Health, after wearing a cast on one leg and a brace on both legs for many months, and consulting several doctors. The need of glasses, which she had worn for many years, was also overcome, and many ailments have disappeared. My son has been healed of a severe injury received in an accident, of heart trouble, rheumatism, colds, and burns.

My little grandson, who is eight years old, knows nothing of medicine. He has been cured of toothache, croup, and inflammatory rheumatism. His leg was so swollen that we could hardly get his stocking off, but in two days he was ready for school again. The croup was overcome in one treatment, and he has never had a spell since. I have been healed of a malignant growth in my lip, of bowel trouble, typhoid fever, an abscess, diphtheria, and a throat affection. When my arm was broken I did not have it set by a

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physician at all, but it is as good as the other arm except for a little stiffness. After the first night it caused me very little pain.

All these ailments mentioned were overcome through the application of the truth by a faithful practitioner. I am truly thankful to God, and grateful to Mrs. Eddy for all the good received,—even for my slight understanding. My great desire is to gain more each day by studying the Lesson-Sermon and the Christian Science literature, which helps us to overcome our faults and be more kind to our fellow man.

HELENE VOIGT, Elko, Nev.

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I am deeply grateful for the understanding of the Bible which I have gained through the study of Christian Science. I find there is no wrong condition which cannot be made right by the practice of the teachings set forth in Science and Health. In November, 1915, I wanted to take an examination in algebra, and called for help from a Christian Science practitioner. Before attempting to work a problem, I let my thoughts dwell on the power and allness of God, until I felt free from fear: then each problem seemed easy. Before Thanksgiving day, word was received that I had passed the examination.

I am grateful for a religion which when practised solves every problem with a perfect result. I have been healed of chronic appendicitis, congestion of the kidneys, infantile paralysis, influenza, and fainting spells. At the time I was healed of the last ailment I had fainted nine times in nine hours. Fifteen minutes after asking for help in Science, I went to sleep, and on awakening felt no return of the trouble and have not since.

For all these blessings I am grateful. I owe our Leader, Mrs. Eddy, a debt which can be repaid only by putting into practice what I understand, and working for a clearer understanding.—HULDAH J. HOAG, Burlington, Vt.

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A number of years ago I became dissatisfied with the church of which I had been an active member for years, because I was not getting the necessary spiritual food. Christian Science had been mentioned to me, but I had taken no interest in it, thinking it was something like mental science, which had been investigated and "found wanting." In 1904, however, I obtained a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and in reading this book I became assured that this was a true, practical, and satisfying religion.

One day, while reading a testimony in the *Sentinel*, there came to me the realization that I did not need glasses as a help to sight. I took them off then and there, and have never worn them since, although they had been used for fifteen years, and two specialists had told me I could never leave them off without first having an operation on the eyes. This was a proof to me that even a small understanding of Christian Science corrects wrong conditions, and I was delighted at this evidence of the power of Truth to destroy error. Since then I have identified myself with Christian Science, and have tried truly to help others as I have been helped.

After beginning systematic study of the text-book, I realized that I needed to be healed of many things, among which were sensitiveness, self-consciousness, and discontent. Then too I had suffered for years from severe headaches and spinal trouble, but these have all disappeared through the operation of Truth in consciousness; indeed Truth has been found equal to every emergency. At one time I fell and broke some ribs, but although there was much swelling and discoloration, I was not in bed a day and was able to be around the house and do most of the work. With the help of a practitioner the sharp pain was overcome very quickly.

On another occasion, when my elbow was broken, I immediately went to a practitioner near by, and within an hour the severe pain was so much relieved that I rode across the city to the home of friends I was visiting. No surgeon was called, and no material remedy or appliance was used. The healing was so wonderful that on the sixth day I went to my home in an adjoining town, and from that time used the arm in nearly every way necessary.

I am very grateful for the privilege of class instruction, as it has aided me in being of service to others. Is it any wonder that people all over the world who have been and are being helped through Christian Science should revere the name and memory of one who was true enough to Principle to rise above material obstacles and give to the world this truth of scientific healing! No other since Jesus' time has risen to such an understanding of the Bible and of God and His laws as has Mrs. Eddy.

KATE C. DEVENDORF, Los Angeles, Cal.

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I wish to express my gratitude for Christian Science, which healed me after doctors had failed to do so. For thirteen years I was a great sufferer from many physical ailments, and although I sought health under medical treatment, no lasting benefit was received. Bronchial hoarseness disappeared after I had listened to a testimony given at a Christian Science Wednesday evening meeting, and I was healed of severe stomach trouble, neuralgia, and hemorrhoids by reading our Leader's writings and applying the truth. Although I have had treatment from different practitioners, I have always received great benefit from my study of these writings.

Christian Science has been my support through the separation of loved ones, and has never failed in any need. Words are inadequate to express my gratitude for what this truth has done for me and is doing for all mankind. I am grateful to Mrs. Eddy for all she has given to the world.

MRS. E. M. BUCHANAN, Watertown, N. Y.

✧

A few years ago I was suffering from such a severe attack of neuritis that opiates had to be administered constantly to alleviate the pain. The doctor said I would not be able to return to work for at least a year, and it seemed that way to me, as I was almost a cripple.

At this time a friend who was interested in Christian Science advised me to try it. I took treatment from a practitioner for two weeks, but not receiving any benefit decided to try medicine again, as the pain seemed unbearable. Divine Love was, however, protecting me, and I became acquainted with a lady who proved to be a friend in need. She consented to give me treatments at my request, with the result that I was entirely healed of the neuritis in two weeks, and also of a goiter. The doctor had told me that a surgical operation was absolutely necessary for the removal of this growth.

Owing to illness I had been compelled to give up my business position, and at the time of this healing my finances were at a very low ebb. Christian Science help was again asked for, and metaphysical work was done for me along these lines, with the inevitable result that soon a much better position was secured, although the conditions in the establishment where I found employment were very discordant and inharmonious. The practitioner was told of this, and she again took up work for me, with the result that the discord was

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replaced with harmony, and I was also promoted to a better position and received an increase in salary. Kidney trouble of several years' standing has been overcome, and a throat affection and high fever disappeared in a few hours through the work of the same faithful practitioner.

All my time outside of business is devoted to the study of Christian Science, and I am striving each day to let that Mind be in me "which was also in Christ Jesus." I am sincerely grateful to our beloved Leader, Mrs. Eddy, for her teaching as set forth in Science and Health. The physical benefits seem to fade into insignificance when compared to the spiritual uplift and great joy which fills my consciousness,—a perpetual song of praise and thanksgiving to God.

MINNIE L. STILES, Chicago, Ill.

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I would like to express my gratitude for the many benefits that have come to me since hearing of Christian Science. I first turned to this teaching on account of family troubles, and although the help received was not what I expected, I now begin to see that an all wise and all loving Father knew what was best for me, as the solution I looked for would not have been lasting or to my best interests.

I would however like to mention that my ankle, which had been badly injured in an accident, and which had been in a plaster cast and bandaged for two years, suddenly ceased to give trouble or pain, except in a few cases when the ground was excessively rough. The tobacco and liquor habits were also overcome in a few days. It is for the spiritual uplift that I am especially thankful, as I am a better man in all ways since studying our Leader's works, which make so much of the Bible plain to me where its meaning always seemed more or less hidden before.

In the summer of 1915 a forest fire raged close to my home. The wind was driving it right in my direction, so I hurriedly removed from the house everything I could and put the different articles in a boat to take across to a government wharf. Bits of burning moss, wood, and bark were dropping all around me, and the bed took fire, but I saw it in time to put it out. When I went back to the house the fire seemed more intense for a short time, and with smoke nearly blinding me I almost gave up hope of saving the building. I had, however, been trying to know that all is possible with God, and that it was not His will for me to be burned out of house and home again (this was the second time in three years), when the wind suddenly veered, so that the house was saved.

I am very grateful to Christian Science for bringing me to that state where in a measure at least I know God, for although brought up by a loving mother to trust divine Love, the ways of Principle were practically a dead letter before I became interested in Christian Science, which our revered Leader made possible by her life of love and study.

HERBERT BENTLEY, Wyatt Bay, B. C., Canada.

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About the year 1901 I inquired of a druggist if he knew of anything that would help me overcome nervousness, and he prescribed a drug that he and his wife had used for years. I did not know the nature of the medicine until several years had passed, when I found I had become addicted to the morphine habit. The dose was gradually increased, until I was taking twenty-five times as much a day as when I first began. Many times I tried to give up using it, but grew worse instead of better, and a physician said there was no cure for me. I heard of Christian Science through friends, and felt it was the only way out of my bondage. Through the help of a practitioner I have been perfectly healed, and words cannot express my thankfulness to God and my gratitude to Mrs. Eddy for this deliverance. Only those who have been under such bondage can appreciate my present joy. I am deriving great benefit from the Christian Science literature and from the church services, and am gradually gaining a clearer sense of God's allness and power.

MRS. S. E. SMITH, Utica, N. Y.

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It is with a heart full of love and thankfulness to God that I give this testimony. I had been through two serious operations and was ready for the third when Christian Science was recommended to me by a neighbor, who advised me to go to a practitioner. I did so the next day, and was healed of gall-stones and liver trouble, also of kidney trouble in two treatments; and a year after that I was healed of hemorrhoids. Bronchitis was overcome during a Wednesday evening meeting, so I know "the word of God is quick, and powerful," as I have had proof of it in the years that I have been studying Christian Science.

I surely am thankful for the truth in our home and for the wonderful healing that has come to my husband and our boy; also for Science and Health, which teaches us more about Life, Truth, and Love each day. I owe my life to its teachings, as all material remedies had been exhausted before I turned to Science. I never enjoyed such good health and happiness as I do now, and am deeply grateful to our revered Leader, Mrs. Eddy, who labored to bring the truth back to earth again.—MRS. N. J. CHAPIN, Denver, Col.

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It is with a heart full of gratitude that I tell how tenderly divine Love sustained me and led me to take up the study of Christian Science. I found out through bitter experiences that mere repetition of the words of Christian Science does not heal; but that the Principle for which those words stand can and does heal; and when I made an honest effort to understand that Principle my healing came.

A few years ago I was stricken with an ailment which finally developed into an asthmatic condition. We were camping at the time, and I had to be brought home and put to bed, where I remained for several weeks under the care of our family physician. All of that winter I was ill, with only enough strength to get about the house. I knew nothing of Christian Science, but becoming discouraged with material remedies thought I would try it. I was benefited enough to get out of doors during the summer, but as fall drew nigh it found me in a worse condition than the previous year. I then returned to material remedies and another physician, but he could do nothing for me, and it was not many weeks before I again turned to Truth. A few words spoken by our Master seemed to be my only hope, and often when I was about to give up the battle they stood before me as letters of fire.

One day a lady who called to see me asked permission to send some one to talk to me about Christian Science. I gave my consent, and in a few days the Scientist came. She found me in a dreadful condition, filled with fear, and a total wreck. (I had not left my room for over three months.) She began to read to me from Science and Health, but I told her I did not think it of much use, for I knew that book was full of beautiful words, just like the Bible, but they did not help me. She then said, "Do you know that those words all have a spiritual meaning and must be spiritually understood?" I said no more, but just listened, and when she left I was thoroughly convinced that Christian Science was the Christ-healing, but that it must be understood and demonstrated.

I immediately made up my mind to get that understanding if it was possible for one in my condition to do so, and

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started by trying to learn the "scientific statement of being" (Science and Health, p. 468). It took me three weeks to memorize those few words. Then with the prayer, "Father, I thank thee," constantly on my lips, for truly I was grateful for having been shown the way, I took up the study of the Bible Lessons, not allowing one word to pass without striving to get the spiritual sense of it, and putting each day's lesson into practice to the best of my ability. For some time there was apparently little change, but I realized that I was gradually being lifted up into the sunlight of Truth. I do not know when my healing came, but it was a positive proof that "man's extremity is God's opportunity," and I am so glad I did not cease to search.

My heart overflows with gratitude to our revered Leader, whose love and purity caused her to be the chosen messenger of divine Truth to a waiting world. For the physical healing I am truly grateful, but when I realize the spiritual uplift which comes to me daily through the earnest study of Science and Health and the Bible in connection with the *Quarterly*, I can only express my gratitude by striving to live Christian Science more faithfully every day.

LAURA C. HALL, Oakland, Cal.

I did not come into Christian Science for physical healing, but through the healing of my wife, which proved to us that the Principle of Christian Science is God, and that when His laws are understood and practised they bring freedom from bondage, be it sickness or sin. Not once since taking up the study of Christian Science have we been tempted to return to material remedies, for we have found that what God cannot do man need not attempt. We are finding infinite Mind to be the source of supply for all our needs, and I am indeed grateful that this healing power has found its way into our lives and home, where all is now peace and harmony.

CHARLES HALL.

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I wish to express my thankfulness to God for the many blessings that have come to me through the reading of Science and Health. Asthma, neuralgia, ulcerated tooth, and bowel disorder have been overcome with the help of a practitioner. My husband has been healed mentally and morally, also of the morphine and cocaine habit, as well as of profanity and gambling. When we took up the study of Christian Science several years ago we were in extreme poverty, but through the understanding of God as our supply we now have plenty for all our needs.

For these blessings I am very grateful to our beloved Leader, Mrs. Eddy.—HILDA ALLEN, Chicago, Ill.

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[Written for the *Sentinel*]

Immunity

MYRTLE STRODE JACKSON

HEED not the stones of sense by ignorance flung
Against your work and you. Let foes and friends
Condemn, with the dead letter on their tongue;
But ye by Spirit called to nobler ends,
For whom Life's harp is more adroitly strung
With melodies divine, whose thought ascends
To God,—look upward! As St. Stephen's eyes
Gazed on the vision of the Christ above,
Ye too shall see in harmony's pure skies
Ideas of Spirit that we all may prove,—
Reality's strong fact, which underlies
This world of dreams wherein men seem to move,—
And your freed sense be held in hushed surprise,
Asleep to violence but awake to Love!

From Our Exchanges

[Rev. H. Maldwyn Hughes, D.D., in *The Methodist Recorder*]

The church is confronted today by difficult tasks, perhaps more difficult than any that have faced it since the early days when it set out to vanquish the Roman Empire. It is called to Christianize civilization, to bring the great discoveries of the intellect under moral restraints, and to baptize all the complex relationships and activities of modern life into Jesus Christ. And there are many who feel that the church is unequal to this high task. Instead of gaining strength, it seems to be losing power. The word is going forth from all the churches that things are not well with them. It is difficult to diagnose the disease, but I will venture to say that one cause of our weakness is that we are relying, I will not say too much on ourselves, but far too little upon God. Our conception of the calling of the church is too humanistic. We think of the salvation of the world too much as a task which we are to achieve. Our fathers used to teach that salvation was of the grace of God. They did not regard the victories which they won as their own achievements, but as triumphs of grace. They were but the channels and recipients of the divine grace and power. And our fathers were right. It is God who saves, and not man.

[Rev. William A. Elliott in *The Biblical World*]

I know nothing that argues so convincingly of the divine sonship of Jesus, and his "other world" origin, as the spirit of the universal that characterizes all of his life and teaching. The greatest men of earth, after all these illuminating centuries, have not attained unto it. How can it be explained, how came it, that there was a man raised up out of the exclusiveness and narrowness and prejudice of his time and people, who preached a cosmopolitan gospel and carried with him into all of his acts and ministries the universal spirit? And why has not this Jewish race, or some other favored race, produced another like unto him during these twenty centuries? There is but one explanation: he was the one sent of God, and shared God's thought for the world and God's bigness and broadness and benevolence.

[*Zion's Herald*]

There are people who have the unfortunate habit of putting off things, often for no other reason than that they rather enjoy toying with a coin before spending it, or trifling with an opportunity before utilizing it. While often no very serious consequences may follow from such postponement of action, there are crises when procrastination is the thief not only of time but also of reputation, safety, or even of life itself. Opportunity is coy and uncertain, and, like the tides, inevitably runs away at last. A proper alertness is therefore to be cultivated, so that the chance may be seized and improved before it evanesces into nothing. Most important of all to use on the moment are the offerings of spiritual opportunity. "Now is the day of salvation," "now is the accepted time"—just here is the place in which to find and to follow Jesus.

[*The Congregationalist and Christian World*]

Faith ebbs and flows. The soul itself has its morning dawn of peace and vision, its twilight of doubt, its sheer darkness of despair. Now the hope of any kind of strong and glowing life must lie in our power so to utilize this rhythm of the spirit as to gain in our times of slackened force not only strength enough to carry us back to the old levels, but strength enough to carry us beyond them. Our dominant interest is commonly—and naturally—in the rising tide.

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[Rev. Arthur Pringle in *The Christian Commonwealth*]

We must remember that before the war—and I do not mention it for our discouragement, but rather for our inspiration to do something better—we were all acquiescing in a state of industrial competitiveness that was often as harsh and unscrupulous as war itself. Again and again even Christian people said, with a hopeless shrug of the shoulders, What else can you have, what else would you have? The weak must go to the wall, and the strong must gain the victory. The adventurous, the capable, must go forward, and the others take care of themselves. Many months ago *The Times* declared that even the horrors of a modern battle field did not equal the evils of a civilized city in ordinary days of peace. Those were the conditions under which we were living. We all knew that a spirit of self-indulgence and materialism and carelessness about the higher and the nobler things was capturing our nation. And at such a time as this we should remember that the cross may come to us with its cleansing and uplifting power and make us nobler men, more worthy of the sacred time through which we are passing.

[Rev. J. Stuart Holden in *Record of Christian Work*]

If one thing is clearer than another in divine revelation, it is that life is essentially just, for God is over all, blessed forever. No element of chance interferes with the law of harvest,—"Whatsoever a man soweth, that shall he also reap." No possibility of anything casual or arbitrary qualifies the doings of Him "with whom is no variableness, neither shadow of turning." No oversight of any of life's interests is even thinkable, for "the very hairs of your head are all numbered." No hint of changing fortune dims the glory of the evangel that "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" To the believer there is no such thing as luck. Every will-o'-the-wisp has ceased to glow in the light of the risen Sun. For the irritating uncertainties and debilitating fears of alluring or threatening fate, he has forever substituted "that good, and acceptable, and perfect, will of God." And his peace nothing can destroy. He has found firm anchorage.

[*London Times*] -

He who would learn the secrets of God and of his own soul must seek to be alone. For Christians, loneliness is consecrated by him whom they call Master and Lord. It is in the wilderness that they learn his secret. "Come ye yourselves apart into a desert place, and rest a while." The disciples learned more in those prolonged days of solitude than they could have known if they had remained always in the crowds of Galilee, though it was in the cities that they witnessed the power of Christ in his miracles. They saw his works among the people, but they learned who he was only when they were alone with him in a desert place.

[Rev. Charles Brown, D.D., in *The Methodist Times*]

Paul always proceeded on the assumption that what had happened to himself on the way to Damascus might happen to any other man at any time. He always looked upon a man as a possible Christian, whether that man was a runaway slave, or the soldier to whom he was chained, or Festus, or Felix, or Agrippa.

[*The Independent*]

Peace, when it comes, must be the peace that has in it the seed and the promise of life; a peace for the healing of the nations, and not another armed truce. It must be the peace of a free and law abiding world.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

From the Editor

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

From the Publishing Society

The increased cost of leather has necessitated an advance in the prices of the leather bound hymnals, and the following prices became effective May 1, 1917. Delivery charges prepaid. Morocco, pocket edition, one copy $3.50; six copies to one address $19.50; twelve copies to one address $36.00. Morocco, large size, one copy $3.75; six copies to one address $21.00; twelve copies to one address $39.00. Levant, large size, one copy $4.75; six copies to one address $27.00; twelve copies to one address $51.00.

In the announcement of April 28, the price of the large size morocco hymnal was listed by mistake at $3.50 a copy. The listing in the May *Journal* was incorrect and correction will appear in the June issue.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. For all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $5; six months $2.50; three months $1.25; one month 50 cents. In all other countries additional postage at the rate of $3 yearly is required. By carrier through a local newsdealer; one month 60 cents. In the Boston Postal District, by mail, one year $7.20. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $1; six months 50 cents; three months 25 cents. For other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

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

Vol. XIX No. 40

Boston, June 2, 1917

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Items of Interest

The Leather and Paper Laboratory of the United States Department of Agriculture, advising on the care of leather shoes, says: "Shoes should be oiled or greased whenever the leather begins to get hard or dry. They should be brushed thoroughly, and then all the dirt and mud that remains washed off with warm water, the excess water being taken off with a dry cloth. While the shoes are still wet and warm apply the oil or grease with a swab of wool or flannel. It is best to have the oil or grease about as warm as the hand can bear, and it should be rubbed well into the leather, preferably with the palm. If necessary, the oil can be applied to dry leather, but it penetrates better when the latter is wet. After treatment the shoes should be left to dry in a place that is warm—not hot.

"Castor oil is satisfactory for shoes that are to be polished; for plainer footgear neat's-foot, fish oil, or oleine may be substituted. If it is desired to make the shoes and boots more water-proof, beef tallow may be added to any of these substances at the rate of half a pound of tallow to a pint of oil. The edge of the sole and the welt should be greased thoroughly. Too much grease cannot be applied to these parts."

Sugar-cane grows luxuriantly in eastern Bolivia, attaining a great height, and the crop is seldom injured by frost. Its cultivation is conducted in the most primitive manner. Sugar is made by boiling the cane juice in a copper cauldron until it becomes of the proper consistency, when it is transferred to earthenware crocks with a hole in the bottom for the molasses to drain out. The refining is done by the claying process, and the molasses is made into alcohol. Many planters still use the antiquated wooden sugar mills, and most of the iron mills in use are operated by animal power. The native planter has no love for machinery, is in consequence ignorant respecting it, and either can not or will not learn anything about a steam engine. There are only fifteen steam power sugar mills in all eastern Bolivia. The animal power mills are generally worked by means of oxen.

Alterations are under way at the big paper mill plant at Port Mellon, on Howe Sound, British Columbia, to convert the plant into one suitable for the manufacture of the famous Kraft paper, conceded to be the strongest and most economical wrapping paper known. This will be the first mill to manufacture this paper on the Pacific coast, as the manufacture of this brand of paper has heretofore been confined to eastern Canada. Kraft paper is made from pulp obtained by an alkali process from Douglas fir, spruce, hemlock, cypress, cottonwood, and other coniferous woods. The process is particularly adapted to the economical conversion of what would otherwise be waste wood from sawmills into pulp, and eventually into a paper which has about twice the strength of manila paper of equal weight.

As Trinidad, British West Indies, depends for its butter supply chiefly upon foreign sources, the imports mostly coming in tins from Denmark, and as the shipping facilities are limited and freight rates are high, there has been a tendency on the part of local housewives to make their own butter from coconuts, which grow abundantly on the island. Such butter can be made very readily in every home. A considerable saving can thus be effected over imported dairy butter, and the quality is better than much of it. This butter, unless kept too long, is said to be as rich as the best creamery butter, and would be hard to distinguish from dairy butter except that it has a slight coconut flavor, which is quite agreeable to most tastes.

Legislation has been enacted tending toward single tax in North Dakota. In spite of the deadlock in the legislature between the House of Representatives and the Senate, a bill providing for taxation of land values at a higher rate than other property has passed both branches, and become a law. The new law, which goes into effect in 1918, requires land and public utility and bank stocks to be assessed at 30 per cent of their value; tangible personal property and improvements on farms at 5 per cent, and all other property at 20 per cent. Cities are empowered to exempt improvements in the same way if they so desire.

Ten million dollars' worth of new beet sugar factories are under construction in the beet sugar area of the United States, chiefly the section lying west of the Missouri River. The quantity of beet sugar produced in the United States grew from 5,000,000 pounds in 1890 to 1,612,000,000 in 1916. The capital invested increased from $20,142,000 in 1899 to $142,181,000 in 1914, and seems likely to reach the $200,000,000 line in 1917. The total value of the output, which was $7,324,000 in 1899, and $62,605,000 in 1914, seems from the best available statistics to have approximated $100,000,000 in 1916.

The number of whaling companies in operation during 1916 was considerably reduced. A number of fields were abandoned. The capital invested amounts to about six million dollars. The total Norwegian production of whale oil during 1916 amounted to 367,400 barrels, mostly from catches in the South Shetland Islands, and in South Georgia. The fisheries in Australia, Africa, the Faroe Islands, and Alaska yielded only 34,800 barrels. The world's production of whale oil during 1916 amounted to 634,500 barrels.

The output of camphor in Formosa this year is estimated at 11,616,000 pounds, and receipts accruing therefrom at $3,165,475. The demand for it is rapidly increasing with the progress of the war, and all possible measures are being taken to encourage the planting of camphor trees. In recent years many young trees have been planted in various districts of the island, but during the next thirty years it will be impossible to utilize them for industrial purposes. Old trees are gradually diminishing, and some anxiety is manifested as to the welfare of the industry.

Railroad development in Russia and the deepening of inland waterways have proceeded at almost the same speed. During the time it has taken the railroads to treble their mileage, the river and canal systems have increased 195.9 per cent. Navigation likewise has kept pace with the increased facilities, steam navigation having increased one and a half times during a period of six years, and the sail and barge craft having doubled.

Commerce, a Calcutta publication, states that plans are under way for the establishment by Mysore, a native state, of a railway seaport on the west coast of India. Mysore borders on the Madras Presidency, and at present has no facilities for deep-sea trade. The Mysore export trade in timber, coffee, tea, pepper, and other products, would receive such an impetus as could not fail to repay the necessary expenditure.

In normal times Aden, Arabia, exports an average of six million goat and sheep skins a year and an average of five hundred thousand hides. Besides the skins of domestic animals, the average annual export of other skins, mainly gazelle, amounts to approximately one million.

Before the war the prune trade of Bosnia was flourishing, the production being exceeded only by Serbia. During the past two years, however, the trade has suffered. The plum crop of 1916 is estimated at twelve hundred carloads of ten metric tons each, a small crop.

The secret of making optical glass of the sort used in field glasses, range finders, and periscopes, a product for which this country hitherto has been dependent on Germany, has been discovered by the United States Bureau of Standards.

State forests with a total of over 3,600,000 acres have been established in thirteen states. Of these, New York has the largest forests, which comprise 1,826,000 acres; Pennsylvania is second, with 1,008,000 acres; and Wisconsin third, with 400,000 acres.

An appropriation of $1,000,000 for the construction of highways in Massachusetts during the year 1918 is authorized in a bill which the Massachusetts Senate has passed. The measure goes to the House of Representatives for concurrent action.

A wood specimen found in glacial drift and estimated by the Wisconsin state geologist to be approximately half a million years old has been identified by the Forest Products Laboratory of the Forest Service as spruce.

The largest number of sheep grazed on any single national forest is 315,740, finding pasturage on the Humboldt in Nevada, while the largest number of cattle, 75,818 head, is found on the Tonto in Arizona.

Approximately forty thousand acres of land within the former Fort Peck Indian Reservation, Mont., have been opened to homestead entry, the coal deposits in the land to be reserved to the Government.

The total number of pelts secured by the Newfoundland sealing fleet for the past season amounted to 196,228, the estimated value of which is approximately one million dollars.

Balsa wood, found in Central America, is said to be the lightest known wood. It is lighter than cork and has an average specific gravity of only .104.

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Christian Science Sentinel

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

Vol. XIX June 2, 1917 No. 40

"Tell no man"

REV. WILLIAM P. MC KENZIE

THERE are many who look upon the story of Jesus of Nazareth as if the words and acts recorded were like other happenings of history, fortuitous and disconnected. The ordinary recorder contents himself with saying, "Thus it befell," sure that the events were of interest, but indifferent to any meanings lying deeper. The record of those self-named "the Great" is the record of deeds usually incoherent and capricious, serving the moment's desire, passing the hour along, lighting the glory of a day. For those of a later time much of the record has value only as showing what it were well for a wise man to avoid. It is true that in the courts of the great there were men termed "the wise," but in their sententious sayings there was often as much incoherence as in their masters' deeds. In neither the saying nor the doing was there evidence of "the hidden wisdom."

It is being understood in this age what wisdom characterized both the words and the acts of Christ Jesus. When it becomes fully understood how he illustrated the action of ever operative divine Principle, we shall by study of these coherent acts and words of wisdom come to know Principle itself. Consequently we should begin by recognizing that nothing is a chance happen-so in the record; that the story of healing is not for mere hearing "as a tale that is told;" that the words of the Master were not transient like the lute's music, but were rather like the continuing light. Hence in act and word we should seek the reason metaphysical, the meaning mystical, and thereby come to a comprehension of the hidden things and the mystery of the kingdom of heaven.

If we turn to the gospel narratives of the man full of leprosy, we note that one writer observed that the man worshiped, another that he kneeled, another that he fell on his face before Jesus, asserting his faith with his cry for help, "Lord, if thou wilt, thou canst make me clean." They all noticed that Jesus "put forth his hand, and touched him," saying, "I will; be thou clean," and that his leprosy departed from him. Also they were emphatic in regard to the counsel given. In Luke it is said that Jesus "charged him to tell no man." In Mark the direction is quoted, "See thou say nothing to any man," and in Matthew it is given more tersely still, "See thou tell no man."

This advice was by no means unfamiliar to the disciples. In the story of the healing of the blind man at Bethsaida we read that Jesus first "took the blind man by the hand, and led him out of the town;" then when he was fully restored and saw everything clearly he sent him away to his house, saying, "Neither go into the town, nor tell it to any in the town." When the little daughter of Jairus had been raised from the dead, and the parents "were astonished with a great astonishment," we find the Master taking compassionate thought both for them and for the child. For the one he commanded that something should be given her to eat; for the welfare of the others he charged them that they should tell no man what had been wrought through the power of God.

Doubtless many Christian Science practitioners have read these words of counsel, thinking them just part of the story and of no special import, but gradually they dawn upon the thought as pregnant with meaning and compassion. How many times a failure to observe their guidance has meant having to climb again to the height that seemed already attained! There is a sewing machine which makes a chain stitch, and if one does not make a fastening at the end of the seam a sudden pull will bring away the binding thread and the sections will fall apart. Sometimes work apparently accomplished in the way of healing will fail in like manner, and will have to be, as the worker declares, "done all over again." These temporary failures often puzzle a worker, but is there not an explanation for this when it is seen that there was a failure to give the glory to God? If Principle be not recognized, how can permanence of good be maintained?

Jesus said, "See thou tell no man." What latent error was he correcting, or what compassionate guidance offering? It is as if he said, Do not glorify yourself before men, but in silence glorify God who has healed you. The tendency of many on being healed is to become wild with joy, and to begin a boastful progress, bidding gay defiance to the cautions and prophecies of their friends, and scorning their own faiths of yesterday. It is as if they were calling for notice, saying to all and sundry, Behold me, the one who has been healed. It seems to be a regular thing for such a spirit of pride to go before a fall, which in turn leads to humility, and since God exalteth the humble, at last that sense of gratitude is gained which should have been first.

When things wonderful and holy came to Mary she "pondered them in her heart." Why should it not be so with one to whom the kingdom of heaven has come nigh? Is not the unfolding of healing like to the treasure hid in the field, about which the finder said nothing until he could sell all that he had, and make the field and the treasure his own sure possession? And how do we make healing a surety? Not by talk and boasting; not by defiance of what others believe; not by strife and outcry and the lifting up of our voices in the streets, but by giving to God the glory, and pondering the wonder that the infinite Love comes nigh to man, dispersing his fear, making his faith find substance, giving to his love reliance, and making him know eternal life.

Compassionate indeed was the Master's word, "See thou tell no man." If heeded it will save both patient and benefactor much trouble. The unwise self-exploitation of the patient arouses the latent skepticism and adverse theory of every unsympathetic listener, and this is like frost to a tender plant. Better to shelter the budding faith and joy until the reason and basis for joy is better understood. Jesus did not believe joy to be transient, for he said, "Your joy no man taketh from you." To him it was the open reward from the Father who saw in secret, and Mrs. Eddy's teaching is in exact elucidation of this: "The Master's injunction is, that we pray in secret and let our lives attest our sincerity. Christians rejoice in secret beauty and bounty, hidden from the world, but known to God" (Science and Health, p. 15).

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It cannot be argued from this that we are not to give testimony concerning the marvelous works of God. Paul asks concerning those who do not know, "How shall they hear without a preacher?" And the preacher is the predicator, or testifier, who is able to speak out concerning knowledge he has within. The point then is, What is the testifier to declare? If he is at the stage of desiring notice for himself, hoping to show that his case was a worse case than another, still having faith in personal agency, he may well consider the advice given so carefully by Jesus. But if he dwells in humility before the infinite wonder of divine goodness and recognizes healing as the action of divine Principle, so that his testimony reveals to the listener the truth of being and the love of God, then if he speak he is saying to every listener, Change your mind, for the kingdom of heaven is at hand. It is in this way that we hear again the voice clamant in the wilderness of human doubts and fears, "Prepare ye the way of the Lord, make his paths straight."

Equilibrium

PERCY PHILLIP VYLE

JUDGING the earth and its resources from a material basis and believing matter to be substance, mankind continually frets about the future. It believes that tomorrow is in peril, and that the human race faces extinction through depletion and exhaustion of the earth's resources by reason of utilization and subjection to the uses of mankind.

The senses have established for themselves erroneous laws. Among these laws is one commonly known as negative law. No sooner is a law rediscovered than an opposing or negative law seems to be a necessary accompanying corollary. Thus mortal mind is always halting between two opinions. It believes in two powers and grants the ruling power to the negative. It believes, for instance, that good is mastered by evil and joy by sorrow; that enrichment impoverishes, that life results in death. It believes in flux and reflux of forces rather than in permanence and stability, and that depletion must follow the meeting of human needs; hence that eventually the earth will be an unpeopled, sterile sphere.

In whatever direction human effort is turned it invariably searches for a counterbalance to adjust a seeming disturbance of equilibrium. Law is an attribute of Mind. The law of equilibrium is never disturbed, or it would cease to be a law. In truth, there is no negative law. The ordinary understanding of negative law is merely the supposed absence of law. Equilibrium implies perfect balance. In perfection there can be no imperfection; hence equilibrium is perfect, fixed, immutable, and must forever so remain. As the Preacher wrote, "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it."

How confirmatory of the law of equilibrium, and contradictory of the human supposition and its attendant fears, is the thought gleaned from a retrospect of the earth's physical replenishing. Herein the error of accepting universal opinion, without realizing the premise on which it is based, may be clearly seen. Even the briefest survey shows that as generation succeeds generation, and the needs of an increasing population make greater demands on physical resources, enrichment rather than impoverishment follows right utilization.

Wanton destruction, or spoilage, is a form of the error of greed, an error from which the individual consciousness must eventually free itself by an improved understanding of the infinite All-source, and that in reality mankind can never possess material substance. The human thought scarcely realizes how infinite ideas, as expressed in adaptations and inventions, amply and continuously meet each crisis feared by mortal mind. It callously accepts each unfoldment as part of the world's activities and hugs a fret for another tomorrow. To make the discussion plainer, we submit a physical illustration in our utilization of coal, oil, and electricity. The burning of coal is accompanied by the fear, conscious or unconscious, that some day coal will give out; with oil, that wells will run dry; yet electricity promises to supersede the mineral forms, because it is, as Mrs. Eddy points out on page 293 of Science and Health, "the least material form of illusive consciousness." When mankind is ready for a less material means of producing light and heat, the law will be revealed.

The same unfoldment and progress, as above illustrated, is at work and can be traced in all departments of our activities, being a sufficient answer to so-called laws which allege that the greater the use the more rapid the depletion. "The talent and genius of the centuries have wrongly reckoned," Mrs. Eddy writes. "They have not based upon revelation their arguments and conclusions as to the source and resources of being,—its combinations, phenomena, and outcome,—but have built instead upon the sand of human reason" (Unity of Good, p. 9). This revelation is clearly, logically, and satisfactorily set forth in that remarkable chapter in Science and Health entitled Genesis.

As God's ideas are being increasingly manifest, and equilibrium instead of motion and mutation is established in the great forever, there can be in reality no exhaustion of supply for human needs. It has always been possible to meet every condition and need of mankind instantly, without groping through the slow processes necessitated by the negative laws of belief in matter. It is material sense, the heaviness of mortal mind, which handicaps immediate perception of God's infinite care and instant realization of divine law and the Principle of being. As mankind advances in Christian Science, infinite ideas will become manifested in greater proportion and amplitude. With a diminishing reliance on materiality, the resources of Spirit will unfold to our understanding.

Work and Rest

PALMYRE R. GUNDELFINGER

MODERN sociology's trend is toward salvation from toil. Socialism, labor unions, and governments are devoting themselves to the lessening of the hours of work, and are advocating more leisure, more rest, and more pleasure. So zealously is this cause agitated that unthinking followers might become imbued with the opinion that escape from work would happify existence, and that compensated idleness is the goal toward which mankind must strive. They would set aside the divine law, "Whatsoever a man soweth, that shall he also reap." Community of property is also advocated by many social reformers as a proof of justice and brotherhood, and the divine impartiality is the argument put forth in support of their doctrine.

On page 13 of Science and Health Mrs. Eddy says: "Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, 'Ho, every one that thirsteth, come ye to the waters.'" "Come ye to the waters." There is a condition required of us if we would have our thirst slaked. We must come! We must exert ourselves if we would be rewarded. The reward reaped from the labor of others is never rightfully ours. It cannot bring satisfaction, it cannot do more than temporary good. Sooner or

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later we shall learn that real joy is to be found in spiritual work only, and that the fruits of our own efforts alone bring us the rest and contentment which humanity craves.

"Come ye to the waters." The waters are free to all. We need but to avail ourselves of them, to make the needed effort at all times, to win our reward. It is sometimes asked why Christian Science practitioners are paid for their services. No doubt the question arises from the assumption that a charge is made for Christian Science. Christian Science is free to all who will avail themselves of it; they need but to study the Bible, with the text-book, "Science and Health with Key to the Scriptures," and practise the precepts therein taught. The practitioner is remunerated simply for his time and work.

If one lived near a spring, the waters of which were for public use, and felt unwilling or unable to draw the water himself, he would expect to pay the man he asked to do it for him, would he not? Such a one would not be paying for the water, but for his helper's time and labor. If he wished to save the pecuniary cost, he would expend the physical cost. There is no getting without giving. There is no reward without labor. This is not an inexorable law of man, but the impartial law of God.

Our Master said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To be freed from labor—from human exertion and travail—we are besought to come to Christ, Truth. It is spiritual exercise, then, that is demanded of us. To "come" to Christ, Truth, is what we must learn to do, and this coming must not be the obedience of blind belief, of superstitious fear, of ignorance, nor of mere words, but of works. In rightly coming to Truth there is faith, there is hope, there is seeking, there is striving, there is humility. These mental qualities make the comer, the true worker, receptive to the power of Truth, which frees mortals from their self-imposed burdens. Those that came to Christ Jesus were healed by him. The prodigal did not find peace till he came to his father. When we journey Spiritward we find the harmony which we have sought in vain in the world and in the things that are in the world. It is significant that "travail" and "travel" have the same origin—in the word which means work.

"Come unto me," spake the Master; not, Send unto me, as the majority of his followers would interpret his saying. How much easier it is to send mother or wife or brother to ask for help or to do the work! But this is not entire obedience. We must come ourselves,—we must approach nearer and nearer, till we reach the understanding which brings harmony, the divine idea, Christ, which gives rest. To come to Christ is not a spasmodic effort, but calls for unceasing progress.

The question that should exercise mankind is, What is true work? The answer is, God's work. And what, it may be asked, is God's work? The work of good, of Love, of Truth, which Mrs. Eddy terms "the unlabored motion of the divine energy" (Science and Health, p. 445). Paul, after exhorting the Philippians to work out their salvation from the bondage of sickness, sin, and all error, thereby causing travail on earth and travel toward heaven, describes this operation as God working in us to bring us "to will and to do of his good pleasure." This, then, is true work, in which mankind needs to increase, not diminish. This work can and should be the motive power of our daily life, of every action and transaction which occupies time and thought. If "God rests in action," as we are told in Science and Health (p. 519), the image and likeness of God must do likewise. Were divine Mind to cease to be active it would cease to be. To love is to be at rest; to know is to be at peace.

Thus working, watching, and praying, and with a glad song in our hearts, we shall rejoicingly respond to the gracious invitation: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Science Absolute

JEANIE F. GIBB

"SCIENCE is absolute and final," Mrs. Eddy says on page 99 of "Miscellaneous Writings." To beginners in the study of Christian Science the absolute truth about God and man as taught in Science and Health is apt to seem somewhat cold, and to some people almost repellent. To them it speaks of a God who has no knowledge of human affairs, and the question put by many is, "How can God help us if He knows nothing about us and our troubles?" The belief in a God who "knoweth our frame," and who "pitieth his children," is much more comforting to them than is the understanding of God as one who as the prophet Habakkuk declared is "of purer eyes than to behold evil;" but while they cling to their old belief their progress in the understanding of divine Truth is slow.

The first improved belief which comes through continued study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is that God is really a God of love, who sends not sometimes good and sometimes its opposite, pain, sorrow, and all sorts of evil,—so-called "blessings in disguise,"—but only good to His children. Yet this improved belief is not absolute Science, for along with it goes the belief in a material universe and a material man, and a God who though Spirit yet has in some mysterious way a knowledge of matter and regulates the affairs of a material universe. Complete and permanent healing cannot be done on any such basis of thought.

But as one goes on studying the text-book and putting into practice the understanding of Truth thus acquired, it gradually becomes clear to him that God, who is Spirit, can have no knowledge of matter, for God can have no material senses by which to cognize it. Step by step, slowly or quickly, according to the tenacity with which he holds on to the material senses, he rises to some knowledge of absolute being,—"Spirit possessing all power, filling all space, constituting all Science" (Science and Health, p. 110); and then he feels like the traveler who after a long and toilsome ascent has reached the mountain top.

There is, however, still much to be done. The student has to learn to hold fast to absolute truth in all that he thinks, says, and does. The less occasion he has to speak from the standpoint of material sense, the better for his growth and his usefulness in the cause of Christian Science. The importance, or rather the necessity of thinking spiritually, becomes every day more apparent; and the necessity, too, of using terms of absolute truth in speaking to one who has asked for help. It may be comforting for one who is yielding to discouragement to be told to look back and be cheered by seeing the progress he has made, but that is not talking from the viewpoint of Principle, of Truth.

The apostle John says, "Now are we the sons of God,"—not some day when we shall have learned more of Truth, but "now." Mrs. Eddy puts the same truth in other words on page 183 in "Miscellaneous Writings" where she says: "Man is free born; he is neither the slave of sense, nor a silly ambler to the so-called pleasures and pains of self-conscious matter. Man is God's image and likeness." To temporize, and talk of being personally a little nearer the understanding of

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Truth today than one was a year ago, is to lose sight of man's spiritual selfhood as the reflection of God.

There may be much seeming contradiction of this by material sense, but Science teaches that the material senses are simply avenues of error. God does not speak through them; then why should we, His children, put any reliance on them? The truth of being found in our Master's teachings, and revealed anew in Christian Science, is as "a refuge from the storm, a shadow from the heat." It is the only weapon with which we can withstand the assaults of error, because it lifts us into that realm of consciousness where evil is unknown and the allness of God is seen to be the rock of ages.

The Golden Thread

HARRY E. CARTWRIGHT

In the weaving of a fabric the practice of repeating a design is one of great antiquity. At one place the design may appear in full and exact detail, at another it is modified, and again it may be but faintly sketched in the material. It may be varied further by changing its size or by weaving it in different colors, and in some cases the various modifications and repetitions of a design are so arranged as to form a harmoniously elaborated group presenting on a larger scale the design which is so often minutely wrought in the piece.

In a certain fabric exemplifying a high order of art there is woven a golden thread. This thread emerges to view, runs a brief distance, and disappears. To the casual observer its appearance and disappearance are abrupt, but if one looks on the other side of the fabric he can see that this brilliant and precious thread is continuous throughout the piece. Where it does not appear on the surface it runs along covered by inferior stuff, to reappear where the design is once more taken up.

In reading the Bible one learns that a spiritual theme, a "pattern of good works," to quote from Paul's epistle to Titus, is carried throughout, repeated again and again in every book from cover to cover. In one passage this theme is dimly portrayed, in another it is sharply set forth. Certain experiences recorded in the Scriptures seem nearly to obliterate it, while others bring it out in all its clearness and grace; but in studying the Bible as a whole the reader sees that the entire work is harmonious. He sees that it forms on a grand scale what is so often brought out by the many-colored word pictures woven into its length and breadth. He learns from its varying stories of life and action how to weave for himself after the pattern shown in the mount.

The crowning glory of the Bible is its one bright golden thread of absolute truth,—the truth about God and man. The material words used in the warp and woof of this great tapestry of life often seem to obscure more of the precious thread of Principle than is disclosed to us. Like the Queen of Sheba we finally decide that "the half was not told." We also begin to appreciate the fact that this thread of Truth or Love is more substantial and noble than the brilliant threads which mark the mortal design but which so frequently hide the true idea. Truth and Love are, however, continuous throughout all being, as they are through all the sacred writings.

In "Science and Health with Key to the Scriptures," the most effective interpretation of the Bible ever given to mankind, Mrs. Eddy has told us how to trace this golden thread, whether it lie plainly before us or whether it be obscured by material belief. She has shown us how to see both sides of that ancient spiritual fabric, the Holy Scriptures. On page 442 she writes, "The reverse of error is true." By applying this rule we are able to distinguish and follow the thread of indestructible life which may be all but hidden in those Bible stories which depict mortal men, places, and things.

By habitually reversing the material beliefs recorded in the Bible we learn through spiritual understanding to recognize their opposite. Wherever there appear to be minds many we are enabled to see the one Mind, God. If a Scriptural passage tells of the defeat of a right motive, we are able by further searching to find the ultimate establishment of impartial justice. We rejoice to learn by this method that the truth was never destroyed, the right was never crushed, though good may seemingly have disappeared and God's law may apparently have been overridden times without number.

Christian Science healing is as simple as following a single golden thread through a fabric. There is no mystery about it. The only difficulty presented in the understanding and practice of this absolute Science is the shifting pretense of false belief seeking to obscure the truth. Mrs. Eddy writes on page 120 of Science and Health, "Science reverses the false testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of being." Whenever Christian Scientists find it difficult to see the truth, they learn in the manner indicated by Mrs. Eddy to reverse sense-testimony, and are thus unerringly led to the truth which is ever available and all potent.



"Every thought"

CAROLINE A. BALY

As a language is not mastered until the student learns to think in that language, so it becomes evident to the student of Christian Science that in order to be able to demonstrate Truth he must have good in all his thoughts; he must think spiritually in working faithfully up to this Christ-standard. He thus has the remedy for every ill always at hand, and when the ideal in this line becomes the rule rather than the exception, instantaneous healing will be usual. St. Paul's admonition about "bringing into captivity every thought to the obedience of Christ" should often be pondered by Christian Scientists.

Every faithful follower of Mrs. Eddy longs to demonstrate the great truth that Mind is the only medicine which heals,—not only sickness but sin and death; consequently the admonition of our Leader on page 261 of Science and Health to "hold thought steadfastly to the enduring, the good, and the true," becomes an imperative necessity. Through the buoyant, persistent spiritualization of thought he recognizes that to reach even a distant view of the promised "greater works" he needs must have God in all his thoughts, for every act, right or wrong, is but the unfoldment of a thought. How impossible this is from a mortal standpoint at once becomes apparent, if not appalling, and it is right here that the wily serpent lulls to sleep the unwary.

Christian Science has, however, exposed the serpentine ways of mortal mind, and so the armored student is instant with the command, "Get thee hence." Let the serpent do his worst, the student who understands that good is omnipotent knows also that a lie vanishes before the light of Truth, and Truth is omnipresent. The paramount importance of consecrated thinking cannot be too insistently urged upon one's self when we recall that the statement, "Behold, it was very good," was spoken of a world not made with hands. Creation is therefore the ever operative manifestation of Mind, and man is the reflection of that one Mind. In unison with this comes our Leader's inspiring words on

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page 199 of Science and Health: "The devotion of thought to an honest achievement makes the achievement possible." Surely no devotion could be more honestly expended than in our desire to emulate the psalmist and have God in all our thoughts. To acknowledge God in all our ways becomes in the light of Christian Science a present possibility rather than a far away, indefinite obligation, and as we put that devotion into practice it means the averment that all volition, every activity, is the reflection of omnipotence, the full realization, after the manner of Christ Jesus, that "I can of mine own self do nothing."

The absolute elimination of all belief in matter as real is the basis of spiritual growth. Man hears, sees, moves, thinks, because God, in whom he has his being, is the fountain-head of all actuality and activity. Understanding this, Jesus could confidently give thanks before his demonstration was outwardly manifest. It was the Son's perfect faith in his Father's willingness, no less than His power, which made the lame walk, the deaf hear, the blind receive their sight. Jesus' intuitive reliance upon the healing potency of the Word constituted him the Wayshower, and enabled him to finish the work at hand before proceeding to raise Lazarus and his sisters from their belief in the reality and power of death. His inherent perception of the supremacy of Mind gave to humanity the proofs of man's God-given dominion over all the earth, the true birthright, bartered for a "mess of pottage," the pleasures of the senses.

Each one of us can recall how often we have set out upon the daily round with the high resolve to have good in all our thoughts, and how, as the day wanes, we sigh ashamed over our miserable failure to ascend even a short way up the mount of right desire. Here again is error's opportunity, and into the crevice of self-pity the tempter generally insinuates his favorite tool, namely, discouragement. These are the times to stand and remember that Love is nearest when our need is greatest, and to know, as our Master knew, that one does not rise to the full glory of man's inheritance in a circumscribed measure of days. The imperative duty of the hour is to push on loyally, even if wearily, when one day seems a thousand. The recoil will come in God's own time, when verily that thousand shall seem as one day because of the joy we experience over wrong thought vanquished.

To paraphrase: Every thought which our heavenly Father hath not planted shall be rooted up. Tomorrow there may be two, until through devoted effort the entire field is strewn with the dried and sun bleached tentacles of wrong thoughts rooted out, and these are the "fruits meet for repentance." The present obligation is always to go forward, and the plunge once taken, even if it be into the Red Sea, we soon learn right there, amid the turbulent waves of doubt and fear on either side, that the "everlasting arms" are always beneath and around us.

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[Written for the *Sentinel*]

Hope

WARWICK JAMES PRICE

HOPE is not building castles in the air,
  Nor wishing that a something may come true,
Nor turning from the blackness of despair
  With empty heart to gaze at heaven's blue.

Much higher is the knowledge that is ours
  Who read aright the lesson of the past,—
That all the vaunted claims of evil's powers
  To Truth omnipotent must yield at last.

Selected Articles

[Editorial in *Corpus Christi* (Texas) *Times*]

The lecture on Christian Science given at the school auditorium in Corpus Christi recently, was heard by a great many people whose idea and conception of what Christian Science really is were no less vague than their knowledge and conception of thousands of other things about which they knew absolutely nothing. It may seem paradoxical, but it is true nevertheless, that there is a class of folks who do most, if not all their arguing, or perhaps it would be more correct to say "talking," on subjects they know the least about. Hence it comes that the most violent opposition to Christian Science comes from people whose ignorance on the subject is equaled only by their argumentative (?) glibness against it.

We hold no brief for Christian Science—the growth of the church throughout the civilized world and the high class people it draws within its comforting and solacing walls speak in words stronger than any we could use in its defense. But the fact that the fundamental principle on which Christian Science rests is the power of God to do what the Bible declares He can do,—which fact is so little understood by those who oppose Christian Science,—prompts us to speak of the subject at this time. It may be stating it too strongly, but it is nevertheless true, that those who oppose Mrs. Eddy's theories must also deny the power of God to do those things which it is claimed He can do.

Are the opponents of Christian Science willing to concede that God cannot do what the Bible says He can do? If so, they are justified in their opposition to Christian Science.

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[A. E. Brandt in *The Tribune*, Johnstown, Pa.]

In classifying Christian Science among "Isms, Wise and Otherwise," in a paper read before a ministerial association, as reported in *The Tribune*, a clergyman has fallen into some errors regarding Christian Science which need correction.

In the first place, Christian Science is not an ism, nor is it a "faith healing cult" in the sense of the term used, but a science. It would be hard to conceive how demonstrable knowledge of any kind could be termed a faith, or explained on a basis of faith merely. The moment that Christian Science is considered from the standpoint of a faith of some kind or in some thing, apart from an understanding which places it in the category of an exact science, it is misapprehended.

Christian Science is the perception and understanding of spiritual truth,—an understanding which is far above mere faith or belief in the ordinary sense. Spiritual truth is invariably exact, and needs to be apprehended. Jesus said, "Ye shall know the truth," and according to Jeremiah, "They shall all know me, . . . saith the Lord." Christian Science is no more and no less than such knowing. It may be preceded by faith, but it must be understood in order to be properly applied.

This shows that the healing wrought through Christian Science cannot be explained on the basis suggested by the reverend critic, who attributes such healing to the mere rest and meditation of an intemperate or overtaxed neurasthenic person, or dyspeptic, while reading a book, the reader crediting it to the operation of some occult cause expounded therein. Christian Science heals on no such basis.

While a blind faith may temporarily relieve an illness, it does not destroy the cause of the illness, which has its origin in belief,—belief in the reality and power of evil. Christian Science does not heal by means of physical rest and material

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or mental change, but by a more intelligent activity, a spiritual activity, which mankind needs for its salvation. A demonstrable understanding of such activity is gained by the study of Christian Science, and is found to be efficacious not only in healing so-called nervous and functional diseases, but organic as well. Mrs. Eddy and many of her followers, contrary to the imputation of the critic, have healed the latter as readily as the former.

Christian Science has freed many thousands from their religious delusions, and given them an understanding by which such delusions are revealed so nakedly as to give painful evidence of shortcomings to the most saintly and devout. This understanding gives them a desire to improve their opportunities to conform to a more spiritual life, having plenty to do in this direction without attempting to explain some other religion not understood by them.

The reverend gentleman's conjectural conclusions as to the status of Christian Science if it had not claimed to be divine or Christian are contrary to all religious history, and at variance with the experience of Mrs. Eddy and her followers. The principal opposition to Christian Science arose from its claim to be a religion and to heal the sick on a Christian basis. The gentleman is even now opposing it on that ground and corroborating the statement. How could it be otherwise, since clergymen have for centuries taught the people that Christian healing is a lost art?

In the midst of unprecedented popularity, and because of such popularity and its dangerous tendencies in a direction contrary to spirituality, Mrs. Eddy unselfishly closed her metaphysical college at which healing was taught, in order to establish her discovery on its true basis as the Christianity which Christ Jesus taught and practised, and to restore to a needy world primitive Christian healing. In the face of all opposition, that of churches included, she has succeeded.

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[Henry Van Arsdale in *Monrovia* (Cal.) *Messenger*]

In an interesting communication to your paper a correspondent brings out some points as to the method by which cures of physical ailments are brought about by various systems claiming to heal disease, but he misses the great truth that it is the theology of Christian Science which is accomplishing the works done in its name. From the time of those imitators of "Moses the man of God," the necromancers of Egypt before the court of Pharaoh, down through the attempts of the seven sons of Sceva to pattern the works of Paul, to the present day, those who would substitute man for God have insisted that power has its source outside of the infinite. Christian Science teaches that power belongs to God alone, and that whatever of this power the human mind manifests must be predicated upon some understanding of the divine Mind; that outside of this understanding everything is entirely within the realm of belief, and any seeming results produced are merely the results of the belief.

When Jesus was charged by the Pharisees with casting out devils by "Beelzebub the prince of the devils,"—that is, that his healing works were wrought by means other than recourse to God,—Jesus refuted for all time the arguments of those who believed that it is possible to resort to any other source when he said: "Every kingdom divided against itself is brought to desolation; . . . and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." This is the important part of the healing and regenerative work of Christian Science, that it brings the kingdom of God to the individual.

In his extremity Paul cried: "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." To Paul, Jesus Christ was the Wayshower to that understanding which must eventually, with every one of us, take the place of belief. Mrs. Eddy writes: "If God were understood instead of being merely believed, this understanding would establish health" (Science and Health, p. 203). The work of Christian Science is to inculcate an understanding of God, the understanding which Jesus possessed and which enabled him to speak "as one having authority." This separated him from the thaumaturgists, ancient and modern.

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[George R. Lowe in *St. Thomas* (Ontario) *Journal*]

"A violent attack" on Christian Science is reported in the *Journal*. Violence in dealing with the religious beliefs of one's respectable neighbors, who have the right to enjoy our common civil and religious liberty, is quite out of place in a pulpit. It is not Christian but anti-Christian to attack violently the sincere Christian views of others, and it is a sign of weakness. No one could characterize a Christian Science lecture as "a violent attack on the faith" of any denomination of professed Christians. These lectures are carefully prepared, and both in letter and in spirit are designed to state Christian Science correctly.

Christ Jesus gave this test of a Christian: "By their fruits ye shall know them;" and violence is not mentioned as one of the fruits of the Spirit,—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." The people who understand Christian Science literature consider it the best value in the world. Why should an outsider quarrel with the price? Christian Science lectures are free to the public,—no collection,—and every Christian Science church maintains a free reading-room and distributes Christian Science literature gladly to inquirers. Mrs. Eddy's books may be found in public libraries, and are also loaned at Christian Science reading-rooms.

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[Lloyd B. Coate in *Jewish Review*, Cleveland, Ohio]

Christian Science reiterates Jesus' statement wherein he claims to be the Son of God but not God. Jesus believed in and worshiped the same God as did Abraham, Isaac, Jacob, Moses, and the prophets. He taught all mankind to pray to "our Father which art in heaven," and to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

There is only one Christian Science, and no one can be a genuine Christian Scientist and not be a Christian. Christian Science is based upon revelation, reason, and demonstration. (See Science and Health, p. 109.) Mrs. Eddy defines Christian Science as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1). It is apparent from this definition that Christian Science is not based upon matter or material laws, but upon God's unerring and unchangeable law. Those who sufficiently understand its teachings to heal the sick and reform the sinner in accord with its divine Principle, testify that it is both Christian and scientific. If one has failed to demonstrate this Science, this does not prove it to be unscientific. Mathematics continues to be a science though the novice may at times fail to apply its rules correctly.

Our critic asks, "What can Christian Science offer that Judaism does not offer in infinitely better and sublimer degree?" Christian Science has not come to the world to destroy the sublime teachings of Judaism. Jesus said he did

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not come to destroy the law or the prophets, but to fulfil. He proved the beauty and grandeur of what the prophets faintly discerned. We agree with our friend that the Old Testament teaches the omnipotence, omniscience, and omnipresence of God. An understanding of Christian Science enables its students to utilize the power of God in the destruction of both sin and sickness.

Our critic says that Judaism recognizes and accepts life just as it is, with all its sin, sickness, suffering, and sorrow. Isaiah the prophet evidently had a glimpse of man beyond what may be apprehended with the five material senses, for he wrote, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" If Isaiah had not been able to look beyond the evidence of the five material senses, with all its sin, sickness, and sorrow, he could not have discerned the Christ, the true idea of God, which would open the eyes of the blind, unstop deaf ears, make "the lame man leap as an hart, and the tongue of the dumb sing." Through an understanding of the ever operative divine Principle Christian Scientists are proving the practicability of the sublime teachings of Judaism in human affairs. It is this spiritual understanding that enables Christian Scientists to heal the sick, reform the sinner, and comfort the sorrowing.

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[W. D. Kilpatrick in *Eccentric*, Birmingham, Mich.]

Christian Science is preeminently a religion of the Bible, and is in strict accord with Bible teachings, interpreted spiritually, from Genesis to Revelation. There is but one test to apply to any teaching purporting to be based on a scientific foundation, and that is "proof." Christian Science points to its works as evidence of its divine authority, and all the invective and misrepresentation at the command of its would-be critics will never avail to convince an inquiring world that a religious teaching utterly devoid of proof and dependent wholly upon fruitless words is to be desired in its place. On one occasion Jesus, addressing himself to a throng of unbelievers, said, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." The truths taught in the Bible are susceptible of proof. Jesus proved his teachings by his works, and Christian Science is proving its teachings to be true by proving the Bible true.

Christian Science teaches the necessity of a full and complete salvation, not only from sin but from the myriad conditions which Jesus proved were the results of sin. Jesus healed the sick, and in several instances followed this work with an admonition to the person healed to "sin no more," showing clearly that sickness is the result of sin, or of the "carnal mind," as St. Paul puts it. Jesus also admonished all who believe in him to follow his example by healing the sick. Christian Science finds no excuse in the Bible for separating his command to heal the sick, by spiritual means alone, from his command to heal the sinner, and in its regenerating work of healing both the sick and the sinning Christian Science is furnishing ample proof to the unbiased thought that it is indeed giving to the world the full gospel of Christ.

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[Avery Coonley in *Chicago Heights* (Ill.) *Star*]

A physician criticized Christian Science for "attempting to practise medicine," and said that "on that ground it was subject to criticism." Criticism by whom? Those who are healed never condemn their healing just because the doctor did not do it. If it is the doctors that are criticizing healing, it can only be because they do not do it, which would hardly be "ethical."

On the subject of medical practice I would like to quote from an editorial which appeared in the *Chicago Examiner* a little over a year ago under the caption "When Did Prayer Become Medicine?" "It would be interesting to learn when prayer became a drug or a lotion or a plaster. What pharmacies keep it in stock? Is it a decoction, an infusion, or a distillation? Does the druggist sell this 'medicine' in a bottle or neatly done up as a tablet or a pill? If prayer is not a 'medicine,' how can a man practise medicine by praying?"

The doctor has a very clever way of implying that those who "go to religion" to get cured had nothing the matter with them, but the facts will not bear him out. The thousands whom the doctors have pronounced incurable, and whom Christian Science has cured, refuse to have their healings "explained away" by any such device. He also said, "I do not doubt but that God could cure any disease, but I am not talking about what God can do; I am talking about what He does do," implying that God's power to heal is not exercised today. Jesus in his injunctions to heal the sick placed no time limit upon the power to fulfil them. He said such healing "signs" should follow "them that believe," and he placed no limit upon that promise. Not only was divine healing done by his disciples and his immediate followers, but God healed the sick through "them that believe," as embodied in the early Christian church for about three hundred years after the crucifixion,—indeed until the church was materialized under Constantine. Christian Science is the reinstatement of primitive Christianity (see Church Manual, p. 17) and manifests the same healing works.

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[Charles W. J. Tennant in *Banner of Israel*, London, England]

A correspondent declares: "Mrs. Eddy holds that she had a 'revelation,' and this revelation is enshrined in her book Science and Health. She has superseded the Bible with a false revelation of her own." This is not the case. "Science and Health with Key to the Scriptures" by Mrs. Eddy may be said to be an interpretation of the Bible, but it does not in any way supersede it. The light that is thrown on the Bible through the study of the Christian Science text-book is so remarkable that instead of being a sealed book it has become an open book to millions, who have been thereby enabled to understand it sufficiently to prove its teachings by demonstration. One of the tenets of Christian Science, taken from page 497 of Science and Health, is as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

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[Robert S. Ross in *The Express*, Buffalo, N. Y.]

In reply to a letter in *The Express* permit me to state that mortals indulge in evil because they are victims of the general belief that evil has the intelligence and attractiveness of good; but Christian Science is teaching that the one and only cause is God, or good, and that good is therefore infinite. Hence the influence of evil in the lives of mortals and their desire to indulge in it diminishes in the proportion that the spiritual fact is understood.

On page 102 of Science and Health Mrs. Eddy writes: "Mankind must learn that evil is not power. Its so-called despotism is but a phase of nothingness. Christian Science despoils the kingdom of evil, and preeminently promotes affection and virtue in families and therefore in the community." Christian Science would not wait for evil to manifest itself in sinful acts as a means of warning mortals against sin, but would forestall sin by teaching mortals to meet and master the evil thoughts or suggestions that are the forerunners of sinful acts.

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Editorial

New Prices for Our Periodicals

DURING the past two years publishers of newspapers and periodicals have been called upon to meet a situation unprecedented in the history of the publishing business, due to the increased price of paper and other expenses of production. According to a recently published statement by the president of the American Newspaper Publishers' Association, "most of the newspapers of the country have been compelled to increase the subscription price of their papers as well as their advertising rates, in an attempt to obtain earnings sufficient to carry on their business."

The cost of the paper used for *The Christian Science Journal*, the *Sentinel*, *Herold*, *Quarterly*, and pamphlets has practically doubled, and the present market price of the paper upon which *The Christian Science Monitor* is printed shows an increase of about 75 per cent over its cost two years ago. The Christian Science Publishing Society has adopted such legitimate economies as are compatible with the excellence of its periodicals, but cannot of course lower the standard of quality or reduce the size of its publications, as some publishers have felt the necessity of doing to help in meeting the situation.

Therefore, in common with many newspaper and magazine publishers, The Christian Science Publishing Society finds it necessary to increase the price of the Christian Science periodicals, and the following schedule of rates will go into effect on July 1, 1917:—

The Christian Science Journal, now $2.00 per year, increased to $3.00 per year. Single copy 30 cents.

Christian Science Sentinel, now $2.00 per year, increased to $3.00 per year. Single copy 7 cents.

Der Herold der Christian Science, now $1.00 per year, increased to $2.00 per year. Single copy 20 cents.

The Christian Science Quarterly, now 50 cents per year, increased to $1.00 per year. Single copy 25 cents.

The Christian Science Monitor, now $5.00 per year, increased to $9.00 per year. Single copy 3 cents.

Subscriptions for nine months, six months, and three months will be accepted at the annual rates.

The above rates include postage and will be the universal price by mail throughout the world for each periodical.

As Christian Scientists catch a glimpse of Mrs. Eddy's vision of the Church of Christ, Scientist, they commence to understand more clearly the means which her demonstration has provided for the extension and broader usefulness of the present church activities. They then see what lay behind her earnest hope that Christian Scientists would support our literature. The effectiveness of a subscription to the *Journal*, *Sentinel*, *Herold*, *Quarterly*, or *Monitor* increases in direct proportion to the understanding of the subscriber as to what is his privilege and therefore his responsibility to the Christian Science literature. The financial returns from the Christian Science publications constitute not only an expression of value received for the contents of the publications, but they also furnish a substantial part of the financial means for supporting and extending all the activities of The Mother Church, the effects of which reach to every part of the earth.

The Christian Scientist whose "eye is single" to the limitless opportunity which today awaits his awakened and selfless activity, will extend an even more hearty and effectual support to our periodicals than heretofore. In this vital hour of the world's history will he especially give his earnest help to enable *The Christian Science Monitor*, the great "apostle of the Gentiles" in this age, more efficaciously to fulfil its mission as the world's medium of circulation and exchange for truer ideas and ideals of human experience approaching the true substance and vitality of the universe.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

"Of inestimable value"

IN her address before the Alumni of the Massachusetts Metaphysical College in 1895, our revered Leader said: "The systematized centers of Christian Science are life-giving fountains of truth. Our churches, *The Christian Science Journal*, and the *Christian Science Quarterly*, are prolific sources of spiritual power whose intellectual, moral, and spiritual animus is felt throughout the land. Our Publishing Society, and our Sunday Lessons, are of inestimable value to all seekers after Truth" (Miscellaneous Writings, p. 113). In the twenty-two years that have intervened our Leader has added the *Sentinel*, *Herold*, and *Monitor* to the publications mentioned above, so that it may safely be assumed that they too are "of inestimable value" to every Christian Scientist. Remembering this, the announcement by The Christian Science Publishing Society of certain necessary changes in the prices at which the *Sentinel* and the other official periodicals of the Christian Science denomination are to be issued after July 1, will be cheerfully accepted by our readers because of the urgency of the reasons which from a material standpoint make these changes necessary.

Compared with the prices at which other religious publications have been sold, the prices of the *Journal*, *Sentinel*, *Herold*, and *Quarterly* have always been the minimum for such literature. Furthermore, practically every other religious periodical is in part supported by an income derived from the publication of a considerable quantity of general advertising matter. This recourse, however, has not seemed desirable in the case of the four publications named, and it has been a source of much satisfaction to Christian Scientists that these publications could be maintained without the introduction of matter which might divert the thought of the reader to subjects and interests foreign to the presentation of the truth of Christian Science in its purity. Christian Scientists have in fact been thankful to receive periodicals devoted to distinct objects, and they will, we are sure, be willing to bear the additional expense of enabling them to continue along the same lines as heretofore.

As to the *Monitor*, it goes without saying that a newspaper without advertising matter would be an anomaly, and it was never the intention or the purpose of Mrs. Eddy to make the *Monitor* abnormal in the slightest degree. It has been from the very start, and is now, a newspaper of the highest class and in the strictest sense, because its news has always been clean, truthful, and of value. Its advertising has been of the same high character as its news, and in fact the care with which it has been selected has made it of news value to every reader, a value which is enhanced by the fact that the advertising columns have been limited to a proper proportion of the total area of each edition.

That even during past years these publications were intrinsically worth the advanced prices which will now be charged for them will, we think, be conceded by our readers. It will be the effort of the editors to continue to maintain the high standard set for the periodicals by our Leader, consequently they are sure that the advance in price which the publishers have called for will be cheerfully met.

ARCHIBALD MCLELLAN.

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Application and Interpretation

STUDENTS of Christian Science from their earliest experience in its healing work begin to discover new and more spiritual meanings in the Scriptures, and in their gladness at finding these they are apt to venture beyond their depth and to give out statements of truth which they have not proved. Even in the work in the Sunday school the questions of the pupils ofttimes lead the teacher to give interpretations for which the scholars are not ready, and yet the desire on the part of teacher and scholar alike is to gain clearer and broader views of the Scriptures. This in itself is entirely commendable, whether it refers to the work of older or younger students of Christian Science; but there is one very important consideration which should never be lost sight of, namely, the need for a practical application of all the truth which we perceive. It may in fact be said that application of the inspired Word precedes its verbal interpretation.

On page 272 of Science and Health our dear Leader says, "The divine Principle of the universe must interpret the universe." On this basis we may also say that the divine Principle of the Decalogue must interpret each part of it for us; and it rests with us, whether we are old or young, to apply the truth as we recognize it. To illustrate, the eighth commandment says, "Thou shalt not steal." This commandment is really protective rather than prohibitive, and at once gives assurance to the Christian Scientist that mortal mind cannot rob him of health, happiness, or life, cannot take from him anything that God bestows upon His child. A very important consideration at this point is to know that our own obedience to this divine command will fit us for applying it ever more broadly at all times and under all circumstances, and thus realizing the limitlessness of divine law.

All the testimonies given on Wednesday evenings at Christian Science meetings the world over, as well as those published in our periodicals, simply show what the application of divine law can do and is doing for humanity. In many instances those who express their gratitude for Truth's healing power tell in simple and sometimes quaint phrasing of how certain passages of Scripture dawned upon thought and dispelled the sense of darkness which temporarily oppressed them. Mrs. Eddy explains this on page 218 of Science and Health, where she quotes the Scripture, "They that wait upon the Lord . . . shall run, and not be weary; and they shall walk, and not faint." Here she says, "The meaning of that passage is not perverted by applying it literally to moments of fatigue, for the moral and physical are as one in their results." In the same manner we may apply all statements of truth found in the Bible to every phase of error which confronts us; and yet when we attempt to give these out to others we are apt to venture too far in the way of interpretation.

It goes without saying that the Scriptures must be interpreted spiritually, for they were undoubtedly written from a spiritual viewpoint, although in some cases the Old Testament writers presented simply the material belief as contrasted with spiritual reality. Until we gain for ourselves the spiritual sense through growth in grace and daily demonstration of the truth, we are apt to interpret these statements materially, and thus to seek warrant for mortal and material views of all things.

Personal and material interpretation has led to endless and valueless controversies in the past, and should be avoided as much as possible at the present time. The interpretation of the truth which comes to us individually as we are applying it in our own lives, blesses us first of all, and then through its continued loving and faithful application it blesses all with whom we come in contact. We find this illustrated throughout the whole of the Master's teachings and in his marvelous demonstrations; and it is our privilege as his followers to apply the truth as we perceive it and love it, and to give in our uplifted lives the best interpretation of divine law and of the divine ever-presence which are so clearly revealed in Christian Science.

ANNIE M. KNOTT.

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The Lamb of God

LOVE is a universal language, and the word lamb has an abiding place therein through inspiration and demonstration. The mother in her tenderest mood whispers it to her child, and divine Love, the white light of Truth, illuming everything, designates the real man, the Christ, as the Lamb of God. The symbol of the lamb stands for purity and light; its gambols set forth freedom, agility, and alertness. The writer of the Song of Solomon exclaims, "The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills." The lamb is innocent and intact; knowing no guile, no aggression, but perennial freshness, the permanence of bliss. Above all, the lamb knows no hate, and therefore is always victorious.

In Christian history Jesus represents the sacrificial lamb, but the corporeal Jesus crucified brought to view the deathless Christ. Hence the reference in the Apocalypse to "the Lamb slain from the foundation of the world," and the statement of the Son of man, "I am he that liveth, and was dead; and, behold, I am alive for evermore." This is the root of day that knows no darkness, belonging to the eternal sunrise kingdom of righteousness. On page 334 of Science and Health Mrs. Eddy writes concerning the above reference from the Apocalypse, "This is a mystical statement of the eternity of the Christ, and is also a reference to the human sense of Jesus crucified."

The idea of God can only be perceived by spiritual understanding and received and conceived by woman, strong in vision's zeal. Only that quality which powerfully discerns man in the likeness of God can bring forth, nourish, and cherish the divine idea. Individuals of either sex can mother the lamb if they have learned the scientific secret of man's origin; all can exclaim in the words of the prophet Isaiah, "Unto us a child is born, unto us a son is given." Then cometh the marriage of the lamb, the union of Principle and idea, the conscious communion of man with God, wherein God is recognized as Father-Mother and man as the Son, a unity illustrated by Jesus when he said, "I and my Father are one."

In the fulfilment of the law of Christian Science the coming to human consciousness of "the Lamb of God, which taketh away the sin of the world," must eventually bring to light that humanhood which no longer needs to be sacrificed and which ceases to suffer. The father of the world and the mother of freedom cooperate to bring forth the lamb without blemish. On page 49 of "Unity of Good" Mrs. Eddy writes, "The more I understand true humanhood, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker." The serpent, the dragon, and the wolf cannot find this spotless humanhood to harm it. The prayer of the unrighteous falls to nothing before it. Judas may wish to betray the lamb, but instead he goes and hangs himself. The victory of the lamb is won; its being is intact, its joy complete. It does not suffer, but lives to love, to obey, and to give.

The lamb has no sense of responsibility, no self-righteousness, but trusts all to the Mother God; and She yearns and watches over Her own. There is no black sheep for the

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Mother Love, who washes white the darkest stains, who trustingly leaves the ninety and nine in the wilderness and goes into the mountains after the one sheep which is lost, who cradles the weak ones in Her arms, soothes their fears, takes off the pressure of Her commands, and "tempers the wind to the shorn lamb." What the world calls a duty Love makes a joy, and so unfolds the divine plan that the obedient may follow. The supreme prayer of today echoes the words of Mrs. Eddy's well beloved hymn (Poems, p. 14):—

Lead Thy lambkins to the fold,
Take them in Thine arms.

A war worn world needs above all else the pure consciousness of the little child, the lambkin, the gift of God, dwelling in perpetual springtide, which does not suffer, because Love has overcome the world.

WILLIAM D. MCCRACKAN.

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Among the Churches

Current Notes

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

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

COLORADO SPRINGS, COL.—Work on the ten thousand dollar addition to the edifice of First Church of Christ, Scientist, is being pushed rapidly, and it is expected that the improvements will be completed by June 1. In addition to the two wings being added to the east and west sides, there will be a third on the south to be used for Sunday school rooms and a balcony over the vestibule. When the improvements are completed, the church will have an additional seating capacity of more than three hundred and will be one of the most modern and up-to-date religious edifices in the city.

Colorado Springs Gazette.

CHARLES CITY, IOWA.—Yesterday morning [April 22] the new Christian Science church at the corner of Milwaukee and Hulin Streets was formally dedicated. The ground was broken for the building on Aug. 3, 1916, and on Thanksgiving day [Nov. 30] the first service was held. On Feb. 9, 1917, the entire amount which the church had to supply for the building fund had been raised, and on April 3 a check was received from the Trustees under the Will of Mary Baker Eddy, which enabled a settlement of all bills relating to the building.—*Charles City Press and Intelligencer.*

HUDSON, N. Y.—The members of the Christian Science Society of this city held their first meeting in their new church on Carroll Street Sunday morning [April 15]. The congregation has been growing steadily since its organization three years ago, and its meetings heretofore have been at the home of a member. Hereafter the services will be held in the former Philip Brabender house on Carroll Street, which has been remodeled and fitted up for Christian Science worship.

Hudson Register.

The Lectures

BOSTON, MASS. (The Mother Church).—Dr. Francis J. Fluno, lecturer; introduced by William D. McCrackan, who said in part:—

Christian Science speaks with power and certitude in the midst of strife. It asks mankind certain pertinent questions in order that there may be salvation from "confusion worse confounded." Is man a material being subject to material law and organization, or is he in reality the creation, hence the reflection, of God, who is Spirit? Christian Science turns our attention first of all to the one and only cause, and presents this cause as infinitely good,—"Mind, Spirit, Soul, Principle, Life, Truth, Love" (Science and Health, p. 465). From this one cause wholly outside of matter, Christian Science derives the real man, equally free from the characteristics of matter, sin, sickness, and death. Therefore the message comes to you direct this evening from a demonstrable and imperishable Science that you have nothing to fear; that no power, on the surface or hidden in the depths of evil intent, can separate you from God, divine Love.

The Christian Science Monitor.

NEW YORK, N. Y. (Society, Columbia University).—John Randall Dunn, lecturer; introduced by Miss Ethel Conner, who said in part:—

Out of his store of wisdom and understanding Solomon said: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." As students of one of the largest universities in the world we come here desirous of gaining the understanding—or knowledge, as it is more generally called—which will enable us to work out our various problems as correctly as possible. But many times in this quest for knowledge, while leaning unto his own understanding, mortal man has become imbued with a sense of his own importance, until suddenly he discovers that much which he has termed science or knowledge lacks, after all, a sound foundation, is theoretical and hypothetical, the child of mere supposition. Then follows a period of confusion and doubt.

As students of Christian Science we find that its mission has been to dispel this confusion and doubt, and to reveal to man that spiritual understanding which has for its foundation or Principle God, divine Mind. Its teachings demonstrate the might and power of divine intelligence, which emanates from the source of all true being, God. This spiritual understanding, or absolute knowledge of Truth, never fails in solving man's problems when rightly applied. Reliance upon Truth, or that "trust in the Lord" of which Solomon speaks, guides man's footsteps into the paths of right thinking, right desires, and right doing. For this reason many thousands of people, the world over, rejoice in this opportunity of learning about God and man's relation to Him.

SEATTLE, WASH. (Second Church).—Paul Stark Seeley, lecturer; introduced by Charles A. Griffith, who said in part:—

For ages mankind has sought to improve human conditions. It is not the reformer alone who sees the sorry plight of humanity and strives to save it from itself. From childhood to old age, from schoolboy to philosopher, all are endeavoring to find the way to heaven, and either to lead or drive mankind thither.

For the most part deliverance is looked for in matter, through the immediate gratification of the senses. Some

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there are, however, who point away from the immediate present to the future, to a material heaven, the gateway of which is death. Jesus the Christ found no good in matter. "The flesh profiteth nothing," he said. Nor did he intimate that heaven could be attained by dying, but declared, "The kingdom of God is within you;" that is, heaven, harmony, is a state of consciousness within the reach of all men now, a present reality, attainable now.

Christian Scientists accept Jesus' statement, a statement he did not leave unproved, and this lecture is given for the purpose of pointing mankind heavenward, not through death, but through Life; not in matter, but in spiritual understanding, and in obedience to Jesus' command, "Go ye into all the world, and preach the gospel to every creature."

The Seattle News.

ROCKLAND, MASS. (First Church).—William R. Rathvon, lecturer; introduced by William A. Clark, who said in part:—

Christian Science has come to this age with a most holy purpose,—to heal the sick, reform the sinner, uplift and purify thought. The Bible, which is the Christian's guide to eternal life, declares that the pure in heart shall see God. There has been no movement of the Christian church which has so occupied the thoughts of thinking people as has Christian Science, and under this name a new tree of righteousness has grown on the earth. Its roots penetrate deep through the soil of human consciousness; its branches extend out to the ends of the earth; its leaves are "for the healing of the nations." Its history began some fifty years ago, when there was but one Christian Scientist on the earth,—Mrs. Eddy, a pure-minded Christian woman, wonderfully gifted with spiritual intuition and understanding, much in advance of her time. Her thoughts she put into book form, and so became the author of the Christian Science text-book, "Science and Health with Key to the Scriptures." This book has done more to bring about God's kingdom here on earth than any service of recent times. The world is fast awakening to its great need, the need of understanding God and His idea, man.

ORANGE, N. J. (First Church).— Charles I. Ohrenstein, lecturer; introduced by George Matthesen, who said in part:—

Christian Science presents the religion of Christ Jesus as unfolded in the Scriptures; a religion that is based on a certain, demonstrable understanding of God, "whom to know aright is Life eternal" (Science and Health, Pref., p. vii). Because of the many false beliefs concerning God, mankind has suffered from the beginning of mortal history under the bondage of sin, sickness, and the many evils that seem to be inseparable from life; but Christian Scientists have proved that the true understanding of God overcomes all evil,—sickness, sorrow, and poverty, as well as sin. There is no problem of human experience that cannot be solved by it. There is no condition of sickness or sin beyond God's power and willingness to heal, for, as the Bible so truly says, "with God all things are possible," and God is unchanging, ever present Love.

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

COLORADO—Denver (Second Church): Prof. Hermann S. Hering, Church Edifice, South Grant Street and East Bayaud Avenue, 8 p.m., June 14 and 15.

CONNECTICUT—Greenwich: William W. Porter, Havemeyer Auditorium, 8:15 p.m., June 11.
New London: William W. Porter, Masonic Union Lodge Building, 3 p.m., June 10.
Norwalk: Charles I. Ohrenstein, Regent Theater, 3:30 p.m., June 10.

DELAWARE—Wilmington: Bicknell Young, Playhouse, du Pont Building, Tenth and Market Streets, 3:30 p.m., June 3.

IDAHO—Blackfoot: Dr. Walton Hubbard, Christian Science Chapel, 8 p.m., June 14.

ILLINOIS—Chicago (Second Church): William R. Rathvon, Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., June 11 and 12.
Chicago (Fourth Church): Prof. Hermann S. Hering, Church Edifice, Harvard Avenue and West Marquette Road, 8 p.m., June 11 and 12.
Chicago (Tenth Church): William R. Rathvon, Rosalie Hall, 5704 Harper Avenue, 8 p.m., June 14 and 15.
Chicago (Twelfth Church): Clarence W. Chadwick, Le Moyne School Auditorium, Waveland Avenue and Rokeby Street, 8 p.m., June 11 and 12.
Downers Grove: Dr. Walton Hubbard, Curtis Theater, 8 p.m., June 11.

KANSAS—John Randall Dunn:
Cherryvale: Cherryvale High School, 8:15 p.m., June 14.
Kansas City: Masonic Temple, Seventh Street and Ann Avenue, 8 p.m., June 15.
Wellington: Isis Theater, 8:15 p.m., June 12.

MASSACHUSETTS—Haverhill (First Church): John Randall Dunn, High School Hall, 8 p.m., June 7.
Holyoke: William R. Rathvon, City Hall, 8 p.m., June 8.
Medford: John Randall Dunn, Pitman Hall, 180 High Street, near Winthrop Square, 8 p.m., June 5.
New Bedford: George Shaw Cook, Church Edifice, County and Mill Streets, 3:30 p.m., June 10.
Pittsfield: Dr. Walton Hubbard, Colonial Theater, 3:30 p.m., June 10.

MICHIGAN—Jackson: Charles I. Ohrenstein, Masonic Temple, 8 p.m., June 14.

MINNESOTA—Excelsior: Ezra W. Palmer, Town Hall, 8 p.m., June 12.

MISSOURI—St. Louis (Fifth Church): Charles I. Ohrenstein, Church Auditorium, Grand Avenue and Olive Street, 8 p.m., June 15.

NEW JERSEY—Atlantic City: William W. Porter, Keith's Theater, Garden Pier, 8:15 p.m., June 14.
Newark (Second Church): William R. Rathvon, Shubert Theater, Broad and Fulton Streets, 3 p.m., June 10.

NEW YORK—Syracuse: Ezra W. Palmer, Empire Theater, 4 p.m., June 10.

OHIO—Columbus (Second Church): George Shaw Cook, Memorial Hall, 8:15 p.m., June 12.
Kent: Prof. Hermann S. Hering, Kent Opera House, 3 p.m. (central standard time), June 10.
Lorain: Charles I. Ohrenstein, I. O. O. F. Hall, Ninth Street and Broadway, 8 p.m., June 12.

OREGON—Portland (Fourth Church): Clarence C. Eaton, First Church Edifice, Everett Street, between Eighteenth and Nineteenth Streets, 8 p.m., June 14 and 15.

PANAMA—Paul Stark Seeley:
Ancon, Canal Zone: Church Edifice, 8 p.m., June 21.
Cristobal, Canal Zone: Masonic Temple, 8:15 p.m., June 22.

PENNSYLVANIA—Philadelphia (Second Church): John Randall Dunn, Frankford Theater, 4711 Frankford Avenue, 3:30 p.m., June 10.
Punxsutawney: Charles I. Ohrenstein, High School Auditorium, 8 p.m., June 11.

UTAH—Salt Lake City (Second Church): Dr. Walton Hubbard, Auditorium, Richards Street, 8 p.m., June 15.

VIRGINIA—Roanoke: Frank Bell, Roanoke Theater, 3 p.m., June 10.

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Correction

Credit for the lecture reported in the *Sentinel* of May 5 as given by First Church of Christ, Scientist, Corpus Christi, Texas, belongs to the Christian Science Society of that city, it being their first lecture since organizing.

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Testimonies of Healing

When Christian Science found me, more than eight years ago, I was miserable, both mentally and physically; but such was my antipathy toward all religions that had this teaching been presented to me by any one other than the friend for whose intellectual and moral character I entertained such high regard, it probably would have been rejected. God lovingly guided me to her, however, though I had not seen her for many years previous to the day she told me of Christian Science. This was a proof that God answers all true prayer, for in my distress and worry over the constantly recurring despondent periods, the very evening before seeing her I had dropped upon my knees and cried aloud to God for help, as my resort to will-power had completely failed.

Almost immediately I purchased a copy of Science and Health and began to study it, together with the other Christian Science literature, in the same strenuous way that I did everything in those days, reading every spare moment, and even staying in town during all the summer months in order to have more time for study and access to the reading-room. I read far more than could be mentally digested, and though a slight understanding of the letter of Christian Science was gained, the spirit of it was sadly lacking, for criticism was ever present with me in some form. However, my propensity for never giving up anything until success was attained, kept me determinedly studying, attending all the services and lectures which were then available in Philadelphia, where I lived at that time; but it was a constant struggle, for the very qualities which had gained for me success in the business world seemed to shut me out of the health and peace for which I was striving.

I knew that what I read was true, but it was hard for me to make those truths my own and to gain any sense of humility and loving obedience, for I had always been undisciplined. I had treatment from many practitioners, and know that they all helped to shorten my journey Spiritward; but there came a time when I saw that I must work out my problem alone with God, for a great amount of adjustment was necessary, and much giving up of the many gods and idols which I had made so real in my life, before harmony could be mine. In these years of striving I have learned to apply the teachings of Christian Science to every detail of my life; that it is just in proportion as we seek first "the kingdom of God, and his righteousness," that all the things which seem necessary to our present happiness are added unto us, and that we can prove God's law to be a law of adjustment to everything unlike good in our lives, when we yield loving obedience to it and eliminate from our thinking and mode of living everything that would impede our progress.

At the time Christian Science came into my life I had not known for many years one day free from pain or discomfort of some sort, and I was a veritable slave to hurry, worry, and fear. I suffered from almost constant headaches, an internal ill which was making life a burden, stomach disorder, and sleeplessness; I was arrogant, domineering, and selfish. I was not quickly healed, and much striving has been required to overcome the "old man with his deeds." I am still striving for more of that Mind "which was also in Christ Jesus."

Through my understanding of the teachings of Christian Science I have learned how to be happy and well; and as I have grown in understanding, the things which used to make for so much discord have disappeared from my life. I used to feel it incumbent upon me to straighten out the snarls for every one with whom I came in close contact, but have learned that I have enough to do to keep my own light shining. I have also learned the unwisdom of trying to force Christian Science upon those who are not yet ready for it, and to accord them the same freedom of thought and action that I exact for myself.

During some of the first years of my study of Christian Science I was in the tropics of Central America, and there I found Christian Science the greatest help and comfort, especially in the matter of loneliness, anxiety regarding my far off home people, fear of insects, reptiles, and so on. Membership in The Mother Church has been a wonderful source of strength against temptation and trial, and class instruction has been most illuminating and helpful. My heart is filled with thankfulness to God, and with gratitude to Mrs. Eddy for the comfort and joy I am daily receiving from Christian Science.

Eve T. Sanford, Los Angeles, Cal.

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Realizing that it is a duty as well as a privilege to make known our thankfulness to God and the debt of gratitude we owe to Mrs. Eddy and to Christian Science for the many manifestations of the power of divine Love we have received, I wish to give my testimony of healing.

On Jan. 7, 1916, while working for a gravel company near Greenville, I attempted to board a moving pit engine. In my haste I slipped and fell, and was dragged for some distance before the engine was stopped. On examination by the company's surgeon the bones of the left foot were found to be crushed and the artery in a bad condition; circulation had ceased and amputation was thought necessary. As soon as possible I had word sent to my sister, who lives on a farm only a few miles away. Remembering the many years of her sickness, and that after all other means had failed she was healed in a single Christian Science treatment and had become a well and happy woman, I seemed to be filled with hope and to rise above the discordant physical condition.

When my sister arrived I told her I wanted help in Christian Science, as I was fully convinced that nothing else would save my leg; and her words, so free from fear, soon convinced me of the healing power of Truth. I told her I would like to have her call up a practitioner, but to do as she thought best, as I was very short of funds. A few hours later her husband arrived, and my heart was made glad when told that my every need would be cared for. I saw that this was the work of God, and that all would come out well if only I was obedient. At this time I began to read Science and Health, and that evening when the company's surgeon came he exclaimed, "Why, this is no dead foot; it is looking quite different from the way it did this morning." Before he left I told him I was relying on Christian Science treatment and would care for nothing else.

Application was made to the state for aid under the liability act, whereby I was entitled to receive two thirds of my pay while unable to earn a livelihood for my family, but later on I was told that unless I was under the care of a surgeon I could not receive aid. In my consciousness, however, I had recognized God as my only physician, and to depend upon man meant turning back. When it was seen that I meant to assert my rights at all hazards, another physician came along with the surgeon, and I signed up papers relieving them from further responsibility.

From the moment the Christian Science practitioner took charge of my case I experienced no pain worth mentioning.

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My wife, baby, and I were taken to the home of my sister, and in two weeks I was walking around on the injured leg. The bones that were mangled and crushed sloughed away and were replaced. The arch assumed its natural position, and in a few weeks I could wear the same size shoe on that foot as on the other. Exactly seven weeks after the accident I again went to work.

I wish to say that not only was I healed of my injuries, but the tobacco chewing and cigarette habits of long standing, also high temper and profanity, were overcome. Christian Science treatment from the very start was the only kind of treatment I had or recognized as a means of effecting a healing. I may say thankfully that the state recognized four weeks of my claim, the letter stating that I could not receive any more as I was not under the care of a physician. For these many manifestations of God's protecting care I feel grateful.

While I am not a member of the Christian Science church, the Bible, and "Science and Health with Key to the Scriptures" by Mrs. Eddy, are read in our home every morning before I go to work, and according to our understanding we are trying to put into practice these grand truths of primitive Christianity, which are available now to all mankind, if we but accept them.—WALTER W. BRATSCHI, Alliance, Ohio.

I wish to add a few words to the above testimony by my husband. The demonstrations of the power of Truth in our home are just as related. I am thankful to God for these blessings, and grateful to Mrs. Eddy for bringing to the world these wonderful truths.—EDITH M. E. BRATSCHI.

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It is with sincere gratitude for the many blessings received from Christian Science that I send this testimony. I had always tried to lead a consistent Christian life, but when great troubles came I found little comfort in my religion. When the only friend who, as I then thought, could help me, passed on, I felt that God was indeed unjust and unmerciful. I ceased to pray or to read the Bible, for my prayers were not answered, and I could not worship a God who I believed was treating me so cruelly.

Finally, in January, 1914, my health gave way. An attack of influenza was followed by much pain and weakness, and a complete breakdown. I lost all interest in my surroundings, and only wished to die and get away from it all. After spending two months in bed I was able just to get about the house, and occasionally walk a short distance with help, but always in great pain.

In February, 1915, I remarked to a Scientist friend that I should never be well again. When she replied, "You could be well," I did not believe her, but I eagerly read some copies of the *Sentinel* which she sent me. Soon afterward she loaned me a copy of Science and Health. I read it through once, but although interested, I felt that I could not understand the book, and laid it aside. Soon I felt impelled to read it again, and one Sunday morning as I was thinking over what I had read, also the ninety-first psalm, which my friend had pointed out to me, like a flash of sunlight I realized that it was the truth.

I shall never forget that day and its wonderful joy. All doubts vanished, physical healing was forgotten; I only realized that I had found what I had always needed, and that God was good. The following day I discovered to my great surprise and joy that I could walk, and soon walked quite a long distance. During the week I laid aside glasses which had been worn for about two years, and have not needed them since.

For some years I had suffered severely at intervals as a result of an internal trouble. One morning soon after my first healing every symptom of an attack appeared, but I realized that Love was with me and no evil could come to me, and in a few moments all sense of pain vanished, so that I was able to attend to my work, although on previous occasions I had felt weak and ill for some time after. Throughout the past year I have been able to do more work than I have done for some years, and without pain or fatigue. All the physical healing is however as nothing compared with the spiritual uplift. My whole outlook on life has been changed. The Bible as elucidated by Science and Health is now my greatest treasure. I am learning to pray aright, and I know that as God's child nothing but good is mine.

I am more grateful than I can tell for the many proofs of God's love and care; and also for the Christian Science publications, for the Sunday services, for more harmonious conditions in my home, for the loving help of friends, and for the love and work of our dear Leader, who has made the way so plain to us. My earnest desire and prayer is that I may be worthy to be called a Christian Scientist, and so help those around me to know the truth that makes us free.

LILIAN S. COLEBY, Dereham, England.

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I wish to express my gratitude for what Christian Science has done for me. About three years ago I was a very sick woman, and had to go to a hospital and submit to a severe operation. As a result I had internal hemorrhages which the doctors seemed unable to stop, and a slight operation was advised in order to remedy that condition. Both doctors and nurses did all they knew how to do to help me, but without avail. This was my condition when I first became acquainted with Christian Science.

A Christian Scientist came to the hospital twice a week to distribute literature. The afternoon I was to be operated on, she came about two o'clock and saw me, but of course I understood nothing of Christian Science, as I had never heard of it before. However, she talked with me for a while, then silently declared the truth. The result was that at four o'clock, when the doctors were to operate on me, they could find no trace of anything to call for an operation. They asked me what I had been doing with myself, and I replied, "Why, nothing." Then a doctor who had seen this lady at my bedside said, "Oh, one of those Scientists was talking to her today." The other doctors then asked me what she said. My reply was, "Nothing; she just prayed for me;" at which the remark was made in an undertone, "Can't understand it, but it is wonderful."

I did not give Christian Science credit for the healing at the time, for I did not know its teachings. In two or three days I was up, and the third day I was put in a wheel-chair and told not to do anything more than wheel myself around; but I wheeled the chair close to the bed, which I caught hold of, then got up and walked past thirty-two beds and back again to my own bed. I did not use the chair again. In five weeks from that time I went to work, and kept my position for a year, when I came to the lady I am still with. The first night I was in her house I saw a copy of *The Christian Science Monitor*, and I thought it was like the paper that was given me to read in the hospital, so took it up and began to read. This lady had all the literature, so I began reading it by snatches, and finally she got a copy of Science and Health for me.

I thank God that I now know something of Christian Science. I have had several healings. An elastic bandage

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has been left off without any ill results, and I have also been healed of colds and catarrh since coming into Science. This testimony is written in gratitude for what Christian Science has done for me, and I am truly grateful to Mrs. Eddy.

MARY CATHERINE DOWLING, New York, N. Y.

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Many blessings have come to me through the understanding of Christian Science. Before I was healed I never knew the meaning of the passage, "He restoreth my soul." My life seemed a sad and sorrowful one, filled with disappointments, sickness, and sin. After I became interested in Christian Science, an abnormal growth disappeared, and with it bowel and stomach disorder. I was a nervous wreck and so miserable that I hated myself and every one.

As a girl I sang in a church choir and thought myself a Christian; but a sorrow came into my life and I simply wanted to die, thinking that would end it all. I went to Florida for my health, and while there met a lady who advised me to try Christian Science. I did not do so, however, until it seemed as if I should lose my mind; then I sent for her and had two treatments. The healing was complete and almost instantaneous, and a business in which I had invested some money was straightened out at the same time. Another demonstration which proved God's omnipotence was the healing of my little son through absent treatment. The child had mistaken a can of lye for condensed milk and drank from it. In the first treatment the throat and stomach were healed, so that he took nourishment as usual without suffering. In four weeks all disfigurement had disappeared.

I have learned when trials come to go to the Bible and Science and Health, and by earnestly praying and realizing the allness of God, good, as ever present, I have not only solved my problems but have helped others. I know that God supplies our every need. Mrs. Eddy tells us in "Miscellaneous Writings" (p. 307): "God gives you His spiritual ideas, and in turn, they give you daily supplies." I pray daily for wisdom, understanding, and patience to do what my hands find to do, and hope to prove my thankfulness to God and my love and gratitude to Mrs. Eddy. Through the teachings of Christian Science I have learned to separate the free woman from the bondwoman. My little son, now eight years old, attends the Christian Science Sunday school, and we know that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

ADA MARGARET MORRIS, St. Louis, Mo.

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I wish to express my thankfulness to God for the many blessings that have come to me through the study of the Bible in connection with the Christian Science text-book, which has proven to be indeed a "Key to the Scriptures." More than thirteen years ago I turned to this teaching for healing alone, after both medicine and surgery had failed to bring relief. Since that time I have lost but two hours from my regular duties on account of sickness, and the truth as taught in Christian Science has been my only physician. I had been under the care of reputable physicians for more than fifteen years, but instead of regaining my health I grew steadily worse, and twice within a year I was operated on. Then I turned to God for healing, and from the first it was not difficult for me to gain a faint understanding of the truth contained in the statement, "There is no life, truth, intelligence, nor substance in matter" (Science and Health, p. 468).

I have been healed through Christian Science of stomach trouble in a very serious form, of bowel disorder, ptomaine poisoning, acute attacks of inflammation of the bowels, abnormal abdominal growths, heart disease, so-called inherited tubercular trouble, muscular rheumatism, and many other ills both acute and chronic, as well as imperfect sight. I had worn glasses for more than five years and had been told that I would never again be able to do without them.

I have learned that God is Love, as St. John tells us, and that by reason of His unchanging wisdom He sustains and maintains man in perfect harmony and purity here and now. My gratitude for relief from physical suffering is indeed great, but I am more grateful for the peace of mind which comes with an understanding of the truth of being, and for the love for all humanity which follows the liberation of thought. I thank God daily for His beloved Son, Jesus the Christ, also for that noble woman, Mrs. Eddy, who endured the scoffs of the world in order that she might give to us this beautiful truth, which is undoubtedly the Comforter that Jesus promised, and for all the faithful ones in the field who labor lovingly and unselfishly for the uplift of humanity.

MARGARET M. CUNNINGHAM, Marion, Ind.

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Such happiness has come to me through Christian Science that I wish to tell how beautiful the growth has been, how perfectly logical every step. My first physical healing through the power of Truth was the cure of a long standing case of gall-stones. The only relief given by my physicians had come from an opiate, and I was in a wretched physical condition. At that time—over ten years ago—I was living in San Francisco, and although my wife had been a student of Christian Science for two years, I knew nothing of its teachings. Long before this I had drifted away from my old church life and was quite without religion. I accepted my cure through Christian Science gratefully and without analysis, yet in my heart was the thought that the old suffering would return some day. I did not attend service, but escorted my wife to the Wednesday evening meetings and passed the intervening hour at a theater. Never once did my wife reproach me, or even advise that I study her religion.

About four years ago we removed to Marysville, and love, and that loyalty which I believe to be the duty of a husband, prompted me to share at her side the comments of many of our townspeople, comments of which in a larger city I had not known. So I attended service regularly; but not until a certain Wednesday evening three years ago did the blessed moment come when I realized what a mere clod I was. The testimony of a visitor had interested me and I spoke to him. He responded cordially, and as he left he asked how long I had been a member of the society. The simple and natural question confused me, and I answered hesitatingly that my wife was a member. I was about to add that I was not, when he interrupted with the remark, "Your wife is a member, eh?" No doubt there was love in his glance and in his tone, but to my sense there was a reproach that scared me. At once I began the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and gradually learned in part the truth there revealed. I became a member of the society here and have tried to do my share.

The truth seemed very mysterious to me at first; then I learned that physical healing follows spiritual understanding so naturally that one realizes only with a sudden gleam of joy that the wonderful truth has really come to him. I was soon able to demonstrate for myself, even to help others, finding that to understand the Principle of Christian Science is to gain the power to heal, and each forward step follows as naturally as light dispels darkness.

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The tobacco habit has been overcome, and in Science I have learned and demonstrated that years do not limit mental or physical capacities. Each day increases the profound reverence with which I regard Mrs. Eddy. It is possible for us but vaguely to comprehend the extraordinary vision which enabled her not only to restore the truth to humanity but to work out the problem of how best to reveal it.

CHRISTOPHER C. V. REEVE, Marysville, Cal.

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It was in the year 1908 that I came into Christian Science. I had been under the doctor's care for a long time, and was suffering from a nervous shock which affected my back so that I was prostrated for days at a time. As a result of Christian Science treatment I was lifted from this condition into the peaceful atmosphere of the understanding of Christian Science, and physical health was pretty well established with the first treatments.

My experience in the past had led me to doubt that anything so satisfying as this could be permanent, but it proved to be so. If now and then error appears to obstruct my path, I go forward courageously and conquer it, well knowing that it has no power over me and cannot frighten me, for ever present Love is my help. Acute throat trouble and a very severe case of quinsy have been healed in our home. While passing through a great trial in the loss of my husband three years ago, I was helped in knowing that God is Love. It was not a new thought and it had always been a comfort to me, but in the light of Christian Science it seemed particularly full of meaning, and with this thought of Love I soon became quite calm.

I have had the privilege of class study and feel that it has been a great benefit to me. The way grows clearer every day as the Christ-life is revealed to me, and I am beginning to experience a deeper sense of thankfulness to God and of gratitude to all those who have helped me on this journey from sense to Soul. I realize that I can best express this gratitude by striving earnestly and constantly to live the life of a true Christian Scientist.

Words are inadequate to express my gratitude for the many blessings I have received, especially for Christian Science as revealed to us through our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and for the untiring efforts and unfailing love of our Leader in giving to the world through her inspired writings this precious truth that destroys both sin and suffering and brings to our darkened sense the true knowledge of God.

NELLIE BERG, Monroe, Mich.

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[Written for the *Sentinel*]

To the Children

MINNIE J. MARTIN

DEAR little spring buds, blossoming
Each into a beautiful flower,
Nurtured and tenderly cared for,
Upheld by Truth's wondrous power,

Oh, may your little feet never
Away from Love's upward path roam,
Looking to Him who is ever
Truly mindful of His own.

And like the lily uplifting
Its pure, sweet face to the sky,
So may your little hearts open
To Him who is ever nigh.

From Our Exchanges

[Rev. W. Blackshaw in *The Christian Commonwealth*]

Civilization does not consist of material things, however beautiful. It consists of minds and memories. It consists of aspirations and hopes. It consists of faith and love. These cannot fail. New and great memories are enriching our experience. We have a story to tell to our children and to the nations of the world. New ideas are being born, new resolves taking shape in the mind and the will of men. There is a promise of a morning following this evening through which we are passing. May we not speak of it as a new creative day of redemption. In a new and deeper sense Christ will be our light, when the relations between states will be determined,—under his guidance and with his inspiration,—and when the cross will be the symbol not merely of the church, but of the office and the shop and the manufactory. Life must be interpreted by its highest facts. These are the key to the whole.

[*Western Christian Advocate*]

Gethsemane is not so much a place as something that happens. It has happened in many men's lives since Christ left this world. It was a night scene, and always has been. It was experienced alone, when those pledged to love us and to watch through the weary hours fell fast asleep. We go forth to fight alone, to press the sod with our knees, to bite the dust with our lips, to pray under the silent stars, to drink our bitter cup to the dregs midst agonies of soul that press the life blood from our veins. Yes, Gethsemane is not a place—it is something that happens. Happens? Yes, to every soul who takes up his cross to follow him who bore his cross to Calvary. Do you know nothing about it? Then you have never been able to say with St. Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." For Calvary is also something that happens, and it is always preceded by Gethsemane.

[*The Jewish Chronicle*]

Prayer is, in the first place, a natural instinctive act of the heart, impelled by its consciousness of God's fatherhood and its own dependence. And because of this no sincere prayer for an honest end is wrong. Therefore also the results of prayer in the material world form no criterion for the judgment of the efficacy of prayer. That is why, despite the great discrepancy between prayer and its material effects, men do still unquestioningly persist in praying. It is part of the social relation between God and man. Yet it results in some definite effects upon man's life, whether it be the prayer which is just communion or that which is more especially the effort to realize God. The effect is most evident in the spiritual and moral realms of life, but through them also on the material circumstances, and more especially on man's attitude toward those circumstances. These results are brought about partly by the human effort in prayer, but also by a response from God which comes not as a special intervention, but through the channels of spiritual laws.

[Rev. Neville Figgis, D.Litt., in *The Church Times*]

"All things are yours." This passage is the charter of Christian culture. St. Paul lays down the right of the Christian to share in the riches of human experience and the limits within which that right must be exercised. "All things are yours,"—only because we are Christ's, and Christ is God's. The Christian holds the master key to the treasury of life.

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[The Rev. the Hon. W. E. Bowen in *The Church Family Newspaper*]

It is not the case—whatever some may pretend—that religious faith is as some cliff which is being gradually eaten into by the waves, whose destructive work nothing can stay or long hinder. It is no pious but irrational fancy that the divine love is ever about us, that it is a possession of which we need never doubt the reality. That love is with us always, if only we will surrender ourselves to it in grateful trust and in earnest cooperation. There is here no question of a contest between reason and faith. If theism falls, reason collapses with it. And what theism can be worth having which does not declare in no uncertain tones that "God is love"? That is the name of God.

[*The Biblical World*]

True, there is moral danger even in a nation's faith in God; for a nation, like a man, may so unblinkingly believe in the justice of its cause as to identify its motives and methods with divine Providence. But such confidence is not true faith in the God of Jesus. To believe that God is on our side may mean only bescriptured brutality. True Christian faith does not seek to persuade God to work with us; it seeks rather to work with God. And if God is like Jesus, then love and not hate, justice and not physical force, forgiveness rather than injury, are the ultimate bases of national greatness. Has any nation yet given full consent to that sort of faith in God? Can Christian patriots yet pray that God's rather than their government's will shall be done?

[*Zion's Herald*]

One need not be retrospective overmuch to find in that early scene on the eve of the crucifixion the prototype of individual experiences. Have we not been false to the best, at times lowered the standard because of the fear of others, to be one with the many? Have we not forsaken Jesus when some trying circumstance has caught us unaware? Who has not? Alone he has been left to survey the ruin of our good intentions, the wreck of our high professions.

"All the disciples forsook him, and fled." It is a record as fresh as if it were recorded in the morning press. It tells in graphic words the tale of human weakness. And with particular force it comes to us during the Lenten season, with a world in flames, and hatred, rapine, murder, pillage, falsity, making wreckage of Christian civilization. But the very tragedy of it and its very force call the human spirit to high resolve. The Christ is forsaken, but he himself is left. He is alone, but he is here. He is amid ruin, but he is above it. He is still triumphant.

[*The Christian Intelligencer*]

Christ's prayer for his people is not that they may be taken out of the world, but that they may be protected from the evil of the world. The world is very much with us all the time, but a robust spiritual health can escape its infection. The presence of temptation is the Christian's opportunity to fight the good fight and to win out. We are to endure hardship as good soldiers of Jesus Christ. It is not to the interest of our souls that fiery trials of faith and endurance should be wanting. Opposition to the spirit of worldliness develops spiritual strength and character.

[*The Guardian*]

The Christian faith with love and not power as its foundation, the Christian home with affection and not lust as its guiding principle, the Christian state with justice placed where oppression reigns, will break down prejudices and lead those who are facing spiritual bankruptcy to turn with longing eyes to Christ.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

From the Editor

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

From the Publishing Society

In connection with the new rates for periodicals effective July 1 a regular discount will be allowed to Reading Rooms, Distribution Committees, Committees on Publication, and their assistants, on orders for one or more copies in place of former quantity rates.

The plan of discounts also applies to Bibles, pamphlets, other publications, and articles listed in the Current Catalogue published in The Christian Science Journal.

A special letter will soon be mailed to the Reading Rooms and Committees with new price lists giving discounts, also supplementary slips for Bible Catalogue No. 23.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

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The Christian Science Journal

Published Monthly

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

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

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Published Monthly

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

Vol. XIX No. 41

Boston, June 9, 1917

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Items of Interest

With a view to the obtaining of electrical power for the operation of the Swiss Federal railways, the authorities have already acquired a number of waterworks, and are endeavoring to obtain other concessions. Altogether, ten power works have been planned so far, with a maximum capacity of some 500,000 horse-power. The building of all these works would have to be distributed over a considerable period of time, as the electrification of the railways would require immense sums. The administration is therefore arranging to grant subconcessions with regard to waters on which it already holds concessions but which are not needed for the present.

The Dominican Republic, in the eastern part of the island of Haiti, has an area of nearly twenty thousand square miles, being about twice the size of the republic of Haiti, or more than five times that of Porto Rico. The latest estimate of the population is 700,000. The land is fertile virgin soil. Roads, bridges, and other public works are being built, harbors improved, and a general reorganization of all utilities is taking place. The climate is healthful. The blowing of trade winds most of the year makes the nights cool, and only a short part of the day can be called hot. From early December until June there is very little rain.

As the Galapagos Islands have long been economically worthless to Ecuador, there is a growing inclination on the part of the people, it is said, to offer them for sale to the United States. The price paid for the Virgin Islands, formerly Danish West Indies, is said to have made a great impression on them. The islands lie about eight hundred miles southwest of the Panama Canal, close to the road of steamers plying between the canal and New Zealand, Australia, and the rest of Oceania, and the lower East Indies. The population of the group is about four hundred.

A company has been organized for the purpose of building a baseball grand stand in the city of Caracas in Venezuela. Baseball was introduced into Caracas in 1896 by a group of young men who had attended schools in the United States. It has spread all over the republic, and is practically the only open air athletic sport known to the people at large. The language of the game is all in English. With the erection of the grand stand it is suggested that a league of the four best teams of Caracas and two La Guayra clubs may be formed.

A broad avenue lined with trees is to connect the Peruvian cities of Chorillos, Barranca, Miraflores, Magdalena, Callao, and La Punta. An association formed by the proprietors of estates along the proposed highway has been authorized by the Government to begin work on the avenue at once, so that it may be completed by the end of September. It is to be called Avenida Miramar, and will be 15 meters wide, 7 meters to be used exclusively for automobiles, 4 for horses, 2½ for pedestrians, and 1½ for irrigating ditches to keep the trees growing.

Secretary Lane of the United States Department of the Interior announces that during April approximately 615,400 acres were designated under the enlarged homestead act, through which the entryman may acquire a homestead of 320 acres. If the settler has already filed on 160 acres under the original homestead law, under this act he may acquire an additional 160 acres. The lands made available during the month for these larger homesteads have all been classified by the Geological Survey as non-irrigable.

A recent presidential decree authorizes the expenditure of 81,000,000 francs in executing certain public works in the French zone of Morocco. Of this amount over four fifths is for the improvement and construction of roads, and other large sums are provided for telegraph systems, irrigation works, experiment farms, buildings, and the like, and for the establishment of public services in the country. The total length of roads, exclusive of municipal roads, provided for by this and by a previous decree is 1190 miles.

Returns issued by the Interstate Commerce Commission show one of the greatest safety achievements in the history of American railways in their record for the summer of 1916. In the quarter from July to September, when the roads handled the largest passenger movement in their history, the returns show that there were but two passengers fatally injured in train accidents. During the quarter there were approximately 10,684,000,000 passengers carried one mile.

Since the outbreak of war the United Kingdom has taken first place in Europe as a producer of vegetable oils. At Hull in 1916 the total imports of raw materials of all kinds for the production of oils were over 600,000 tons. In 1915 the gross imports of the United Kingdom were valued at $101,666,061, and those of Hull at $36,068,206. These included linseed, rapeseed, cottonseed, palm kernels, castor beans, soya beans, and other materials.

Acting on recommendations of the war and navy departments, the rivers and harbors committee of the House of Representatives has voted to deepen the channel to Hell Gate, New York, from 35 to 40 feet, at a cost of $2,400,000. The increased depth is needed in order that the great dreadnoughts may pass into Long Island Sound from New York.

In the British Protectorates of East Africa and the territory of German East Africa there are estimated to be some 75,000 acres of land devoted to the production of coconuts. This acreage contains approximately 4,000,000 trees and produces yearly about 136,000,000 nuts, while the total value of the annual exports of copra is $1,315,200.

Bolivia, the inland republic of South America, has at present approximately 804 miles of railway. On July 4, 1917, following the establishment of train service to Cochabamba, the approximate mileage will be 840. Final completion of lines under active construction will increase the mileage to about 1100 within the next two or three years; and if the elaborate program of railway construction as projected is carried out, the country will in time have upward of 3000 miles of line.

In accordance with the program of elevator construction prepared by the state bank of Russia, it was proposed to build in various governments a total of 82 elevators, with an aggregate capacity of 1,067,000 short tons. Of these elevators, 40 with a total capacity of 464,000 tons are completed and open for use, and 27 are under construction.

The area of the Madras Presidency, British India, is 142,330 square miles, and the population in 1911, exclusive of states and agencies, was 41,405,404, of whom 14,884 were Europeans. In the native state of Cochin 482 miles of road were maintained in 1914. In Travancore the length of main roads was 2511 miles, and of village roads 1734 miles.

The President of Peru has issued detailed regulations for the national accounting. The text of these regulations deals with the budget, the collection of taxes, the keeping of accounts of the mint, public credit, postal and telegraph services, the army, foreign legations, and the national educational, charitable, and penal institutions.

The necessity of strict economy in the use of fuel has led to a decision to concentrate diamond cutting and polishing in twenty-four of the most important factories in Amsterdam, Holland. Although this will close about eighty smaller establishments, it will not deprive any workmen of employment.

The Essex County (Mass.) Ornithological Club held its second annual bird observing trip down the Ipswich River May 19 and 20. In all a total of ninety-one native birds was identified. This was equal to the record of last year, although lists for the two years were not identical as to individual birds.

Loans to farmers by the Federal land banks have passed the $1,000,000 mark, and are being made at the rate of $150,000 a day. The board estimates that loans during the first year of its operation will exceed $150,000,000.

The fresh meat industry is becoming an important factor in the business and industrial life of New Zealand, it having supplied exports during the past two years to the value of $75,045,532.

Late estimates of the joint crops of the Imperial Valley and the Turlock section of California place the figures at 152,235,000 cantaloups, or close to 10,000 carloads.

The report of the provincial game warden estimates the value of the fur trade of British Columbia for 1916 at $1,200,000. The principal furs are beaver, lynx, and fox.

The salt production of the United States last year was the greatest on record, amounting to 4,872,656 short tons.

In 1916 the total gold output of the Gold Coast Colony, West Africa, was 389,068 ounces, valued at $7,860,079.

Straw braid valued at $1,400,318 was invoiced at Tientsin, China, for the United States during 1916.

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Christian Science Sentinel

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

Vol. XIX June 9, 1917 No. 41

Annual Meeting of The Mother Church

ANOTHER year of great growth in the Christian Science movement was reported at the annual business meeting of The First Church of Christ, Scientist, The Mother Church, in Boston, held in the church edifice Monday afternoon, June 4.

Proceedings began with the singing of the 195th hymn, "Shepherd, show me how to go," by Mary Baker Eddy. After this the meeting was opened by the President, William P. McKenzie, who read the following selections from the Bible with correlative passages from the Christian Science text-book, "Science and Health with Key to the Scriptures":—

Bible: Deut. xxxii. 1-4; Isaiah lii. 1-3, 6, 7, 10; Mark xiii. 1, 2, 7-10; Luke xxii. 35-37; Matt. xxviii. 18-20.

Science and Health: 185, 7; 109, 4; 149, 31-8; 347, 14; 138, 27-2.

After the readings the congregation joined in silent prayer, followed by the audible repetition of the Lord's Prayer. The hymn 173, "Be firm and be faithful," was then sung, and after this the names of the officers for the ensuing year were read by Mr. McKenzie: President, William D. McCrackan, of Boston; Treasurer, Adam H. Dickey, of Brookline; Clerk, John V. Dittemore, of Boston; first reader, Bicknell Young, of Chicago; second reader, Mrs. Mary Bayrd Colby, of Detroit. The retiring President, Mr. McKenzie, then introduced the new President in the following words:—

"Who shall ascend into the hill of the Lord?" In ancient times from far distant points representatives of the tribes of Israel used to come to Jerusalem. On the way, as they journeyed, they sang about the city—"Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, . . . to give thanks unto the name of the Lord." Their journey was made over the visible toilsome way, their worship was through bodily presence in the temple; but today the ascending and the worship is becoming universal, because it is "in spirit and in truth." "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

We are assembled here in an annual meeting of The Mother Church, and we are conscious of the great multitude of our fellow members who are with us ascending the hill of God. There is a song of joy, inaudible to the senses, rising continuously in the hearts of all of us. We rejoice that material symbols disappear and that reality appears. We rejoice that we are no longer tempted to make descents and stay our progress for the scansion and criticism of errors, or for the finding of faults in our brethren. We rejoice in a unity brought about by faith in Principle, which makes of the members of this great church a cooperative host, loving among themselves and friendly to every one in the world. Who can measure the potency of this united love to bring harmony and health to mankind? If in our own hearts we actually do know that no accuser is there, then we understand how, as our text-book says, "Love sends forth her primal and everlasting strain" (Science and Health, p. 568).

It is now my great privilege to introduce into the office of President of this church universal, a dear friend for whom I had good will and admiration before either of us knew about Christian Science,—when he was a writer of history and I a university instructor. In the years that have intervened, in our occasional meetings and associations his friendship has enriched my life and given me courage, and his friendliness has reached to very many others also, because he has been proving himself a friend of God. We can hardly value enough the support and strength that come to workers in the Christian Science movement because of mutual friendship, whereby they are inspired and encouraged and reminded of God's love. Let us hope and pray for the time when all mankind shall give up that "friendship of the world," that cupidity, materialism, and self-will which the apostle James says "is enmity with God," and accept God as the real source of all good, and man's unfailing friend. Then will be the reaching of our desired haven, whereof Mrs. Eddy wrote (*Sentinel*, May 19, 1906):—

Come, endless day,—no night, no site,
No climbing and no tire,—
The ascent made, the burden laid,
Nor yoke, nor tear, nor bier.

I now present to you Mr. W. D. McCrackan, already well known to you, who will occupy the position of President of The Mother Church for the coming year.

The new President, Mr. McCrackan, replied as follows:—

The need of the hour is powerful and loving cooperation. The enemy stands at the gates, and those within the protecting shelter of The Mother Church are more than ever under obligations to support each other. How can this be done in the most effective manner? Cooperation means working together for the same end. It certainly involves the rejection of all apathy, indifference, or sluggishness.

There should be no question in our minds that our duty to God involves loyalty to a righteous government and to its constituted authorities. When Mrs. Eddy was asked, "What are your politics?" she replied, "I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbor as myself" (Miscellany, p. 276). This duty involves a ready response to the call for help from the different departments of that government.

Those who enjoy the protection of a government in times of peace should be willing, by their alertness to duty, to protect that same government in times of war. Christian Scientists—having before them the Christ-idea, hence the highest ideal which can come to mankind—are not confused by the seeming disparity between that ideal and human life and its obligations. Their Science teaches them that mortality can never become immortality, nor matter Spirit, but that both immortality and Spirit, coming to mortality and matter, cause the latter to disappear, and that in the process of disappearance mortal existence improves.

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Christian Scientists are learning that they can bring to the demands of human life, in a world which is at war, the rays of light which will improve that human life without destroying it. From the standpoint of absolute Science there is of course no war, no turmoil, no hatred, no selfishness, and no occult force trying to take advantage of carnal beliefs to perpetuate themselves. But the Adam-dream does present all of these phases, and their claims to existence must be frustrated by combined work.

Our great Leader deplored the backwardness of Christian Scientists in learning to handle error, as she taught them to do: neither to ignore error, nor to make it real. And it is safe to say that every one of us who is necessarily desirous of progressing in Christian Science is struggling with this very question and seeking to follow the teachings of our Leader on the subject.

It is only natural, therefore, that we find ourselves in various states and stages of solving this procedure, and that at different times in our experience we gain a new light which shows us more clearly how to handle error without making it real. It is evident, therefore, that the greatest charity and patience should be exercised by us with reference to our neighbor, and it is equally important for those who after many years of practice and demonstration have attained the point where all error is apparent to them solely as mesmerism, should not expect the beginner to reach this same result without having earned it, nor try to prevent him from taking the human footsteps requisite for such an attainment.

We find in our Leader's writings much latitude given for the handling of error and but few specific rules. The necessary loving cooperation, therefore, must be based upon the willingness to let each one within the teachings of our Leader work out the handling of error individually. Only in this way can we bring out inspiration and demonstration, unity of purpose, and hold up each other's hands in the hour of crisis with divine compassion. Only in this manner can we prove we have "charity broad enough to cover the whole world's evil" (Miscellaneous Writings, p. 224).

This is the time when we can encourage each other and sink our differences of human opinion out of sight. We are members of a church which has become world wide and is calling under its beneficent shelter the sick and the sinning everywhere. In order to do justice to them we must learn to do justice to each other. We can assume in every instance that the motive which actuates our brother is a good one; time will test it. We need not assume that those who are active in the movement are actuated by questionable motives, for Christian Science does not present sufficient popularity to induce any one to follow it on that score.

The Christian Science movement casts off automatically that which is unworthy of the Christ, and retains only that which is in accordance with the teachings of our Leader. It was a great step from the Ten Commandments of Moses to the Beatitudes of Jesus. In this advance the Ten Commandments were not abrogated, but explained, and obedience to the spirit of them was made possible. Today we have in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, another great advance by means of which the Bible and all Christian history become transparent through spiritual interpretation, and the foundation is laid for a world wide redemption through which evil of every name and nature is destined to be swept from the earth; all sin, suffering, disease, and death; all hate and aggressive mental suggestion, malicious mental malpractice, all pretense of power in obscurantism and self-styled esoteric magic attempting to manipulate men and nations.

We are an army of Christian Scientists. The United States has called Americans to war for the protection of certain ideals. Let us ask ourselves the question, Are we mentally armed with our work of mental treatment for the world against the red dragon? Are we laggards, or are we filling our places individually, praying daily as well as giving freely of our activities as God outlines for the protection of the free institutions which must spread to all nations of the world? God is infinite. Are we real soldiers, keeping step together, shoulder to shoulder, eyes straight ahead, saluting the commandants in strict attention to the commands of our Leader to love one another, to be fruitful in season and out of season, holding our standard so high that it fills the sky and resounds around the world with its helping and saving power.

Let us promise ourselves today that we will not let our standard trail in the dust. God is capable of all good, and we as Christian Scientists can trust those capabilities, and not push, nor crowd, nor elbow, nor fear, nor criticize, nor condemn, but sing praises of gladness that this army of the Lord is united by the power of Principle; and as there is the reflection of compassionate love which Jesus left as a legacy to mankind, the reflected glory of God will be established "in earth, as it is in heaven."

Gratitude to our beloved Leader, Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of our text-book, "Science and Health with Key to the Scriptures," will be the foundation stone of our further progress. Renewing daily our love for her, we will learn to follow where she leads. Let us have a movement free from scholastic theology, fertile in the abundance of spiritual ideas, warmed and mellowed by the light of Life, Truth, and Love.

Report of the Treasurer

The report of the Treasurer, which was in part as follows, was then read by Mr. Adam H. Dickey:—

General Fund.—The Treasurer announced that payments on the park property in front of the church had been completed. This obligation originally amounted to $230,000, contracted in the year 1909 with Mrs. Eddy's consent.

The Memorial Fund.—The Memorial Fund was closed Feb. 24, 1917, with a total amount contributed of $171,971.60. Of this sum $161,171.36 has been expended in the erection of the memorial. Whatever balance is left will be devoted to a maintenance fund.

The Children's Busy Bee Trust Fund.—Three years and a half ago the Treasurer began the disbursement of the Busy Bee Trust Fund, set aside by Mrs. Eddy, to be paid to the children who had contributed toward the furnishing of her room in the original Mother Church. The amount of money in this fund was $6840, and $2.40 has to be paid to each child, 2850 of whom contributed to the fund. The sum of $3420 has been paid to 1425 children. The balance remaining in the fund, on June 1, 1917, was $3435.37.

The War Relief Fund.—The total receipts of this fund to May 31, 1917, amounted to $310,739.40. Of this amount, $264,474.74 has been forwarded to the committees of Christian Scientists intrusted with the distribution. These Christian Scientists have given their services freely for this purpose. The relief work done in countries where The Mother Church has no committees of Christian Scientists, such as Armenia, Belgium, Lithuania, Poland, and Serbia, was carried on through responsible and accredited organizations, through United States consulates, and through the State Department at Washington.

The Christian Science Benevolent Association and the

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Real Estate Fund.—The report of the contributions to The Christian Science Benevolent Association showed a very favorable activity, which was also apparent in the contributions to the real estate fund. The Board of Trustees of The Christian Science Benevolent Association have been busily engaged working with architects in the preparation of plans for the new institution. They hope to be ready to begin building operations in the early fall, at which time due notice will be given through our periodicals.

In 1903 The Christian Science Publishing Society and the publisher of Mrs. Eddy's works occupied two small dwelling houses at Nos. 93 and 95 Falmouth Street, where they furnished employment for about twenty people. A visit to the Publishing House today, with its tremendous activities, furnishing employment for nearly six hundred people, will readily disclose why the purchase of additional real estate was necessary. Besides, the property so acquired forms a beautiful setting to The Mother Church and the Publishing House.

Mr. Dickey also read the report of Edwin L. Pride & Co., certified public accountants, who had audited the books and accounts of the Treasurer and certified to their correctness.

Report of the Clerk of The Mother Church

By Mr. Dittemore.—On a previous occasion similar to this one, our Leader wrote to the members of The Mother Church as follows: "Brethren, our annual meeting is a grave guardian. It requires you to report progress, to refresh memory, to rejuvenate the branches and to vivify the buds, to bend upward the tendrils and to incline the vine toward the parent trunk. You come from feeding your flocks, big with promise; and you come with the sling of Israel's chosen one to meet the Goliaths" (The First Church of Christ, Scientist, and Miscellany, p. 125). And so we today bring evidence unmistakable to show that this selfsame "sling of Israel's chosen one" has been meeting and slaying the "Goliaths" of material sense and sustaining the onward march of Truth during the eventful year just closing.

The announcement can again be made that a greater number of new members have been admitted to The Mother Church during the year than in any previous year. The net increase in Christian Science organizations has been 109, which is the greatest of any year in the history of the Christian Science movement. Included in this number are new churches and societies in Great Britain, Canada, Porto Rico, and Argentina.

During the past twelve months 2287 Christian Science lectures have been given, with a total attendance estimated at about 1,600,000 persons, this attendance being an increase of about 40,000 over the estimated attendance of last year. Tours have been made during the year by members of the board of lectureship to South Africa, Australia, New Zealand, the Philippines, China, Japan, Hawaii, and Alaska, and also to several of the countries of continental Europe. The lectures given in Cordova, Skagway, and Valdez, Alaska; Tien-tsin, China; Yokohama, Japan; Prince Rupert, British Columbia; and Port Elizabeth, South Africa, were the first public presentations of Christian Science in these cities.

The columns of *The Christian Science Journal* show an increase during the year of 343 practitioners engaged exclusively in the healing work. A gain has been made during the year in the circulation of all of the Christian Science publications. More Christian Scientists have awakened to an understanding of the aims, purposes, and world wide mission of *The Christian Science Monitor* than ever before, and thereby have they added to it the strength of their intelligent cooperation and support. The appreciation of *The Christian Science Monitor* outside the Christian Science movement, by men and women of large affairs throughout the English speaking world, is an inspiration and a prophecy of things to come.

In the war stricken countries of Europe assistance has been given during the year to many persons, both Christian Scientists and others, through the effective administration of The Mother Church war relief fund. This fund deserves your continued support. It has brought to many in dire distress a practical application of Christian Science and has proved to thousands the humanity of the teaching and practice of Christian Science.

The officers of The Mother Church feel impelled again urgently to call to the attention of the field the vital necessity for greater care in the approval of applications for membership in The Mother Church, and also in the examination and acceptance of candidates for branch church and society membership. The accumulation of numbers without intelligent loyalty and proven Christianly scientific capacity for the vital duties and responsibility of church membership would weaken any Christian Science organization, and obstruct the accomplishment of the great work for which it has been formed.

The influence for good of a church composed of fifty strong, devoted, and experienced Christian Scientists will be more far reaching and effective than one with several times that number of members, a large proportion of whom are inactive and apathetic. Experience has proven that the ability of applicants reasonably to demonstrate for themselves the maintenance of good bodily health, and to have established and maintained a standard of citizenship consistent with the ideals of Christian Science, are among the essential qualifications for entering upon the larger duties and responsibilities of church membership. When these conditions prevail, and when the applicant has also given evidence of his discernment of his privilege and his obligation as a Christian Scientist by having supported the literature of Christian Science and its other activities, then may he be fairly counted upon to do his part in making the church a "structure of Truth and Love" (Science and Health, p. 583).

Although legitimate exceptions may occur in rare instances, it should be considered the rule that applications for Mother Church membership should come from those who after a reasonable period of branch church membership have proven beyond doubt their consecration to the cause and their intelligent, effective understanding of their responsibilities as progressive Christian Scientists. In Christian Science has come the duty of giving to the world new definitions of "church" and "church membership." Let us remember, as Mrs. Eddy has clearly pointed out, that these definitions can be fulfilled only to the extent that an organization "is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick" (Science and Health, p. 583).

In the twenty-fourth chapter of Matthew Jesus describes the conditions which shall precede the end of the world of material belief. His prophetic utterances, as well as the inspired words of Mrs. Eddy, compel the conclusion that the destiny of the world lies in the demonstration of Christian Science. The days of war and tribulation can only be "shortened" (verses 21 and 22) as the elect in the true understanding and demonstration of the Christ shall shape their

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"course in accordance with divine Science" (Science and Health, p. 96), and hold in check the criminal instinct and actions of individuals, organizations, and nations.

If it is for this destiny that your Mother Church and its branches exist, can you do less than guard and support with unfaltering zeal their every need?

STATEMENT BY THE TRUSTEES UNDER THE WILL OF MARY BAKER EDDY

By Mr. Neal, Chairman.—For your information and encouragement the Trustees under the Will of Mary Baker Eddy desire to present a report of their activities for the year ending June 1, 1917, as follows:—

Free Distribution of Literature.—One thousand and sixty churches and societies, with literature distribution committees, have reported on their work for the year ending Oct. 31, 1916. This number shows an increase of 101 reports over the previous year. These reports show that $210,164.25 was spent for literature, postage, and wrappers. On Dec. 31, 1915, the Trustees assisted the churches and societies by paying to them $69,764.25, or 60 per cent of the amount for distribution work during 1915. After deducting this amount from the past year's expenditure of $210,164.25, there remains $140,400, which represents the amount contributed to this work by churches and societies. The Trustees have returned to these churches and societies 50 per cent of the amount contributed by them to this work, or $70,200.

Thirteen thousand and four copies of the Christian Science text-book, and other authorized books, and 2,574,175 Christian Science periodicals and other pieces of authorized literature, have been given to free lending libraries maintained by Christian Science churches, to public libraries, libraries of universities, colleges, and normal schools, to Federal and State prisons and reformatories, and to men in the armies and navies of different countries. Arrangements are being made to furnish Christian Science literature to the men in the Army and Navy of the United States.

Lectures.—Under certain restrictions, assistance has been given in paying the traveling expenses of lecturers who have been called to foreign fields; assistance has been given to new churches and societies in paying the expenses of their first lectures, and to Christian Science organizations at universities and colleges in paying the expenses of annual lectures. The sum of $25,394.60 has been spent for lecture work.

Church Edifices.—During the past year the Trustees have given aid to eighty-eight churches and societies in erecting, purchasing, and remodeling church edifices, which represent a total cost of $1,328,610.86. Grants aggregating $315,513.07 have been paid to these organizations by the Trustees. Thirty-three other applications for assistance in church building have been approved, and the sum of $137,803.56 has been voted and will be paid to the applicants when they have made their financial demonstrations. This means that payment will be made when the churches have raised sufficient funds so that the grant from the Trustees, when applied, will render them free from all indebtedness.

This statement was followed by reports from the field, which were read by John Randall Dunn: First Church, Montreal; Christian Science Society of Radcliffe College, Cambridge; Third Church, Indianapolis; First Church, Kitchener, Ontario; First Church, Wilmington, Del.; the sixteen churches in Chicago; Christian Science Society of Simmons College, Boston; Christian Science Society of the University of California; First Church, Birmingham, Ala.; First Church, Baltimore, Md.; Christian Science Society of Harvard University; First Church, Minneapolis; Second Church, Minneapolis; the six churches in St. Louis; the twelve churches and three societies in Greater New York; First Church, Winnipeg; Christian Science Society of Dawson, Yukon Territory, Canada; Christian Science Society of Pretoria, South Africa; First Church, Berlin, Germany; First Church, St. Paul; First Church, Rock Island, Ill.; First Church, Tampa, Fla.; First Church, New London, Conn. Many other reports were received which could not be read. The meeting terminated with the singing of the Doxology.

Giving a Lecture

WILLIAM R. RATHVON

GIVING a lecture is a partnership affair. The two partners involved are the church and the lecturer, and when the work of both is well done the good results of the lecture are far reaching and lasting. The duties of both partners may be broadly defined as physical and metaphysical. The physical duties of the church are largely preparatory and preliminary to the lecture itself, and are set forth with painstaking detail in the official circular of the board of lectureship, which is revised and issued in June of each year.

This annual circular, while advisory and not mandatory, is of great value to the church, to the public, and to the lecturer, and should be preserved during the year and studied carefully by the officers of the church and by the lecture committees. Yet occasionally there are found instances where church officials and those in charge of a lecture have apparently never read the circular, although it is prepared expressly for their use and contains the fruits of many years of experience. It is not therefore to be wondered at that in such cases discord, limitation, and confusion are in evidence where harmony should prevail.

In Science timeliness is an element of right procedure, and the Christian Scientist who would do the right thing takes pains to do it at the right time. Thus he makes things easier and better not only for himself but also for those who are cooperating with him. This applies to every feature of our lecture work, but particularly to promptness in making engagements for the year's lectures. Experience has shown that the best time to do this is when the annual circular of the board of lectureship is received from Boston.

The lecturer has a certain number of dates during the season which are at the disposal of the churches that may call him, and it is due to them that he should assign these dates with as little delay as possible; but delay as well as disappointment is often unavoidable when calls are deferred until shortly before the lecture is desired. It is well to remember that the farther in advance the notice is given, the greater is the probability of getting what is desired. The assignment of dates by the lecturer requires much patience, thorough acquaintance with railroad schedules, and good judgment in the grouping of calls so as to avoid unnecessarily long journeys from one point to another. All of this preliminary arrangement demands the best physical and metaphysical attention the lecturer can give it, for it is through just such channels that error, if unmolested, would inject confusion, delays, mistakes, misunderstandings, and reversals.

If all the churches and societies were to send in their calls for the ensuing year during the month of July, the lecturers could the more economically and scientifically arrange them in neighborly order, thus reducing error's opportunities. The long detours with their attendant expenses would be largely eliminated, and promptness would aid in the doing

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of all things "decently and in order." It is gratifying to note that each season an increasing number of churches place their calls early for the ensuing year's lectures, and since the giving of one or more lectures annually is a part of the year's work of every church, there would seem to be no good reason why all should not do this. Such an arrangement calls for individual activity, for promptness in a church is manifested only in the proportion that the members make their individual demonstrations over that lazy thief of time commonly called procrastination.

It should be borne in mind that the giving of a Christian Science lecture is something more than merely speaking a lot of carefully prepared words and phrases night after night to different groups of hearers. There is much metaphysical work, known only to the lecturer himself, which is to be done both in the writing of a lecture and in its delivery. No two lectures are given under precisely the same conditions, and each requires mental preparation peculiar to itself. There are occasions when the lecturer could profitably give hours to such work of special preparation, when because of continuous travel from widely separated points he has but minutes to give to it after he has arrived at his destination.

As the benefits of a lecture should reach the many, its responsibility should not be confined to the few. If the lecturer is to be regarded as the hub of the wheel, the church members must certainly be the spokes, and the latter are just as necessary to completeness as the former is. In the earlier days of our church history a lecture was an event of importance in the church life, and each member took a personal interest in making it a success. If not appointed on some committee or assigned some specific duty, he nevertheless felt a degree of responsibility for the success of the lecture, even though he could outwardly do no more than to bring it to the notice of his friends and remind them opportunely of the date. This community of interest, or team work, resulted in many visitors gaining their first introduction to Christian Science by being present at a lecture as companions or guests of a Scientist friend.

It is regrettable that this spirit of general interest and responsibility is not so observable as formerly. Committees of efficient workers capably attend to details, but the rank and file of the membership sometimes seem contented to remember the date and get there on time. Individual interest is still sustained, but individual responsibility has to some degree departed. It used to be "our lecture;" now it is more commonly "a lecture." The mission of a Christian Science lecture is to enlighten, instruct, and heal the multitudes, and both parties—the church and the lecturer—should contribute to this end in time, thought, and endeavor. When every church member feels that the lecture is his lecture, that he has a share in its giving, that upon him rests a share of responsibility for its success, then he will feel a direct personal interest in it and will strive to give to it the best he has.

The lecture that accomplishes the greatest amount of good is not always the one which pleases the greatest number of people. Its function is not merely to please or entertain, but to help and to heal, and in this healing work the local Scientists have a measure of responsibility and opportunity. The lecture is one of God's chosen methods for imparting spiritual enlightenment, and it is for each and every Scientist to do his part unselfishly and scientifically, giving to the lecture the best support and protection of which he is capable.

It is well to declare and to know that the lecture will be productive of lasting good to the community at large and to the individuals who hear it; that it will heal, dispel prejudice, invite confidence, and install Christian Science in its rightful place in public thought; that it will be thoroughly understood and thoughtfully considered. Let us know too that those who need its message will be present to hear it, and that no erroneous beliefs of lack of time, inclination, or opportunity can keep them away. Where the supremacy of Spirit is realized, time, occasion, and opportunity spontaneously adjust themselves to bring about Spirit's manifestation. The "will of the flesh" cannot thwart the will of God.

The metaphysical work for a lecture, like the physical, should begin early. Such matters as the choice of a lecturer, fixing the time and place, the appointment of committees, and the various details of preparation, should be results of demonstration, not of personal determination. Every thought that touches the subject should be one of construction and helpfulness. Every suggestion of doubt, uncertainty, dissatisfaction, or prejudice should be banished before it can find expression. When personal preferences and predetermined courses are cheerfully subordinated to the desires of the majority, then is true church democracy demonstrated.

Should there be a tendency to give undue weight to beliefs about weather affecting a lecture, it is well to remember that when the preparatory work for a lecture is thoroughly and metaphysically done, the weather of itself cannot frustrate or obstruct the dissemination of truth. There are times when rain or snow is greatly needed for the country's material welfare, and if the mission of either is beneficent it cannot interfere with the beneficent mission of the lecture, for every good is concordant with every other good.

It is not rain or snow which interferes with attendance, but the erroneous belief that rain or snow has more power to keep mortals at home than God's appeal has to draw them to a lecture. When this false belief is broken it will be seen that temperature, humidity, precipitation, are discordantly influential only in so far as human thought may so regard them. The correction of wrong beliefs about the effect of weather upon a lecture must begin in the consciousness of Christian Scientists themselves, for if they have a defective concept, they are not qualified to correct the similar misconceptions of others.

It is perhaps unnecessary to say that under ordinary circumstances it is a wholly mistaken sense of kindness on the part of any Scientist to work mentally for a lecturer, either before or during his appearance on the platform, unless he has himself especially requested it. It is a part of the lecturer's work to take care of himself, and to lighten the burdens of others. He who gets much out of Christian Science is he who puts much into it,—much of study, much of application, much of love and consecration. He is ever reciprocal, ever watchful that his giving keeps pace with his getting, ever doing his part in return for what is done for him. This is as true collectively as it is individually. The Scientist who does much for his church, has a church which does much for him.

This is scientific reciprocity, the team work which is necessary to the success of every lecture given, the loving cooperation which calls for helpfulness, service, unselfishness, thoughtfulness, and loyalty. Thereby will fear and failure alike be eliminated and the healing mission of the lecture be fulfilled,—not through "enticing words of man's wisdom, but in demonstration of the Spirit and of power," to quote St. Paul. Or, as Mrs. Eddy so clearly expresses the same thought in Miscellany (p. 247), "It is not a stern but a loving look which brings forth mankind to receive your bestowal,—not so much eloquence as *tender persuasion* that takes away their fear, for it is Love alone that feeds them."

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Selected Articles

[News despatch in *The Christian Science Monitor*]

The legislature of Alaska has passed and the governor has signed a bill to regulate the practice of medicine in the territory, containing a provision, inserted at the request of Christian Scientists, as follows: "This act shall not apply to the practice of the religious tenets of any church." Alaska thus becomes the twenty-ninth American state or territory to adopt such a statute and expressly provide for the practice of Christian Science without medical regulation or interference.

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[*Boston* (Mass.) *Advertiser*]

In compliance with the request of Governor McCall, William D. McCrackan, first reader of The First Church of Christ, Scientist, The Mother Church, made an announcement at both services yesterday [June 3] on the Liberty Loan. The members of the congregation were requested to support the loan as a patriotic duty and thus to do their part in sustaining and perpetuating the ideals of democracy.

The Mother Church and its allied activities have already subscribed for Liberty Bonds to the amount of $271,000. Circulars giving full information about the Liberty Loan, together with blank forms for subscriptions, have been given to the employees in the church offices and in The Christian Science Publishing Society, numbering over six hundred. Assistance will be given employees in purchasing Liberty Bonds in whatever amount they may desire. Bonds will be purchased and held for employees on a basis which will enable them to make payments weekly or monthly when necessary.

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[Editorial in *Cascade* (Mont.) *Courier*]

The Montana legislature is one of the first in the United States to recognize the Christian Science belief and to exempt children of Scientists from the medical examination which the board of health may now order in all schools. In a bill which was introduced by Representative Husser and which is now law, this provision is made: "Nothing in this act shall be construed or operate so as to interfere in any way with the exercise of the child's or parent's religious belief as to examination for, or in the treatment of, disease; provided that non-quarantine regulations relating to contagious or infectious diseases are not infringed upon." Thus the children who hold Christian Science belief may be exempted from the physical examination in schools and no medical treatments may be given them. But if the children of Christian Scientists are known to have or "thought to have" contagious diseases by medical examiners, they may be quarantined the same as other children. Scientists have reason to congratulate themselves on securing official recognition in this law.

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[Clarence A. Gustlin in *Santa Ana* (Cal.) *Register*]

At a meeting of a certain club devoted to educational themes the interesting subject of "Multiple Personality" was discussed. During the evening two members took occasion to make insinuations against and attacks upon Christian Science, its Founder, and its followers. The writer, although not a Christian Scientist, ventures to register objection to this sort of practice. Without intent dogmatically to defend an institution whose creed has received but comparatively superficial personal investigation, the writer is constrained to admit the appeal of its dominating spiritual ideals and to acknowledge certain personal experience and acquaintance with remarkable physical, moral, and spiritual benefits undoubtedly resultant from an understanding and adoption of these ideals.

Furthermore, the writer believes that the subject of personality, single, dual, or multiple, has received greater elucidation in a single page of Mrs. Eddy's writings than by nineteen centuries of erudite discussion by intellectual clubs. She has written Person with a capital, just as she has written Spirit, Mind, Love, Truth, thus intimating the spiritual concept and divine unity of these. She has contended for the one Mind, the divine personality that was in Christ Jesus —the kingdom not divided against itself. For the representation to the world of such a magnificent concept increasing thousands are calling her name blessed, and in measure as they adopt the Christ-idea, the God-personality, good, Truth, God, or whatever term one may prefer, they are experiencing the fruits of the Spirit even unto its mysterious reactions in bodily health.

The conflict between the several personalities of the subjects chosen for illustration at this club meeting offers very clear analogy to the conflict in humanity itself. As discord in these subjects was inevitable so long as their pseudo-personalities existed, so will discord in humanity be inevitable until personality in its loftiest, truest conception shall reign supreme. What is true of the small unit, the individual, is true of that larger one, the nation, and of the whole, namely, humanity itself.

Were nations guided by the spiritual light of universal Truth, instead of the pseudo-light of erring mortal reason, would the hell that is today in Europe be possible? Never! Thank God, the leaven of Love and spiritual understanding is at work! Witness the world wide fermentation! True Christian ideals were never surging deeper in human consciousness than they are today. The age long dream of human brotherhood is bound to become a reality. A true spiritual understanding between all races and creeds, a sense of unity, a harmony of purpose and endeavor, cooperation, brotherhood,—all these ideals shall emerge as gold purified from the fire. Thus will Christ indeed come again in spirit and in truth. *Veritas vincit.*

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[Peter V. Ross in *Oakland* (Cal.) *Post*]

In a sermon, excerpts of which appeared in the columns of the *Post*, a clergyman argues for a composite system of healing made up of Christian Science and material medicine. No doubt the clergyman is actuated by a sincere desire to promote scientific healing, but he is making a plea for an impossible system. Christian Science and medicine can no more blend or unite than can oil and water, for the two are opposites. The one is entirely material, the other is purely spiritual; and spirit and matter do not and can not mingle. If Christian Science should attempt any such partnership, it would lose its vitality and its power to heal. In fact, it would cease to be Christian Science.

For centuries Christianity has been trying just such a system as the clergyman recommends; that is, Christians have been praying to an all powerful and all intelligent God to heal them, but at the same time have been relying on a non-intelligent drug for health and life, placing reliance for the most part on non-intelligence rather than on all-intelligence. This is having "other gods," and consequently it has not been successful.

Christians of the present day, outside of Christian Scientists, are still depending on this composite system of healing, or else relying on material remedies alone. But the results are so obviously unsatisfactory (disease and mortality are now as much in evidence as they have ever been) that Christian Scientists feel no inclination to abandon spiritual methods of healing. They observe, what should be apparent

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to every reader of the Bible, that Jesus healed all manner of diseases without resorting to drugs. They are unable to find any record of his ever having recommended or used medicine in any form. They notice that he relied solely upon spiritual means of healing. They remember that as he went about his work of destroying the worst forms of human ills, he declared that those who believed on him could accomplish the same results, and that he commanded his followers to heal the sick as well as to preach the gospel.

Christian Scientists are trying to understand the method of healing employed by the Master, and are trying to put his instructions into practice. No one who is informed on the subject will deny that they are making substantial progress, and proving in thousands of cases the superiority of a purely spiritual system of healing over material or mixed systems. In the presence of such results it is not surprising that more and more people are coming to realize the truth of Mrs. Eddy's statement (Science and Health, p. 271): "Those, who are willing to leave their nets or to cast them on the right side for Truth, have the opportunity, now as aforetime, to learn and to practise Christian healing. The Scriptures contain it. The spiritual import of the Word imparts this power."

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[Charles M. Shaw in *Blackpool* (England) *Gazette-News*]

In the correspondence in your column bearing upon Christian Science prayer, two erroneous expressions have been used. They were: "The abuse by Christian Scientists of the privilege of prayer," and "It is superstitious to expect prayer to remove disease." Briefly speaking, there are two theories of prayer held. One is that the human mind by persistent and believing supplication can prevail upon God to suspend or set aside His laws for the benefit of the supplicant, or those for whom he intercedes; the other, that the object of prayer is so to change the mind of the supplicant and bring it into conformity with the divine Mind, that the order of the divine realm is realized in some degree in human experience, which is practically the Christian Science view.

Ground for accepting the latter as true is afforded by the abundant evidence there is of the direct and immediate influence of mental states upon the body. Where Truth is not understood, fear can produce disease; it can even kill. Anxiety, apprehensiveness, anger, hatred, jealousy, and the like, have unmistakably injurious effects upon health. On the other hand, it is equally true that such mental states as calm confidence, courage, joy, kindliness, and honesty have beneficial effects upon health.

It would be, however, a complete misconception of Christian Science to suppose it to be a method of so disciplining the human mind as to secure good health,—an effort, say, to substitute by will-power calm confidence for anxiety. Christian Scientists know too well the futility as well as the spiritual danger of such methods. Based upon the knowledge of God as Mind or Spirit, according to revelation, and of man as His reflection or expression, therefore spiritual, theirs is the Scriptural method of eliminating progressively the human self and will, substituting for them—or at least striving to bring them into oneness with—the divine Mind or will, so that the latter is enthroned in human consciousness, and produces those fruits of the Spirit which tend to health, as well as establishing a constant mental resistance to the claims of the physical senses.

This is the prayer without ceasing. It cannot be abused, because the more it is exercised the more of divine influence it brings into our lives. It is not superstitious, because it is in conformity with the highest reason and with the true law, and proportionately secures definite results. That it does secure such results, and often of a remarkable character, is evidenced by the accumulated experience of fifty years' work. In spite of failures in its application,—and these will compare favorably with any other system,—it is steadily extending its healing and regenerating work in all parts of the world.

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[Nina F. Winn in *Vashon Island* (Wash.) *Record*]

Outlines of sermons by a denominational clergyman on the "Mistakes of Christian Science" have been appearing now for several weeks. Such a title appears as incongruous to the Christian Scientist as the caption "Mistakes of Mathematics" would appear to most men. One who has never put to test the principle of numbers would be well qualified to speak on the mistakes of arithmetic. On the other hand, the person who has applied the science of numbers to problems in arithmetic and has proved that three times three always make nine, thereby solving his problem correctly, would teach or speak on the exactness of numbers. It is very evident from the printed outlines that our ministerial brother has neither perceived nor applied the rules of Christian Science to his own problems, which, following the above analogy, therefore qualifies him to speak on its mistakes. Dealing with the subject from his viewpoint, which is that of the outsider, and frankly materialistic, it is clear to Christian Scientists why he reaches the conclusions that he does.

Christian Science is not a religion of profession only, but a religion of demonstration, and its adherents are true followers of it in the proportion that they demonstrate its truths, which are the truths that Jesus applied and proved in his ministry on earth. In her writings Mrs. Eddy repeatedly enjoins on her followers the necessity of practice as well as profession, and says on page 37 of Science and Health, "When will Jesus' professed followers learn to emulate him in *all* his ways and to imitate his mighty works? . . . Hear these imperative commands: 'Be ye therefore perfect, even as your Father which is in heaven is perfect!' 'Go ye into all the world, and preach the gospel to every creature!' '*Heal the sick!*'" The wonderful thing is that Christian Scientists are accomplishing the very things which Jesus enjoins, having recognized the necessity of complying with his commands through the application of the scientific rule of healing discovered by Mrs. Eddy. The sick and the sinning are being healed every day through the ministrations of this Science, and the world is better because of its presence. It holds out to all who now or in the future accept and practise its teachings, that peace which Christ Jesus said he was leaving with his followers.

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[Written for the *Sentinel*]

God Is Love

HENRIETTA D. SANGER

Our God is Love. O wondrous thought
With holy inspiration fraught;
Love infinite, divine, supreme,
The heavenly light, the sage's theme!

Our God is Love, and e'er shall be
The fount of life, yea, full and free;
Nor time, nor space, nor human ken
Shall measure Love, the Life of men.

Our God is Love. Oh, may this truth
Refine the heart of age and youth,
Till all earth's children, far and near,
One God shall know, obey, revere!

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Editorial

The Mother Church

In reading the report of the annual meeting of The Mother Church one is instinctively reminded of what Mrs. Eddy has written on page 3 of her book "The People's Idea of God," from which we quote as follows: "Let us rejoice that the bow of omnipotence already spans the moral heavens with light, and that the more spiritual idea of good and Truth meets the old material thought like a promise upon the cloud, while it inscribes on the thoughts of men at this period a more metaphysical religion founded upon Christian Science."

The glory of The Mother Church is that it is extending to the remotest ends of the earth this "more metaphysical religion" which heals the sick, reforms the sinful, and binds up the broken-hearted. Upon those who are now members of this church there rests the responsibility of seeing that this religion is preserved pure and unadulterated, and that the means which have been provided by our Leader are used to the utmost for bringing to the world this "pearl of great price." To every member of The Mother Church the Manual is a guide to safety and progress, and its constant study is as requisite to the growth of these members as is the study of the other writings of Mrs. Eddy.

Membership in The Mother Church should not be looked upon as simply a personal distinction, a reward, a goal won. It should be the symbol of a greater consecration to the service of God and man, an avowed intention to seek "first the kingdom of God," as our Master bids us, and thus to let our every thought and act be for the benefit of humanity. With this concept of church membership prevailing, The Mother Church will continue to grow in usefulness, and its members will be blessed and have cause for rejoicing, because of their unselfish seeking for righteousness and the results which will surely follow such seeking.

Archibald McLellan.

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Powerful Cooperation

Christian Scientists are learning to cooperate with each other by working with God, Principle, Mind. In divine Mind there is unity, and in so far as men are at-one with that Mind they are bringing out the true brotherhood of man. Powerful cooperation therefore depends upon a clear understanding of God's nature,—His ever-presence, His loving-kindness and mercy.

Amid the glaring inequalities, the sudden reversals, the fleeting memories of daily life, there is little to cheer the searcher for truth until God's presence is recognized to be a fact. Christian Science with its divine logic converts the disheartened and discouraged thinker into a right thinker, and so reveals itself as the veritable Comforter promised by the Master. Did the weary searcher suppose that he could be cut off from God and bereft of His saving grace? Then there must have been some misconception of the nature of God, for the right idea of God presented by Christian Science will destroy the misconception and reveal "a God at hand." In this way the right understanding of God is bringing to humanity salvation and cure, relief from fear and dark foreboding, joy in active work, and the necessary intelligence to foresee and forestall mistakes.

Out upon a world heavy laden and distraught the good news of Christian Science shines resplendent with the rays of loving-kindness. Before the advent of Christian Science who would have supposed that mercy, tenderness, compassion, loving-kindness, could be reduced to scientific terms and made the servants of exact reasoning? This was because humanity had almost forgotten that "God is love," until Mrs. Eddy reemphasized this basic statement of the beloved disciple. The psalmist gloriously described the Christian Science concept of God when he sang, "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." Mrs. Eddy quoted from this psalm in referring to the pledge of a large sum of money for the building of the extension of The Mother Church. Her statement, entitled "Now and Then," is to be found reprinted on page 13 of Miscellany. In view of the present raising of further large sums for the needs of The Mother Church, in accordance with the recent statement of The Christian Science Board of Directors entitled "Looking Forward," Christian Scientists will find a rereading and a careful studying of Mrs. Eddy's words most helpful.

Powerful cooperation is loving compassion. The Christian Scientist does not look for perfection in mortals, but learns to bring immortality to temper mortality until the latter disappears. He does not depend upon the laws of the world, for spiritual understanding is outside the world's law, hence illegitimate to the carnal mind. To strive to range one's self on the side of the world's legitimacy is to invite mortality and death. Mrs. Eddy tells us on page 453 of Science and Health that "hidden sin is spiritual wickedness in high places." Therefore the thief hanging on the cross for his own sins was nearer the kingdom of heaven than the Pharisees who secretly procured the crucifixion of Jesus and then sneered at him in public. There is no human being so pitiless toward the sinner as a religionist gone wrong. If sin is on the surface it is in the act of being destroyed. Hence Jesus' attitude toward the publicans and harlots differed from that toward the Pharisees.

Powerful cooperation demands enduring love and active loyalty. The busy bees going about their business of gathering honey set an example; so does the mayflower trailing its sweetness along the forest ground, the beaver ingeniously damming the streams and building winter huts, and the eagle perching his aerie on the topmost crag of the highest mountain. Christian Scientists can cooperate in meeting their own problems by working for the world, as Jesus did. Then will their forgiveness and alertness, their shining countenances, reveal a heaven at hand. Let gratitude grow with the sunshine of obedience to the Principle of Christian Science.

William D. McCrackan.

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Children and Purity

That the right education of children is of supreme importance to humanity there can be no question; and if any were to doubt this they need but turn to the Scriptures, especially the teachings of Christ Jesus, who brought before his disciples the true concept of the child as God's idea. On page 582 of Science and Health Mrs. Eddy defines children as "the spiritual thoughts and representatives of Life, Truth, and Love." In distinction to the spiritual idea she uncovers the material sense of childhood, namely, "sensual and mortal beliefs; counterfeits of creation." As this false concept is destroyed by Truth the divine idea appears.

At the present time civilization is making great demands upon parents for physical cleanliness in their homes, and this demand is likewise carried into the schools. Besides this, it is held to be necessary to instruct children in problems relating to sex, in order that moral defilement may be guarded against; all of which is surely commendable if the right

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methods are employed. To the Christian Scientist, however, the spiritual must always come first, and must give character to everything which is attempted in the way of human betterment. The Master said, "Seek ye first the kingdom of God, and his righteousness; and all these things [including health and purity] shall be added unto you." The Christian Science parent or teacher knows that the mortal is conceived in sin and brought forth in iniquity, and being on the wrong foundation, is therefore subject to sickness, sin, and death. The faithful student of Christian Science soon discovers in his practical work that an error in the premise must result in failure all along the way; and until the child is released from the tendencies of a mortal and material origin, and taught to realize and demonstrate the absolute purity of the divine nature, results will be at best uncertain.

We cannot for a moment afford to lose sight of the fact that moral and spiritual purity must be inculcated in the child's consciousness from the start, and it should also be the atmosphere of the home in which the child is brought up. Children are properly very keen in their discernment; and if honesty, truthfulness, and spirituality are lacking in the adult thought of the home, the children will thus be deprived of that which is of far more importance than all the treasures of earth. Just how much can be accomplished by the right training of a child we learn from the story of Joseph. Although he was taken to Egypt as a slave, and placed where the most subtle allurements of sensualism assailed him, yet he stood firm in his God-given purity, willing to surrender even the mortal sense of life rather than to lose his spiritual birthright. The result was that step by step he was led, though at first through terrible trials, up to the highest position in Egypt, until he was prime minister of the greatest nation of antiquity. It is undeniable that his wonderful clearness of vision, his keen mental grasp of things, even on the human plane, were all due to the spirituality which had been bestowed upon him as a priceless gift with the love of his father from his earliest hours.

It is hardly necessary to say to the Christian Scientist that a child does not need to be instructed in evil in order to avoid it; but the teaching as to moral and spiritual purity, with all that this implies, should be fearlessly given. If the work is rightly done, the light of Truth will uncover all lurking error, and the child will learn to turn from it with loathing, in whatever way it may present itself. The child should always be encouraged to go fearlessly to his human parents, and should understand that they are striving to reflect toward him the fatherhood and motherhood of God. If the boy or girl be momentarily overpowered by the sensuous attractions with their claim of worldly pleasures, much patience and love are needed; and the fundamental truth declared in the beatitude, "Blessed are the pure in heart: for they shall see God," must never for a moment be lost sight of. To see God means to see good; it means to experience joy and gladness at every step of the way; and this is surely the rightful heritage of our children.

ANNIE M. KNOTT.

Announcement

ON Sunday, June 3, the following communication to The First Church of Christ, Scientist, from the Governor of Massachusetts was read to the congregation by the first reader of The Mother Church:—

"The churches of the Commonwealth can do no more patriotic service to the country in its struggle for liberty and the preservation of human rights than in aiding the 'Liberty Loan.'

"I know you stand ready patriotically to do everything in your power, and I therefore ask of you that on Sunday, June 3, the 'Liberty Loan' shall be presented in your pulpit as the cause of the country and as a test of real patriotism.

"Very truly yours,

"SAMUEL W. MCCALL,

"Governor of the Commonwealth of Massachusetts."

In this connection Mr. McCrackan also read, in behalf of The Christian Science Board of Directors, the following statement:—

Christian Scientists are good citizens. Their understanding of Principle enables them to read the "signs of the times" from the standpoint of both history and prophecy. Thus they discern the metaphysical significance of the revolution in human thought which now convulses the world. They know that the mighty tide cannot be stayed "until He whose right it is shall reign" (Miscellany, p. 220).

Therefore will Christian Scientists follow the advice of Mrs. Eddy to "help support a righteous government" (Miscellany, p. 276). Thus shall democracy prevail in the earth as a stepping-stone for humanity from the limitations of false political systems to the fulfilment of our Leader's vision when "Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science" (Science and Health, p. 565).

The Readers of The Mother Church

As announced at the annual meeting of The Mother Church, the readers elected for the ensuing term of three years are:—

First reader, Bicknell Young, C.S.B., of Chicago.

Second reader, Mrs. Mary Bayrd Colby, of Detroit.

In earlier years Mr. Young was a well known musician, a graduate of the National Training School of Music in London. After practising his profession for a number of years, he became interested in Christian Science and was healed by it in 1890. Some years later he gave up his profession entirely for the practice of Christian Science. For five years he was soloist in First Church of Christ, Scientist, Chicago, and for three years served as first reader in Second Church of Christ, Scientist, Chicago. Mr. Young also acted as publication committee for Illinois for one year, preceding his appointment, in 1903, to the board of lectureship, and he has served as a lecturer since that date. He graduated from the Massachusetts Metaphysical College in 1901 with the degree of C.S.B., and was the teacher in this college in 1910.

Mrs. Colby was born and educated in Woodstock, Ill., and taught school there for a number of years. Her interest in Christian Science dates back to 1899, when she received her healing. She has held membership in First Church of Christ, Scientist, Joliet, Ill., and Fifth Church of Christ, Scientist, Chicago, and has been a member of First Church of Christ, Scientist, Detroit, Mich., for the past eleven years, serving for the past two years as second reader. Mrs. Colby became a member of The Mother Church in 1902. She has been active as a practitioner almost from the beginning of her interest in Christian Science.

Among the Churches

Current Notes

BELLEVUE, OHIO.—The new Christian Science church edifice recently completed was opened for service for the first time Sunday morning [April 29], with a large congregation present. The building occupies the site of the old Hilbish

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homestead on West Main Street. Work on it was begun Oct. 3, 1916, and the corner stone was laid Nov. 13. The main auditorium has a seating capacity of two hundred. The church has a large attendance and a growing membership. It is to be congratulated upon the completion of this new and beautiful house of worship, which represents an investment of over nine thousand dollars.—*Bellevue Gazette.*

INDIANAPOLIS, IND.—Third Church of Christ, Scientist, which was organized a few months ago, has bought a site on the west side of Washington Boulevard, just south of Thirty-fourth Street, and plans to erect a church there. The new organization, which draws most of its members from the territory north of Fall Creek, has been meeting in the hall at Oriental Lodge Temple, Central Avenue and Twenty-second Street. Already, however, it is finding itself at times cramped in these quarters, and the membership is desirous of having its own building as soon as possible. Third Church was the outgrowth from Second Church of Christ, Scientist, which has a handsome structure at Twelfth and Delaware Streets.

Spectator.

HANFORD, CAL.—Our literature distribution committee, through the generous gifts of the Trustees under the Will of Mary Baker Eddy and the donations of the members of the church, has been enabled to send the Christian Science periodicals broadcast over this county. Subscriptions have been sent to the public library, the county jail, and Elks Hall, and weekly literature is placed in the different hotels and reading rooms. The reading room at the county fair was a decided success, and the literature, which was placed on tables, was thus made available for hundreds.

Literature Distribution Committee.

SALT LAKE CITY, UTAH.—The recently completed edifice of Second Church of Christ, Scientist, is another valuable addition to the beautiful buildings of Salt Lake City. It is located on South Temple Street, near Sixth East Street, and was built to accommodate a new congregation of Scientists here, as the congregation of First Church had become too large for its capacity. The approximate cost of the new church is about sixty thousand dollars.

The Herald-Republican.

NEWBURGH, N. Y.—Religious services were conducted yesterday [May 6] for the first time in the new home of First Church of Christ, Scientist, at 188 Grand Street, for many years the home of the late Mayor Odell. In place of the old time partitions, columns and grills support the second story and make the three large rooms and hallway a large auditorium, capable of seating one hundred and seventy-five persons.—*Newburgh Journal.*

WHITE PLAINS, N. Y.—On Sunday, May 6, First Church of Christ, Scientist, began to hold services in the completed portion of the new church edifice at the corner of Maple and Mamaroneck Avenues.

MEMPHIS, TENN.—Mrs. Eddy's "Science and Health with Key to the Scriptures" has a larger circulation than any other book in the Cossitt Library. The Christian Science church has furnished the library with twenty-five copies of it.—*The Memphis Press.*

ZANESVILLE, OHIO.—The work of constructing the new home of First Church of Christ, Scientist, on South Seventh Street, was started Monday morning [April 16].

Zanesville Signal.

The Lectures

Lecturers Appointed for the Year Ending June 30, 1918

Frank Bell, C.S., Post Office Box 452, Harrisburg, Pennsylvania.

John Sidney Braithwaite, C.S., 1 Clarence Terrace, N.W., London, England.
(Open for lectures in the United States and Canada between Sept. 10 and Dec. 10, 1917.)

Clarence W. Chadwick, C.S.B., 2235 Howard Street, Omaha, Nebraska.

George Shaw Cook, C.S.B., 525 Orchestra Building, Chicago, Illinois.

John W. Doorly, C.S.B., 38 Boar Lane, Leeds, England.
(Open for lectures in the United States and Canada between Jan. 15 and July 1, 1918. Address for all correspondence relating to lectures in America and Canada, Box 13, Fenway Post Office, Boston, Massachusetts.)

John Randall Dunn, C.S., 4958 McPherson Avenue, St. Louis, Missouri.

Clarence C. Eaton, C.S.B., 719 South Union Avenue, Tacoma, Washington.

Dr. Francis J. Fluno, C.S.D., 1732 Franklin Street, Oakland, California.

Willis F. Gross, C.S.B., 505 Berkeley Building, Boston, Massachusetts.

Prof. Hermann S. Hering, C.S.B., 42 North State Street, Concord, New Hampshire.

Dr. Walton Hubbard, C.S.B., 324 Hutton Building, Spokane, Washington.

William D. Kilpatrick, C.S., 700 Union Trust Building, Detroit, Michigan.

Bliss Knapp, C.S.B., 11 Hawes Street, Brookline, Massachusetts.

Charles I. Ohrenstein, C.S.B., 722 Ackerman Avenue, Syracuse, New York.

Ezra W. Palmer, C.S.B., 1515 Adams Street, Denver, Colorado.

William W. Porter, C.S.B., 206 West Eighty-sixth Street, New York, New York.

William R. Rathvon, C.S.B., Post Office Box 25, Denver, Colorado.

Paul Stark Seeley, C.S., 144 North Nineteenth Street, Portland, Oregon.

Virgil O. Strickler, C.S.B., 219 West Eighty-first Street, New York, New York.

In making engagements for lectures to be delivered, the work of both churches and lecturers will be greatly facilitated if the churches will make immediate application to the individual lecturers for the date or dates desired during the year ending June 30, 1918. If the engagements for the entire year can be made as soon as possible after July 1, 1917, the lecturers can arrange their routes more satisfactorily to all parties.

Letters and telegrams sent to the addresses given above will be duly forwarded. Use these addresses, unless for a special occasion a different address is given.



ST. PAUL, MINN. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Bent E. Olin, who said in part:—

The question of one God or many gods, of one Mind or many minds, of one power or many powers, has been before this world for thousands of years. Millions of human lives have been sacrificed to settle this great question, which, out-

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side of Christian Science, is still unsettled. At an early date God, through His faithful servant Moses, said: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might;" also, "Thou shalt love thy neighbor as thyself." Our dear Leader saw the importance of this question and said, "The First Commandment is my favorite text" (Science and Health, p. 340). The reason is plain,—it enforces obedience and love to one God only.

WEEHAWKEN, N. J. (Society).—Bicknell Young, lecturer; introduced by Frank A. Hammond, who said in part:—

The great truth about God and man is attracting the attention of the world today as never before, because mankind are realizing that the fight is a losing one when it takes to making a reality out of want, worry and woe, sin and sickness, and envy and hatred, as shown in "man's inhumanity to man," made so visible today by the warring nations of the world. Christian Science is a religion of peace, harmony, and love, and its mission is to teach us how to rise superior to the false claims of the physical senses and to show us our true relationship to our Maker. The religion which does that, and proves it, is essentially the religion of Jesus the Christ, who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

MERCED, CAL. (First Church).—William W. Porter, lecturer; introduced by Edward Whale, who said in part:—

When Jesus was here on earth marking out the way for us, he said on one occasion, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Many thousands are rejoicing today in the abundance of life and happiness through having entertained an earnest desire to learn what that truth is, and are receiving through Christian Science the promised reward in deliverance from sickness and sin, together with those discordant conditions which they had believed were a necessary part of their human existence.—*Merced Sun.*

POTTSVILLE, PA. (First Church).—Willis F. Gross, lecturer; introduced by J. W. Freck, who said in part:—

Mrs. Eddy, the Discoverer and Founder of Christian Science, is the Moses of today leading the children of Israel out of bondage. She says in Science and Health (p. 569), "Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God." She has put the spiritual interpretation of the Bible in such concrete form that a child may apply it for himself; indeed, it must be approached in the spirit of a child, for only through revelation can it be understood,—and I may add that this is the reason why its critics fail to understand it.

WESTON-SUPER-MARE, ENGLAND (Society).—John Sidney Braithwaite, lecturer; introduced by Charles W. Bennett, who said in part:—

At an epoch like this, when the whole world is torn asunder with fear, strife, and an overwhelming sense of loss, the tender and comforting influence of Christian Science will surely appeal to hungry hearts. It is to inform the peoples of the world in an authoritative way of something of the redemptive and regenerating power of this teaching, that lectures are given.

NEW YORK, N. Y. (Second Church).—Clarence C. Eaton, lecturer; introduced by Warren C. Klein, who said in part:—

Who among us has not been awed and ennobled when viewing a sunrise and the coming of a new day? We are thrilled by the beauty of the flickerings in the distance. Then of a sudden the glints of splendor break into perpetual light and life. And so it is with our experience in Christian Science. Through its teachings we are learning of the eternal verities of being as they exist in the present time, and not alone in the hereafter. These teachings dawn upon the human consciousness and reveal to it the correct understanding of God, Christ, and the real man. They are bringing healing, courage, and happiness to thousands, and are resurrecting and interpreting to the world the true message of the Master, Christ Jesus.

Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

ALASKA—Virgil O. Strickler:
Ketchikan: June 28.
Juneau: July 1 or 2.
Cordova: July 6, 7, or 8.
Valdez: July 9 or 10.
Anchorage: July 17.
Skagway: July 23 or 24.
Fairbanks: Aug. 7.

CALIFORNIA—Dr. Walton Hubbard:
Huntington Park: Women's Improvement Club, 222 South Pacific Boulevard, 8 p.m., June 21.
Los Angeles (First Church): Church Edifice, 1366 South Alvarado Street, 8 p.m., June 22 and 23.
Los Angeles (Third Church): Church Edifice, 734 South Hope Street, 2 and 4 p.m., June 17.
Los Angeles (Sixth Church): Church Edifice, East Forty-second and Wadsworth Streets, 8 p.m., June 19.
Los Angeles (San Pedro): Redman's Hall, Palos Verdes Street, 8 p.m., June 18.

CANADA—Clarence W. Chadwick:
Grenfell, Saskatchewan: Winsor Theater, 8:30 p.m., June 21.
Medicine Hat, Alberta: I. O. O. F. Hall, Third Street, S.E., 8:30 p.m., June 22.
Winnipeg, Manitoba: Walker Theater, 3:15 p.m., June 17.

COLORADO—Leadville: Prof. Hermann S. Hering, Elks Opera House, 8 p.m., June 17.

ENGLAND—Liverpool: John W. Doorly, St. Georges Hall, 7:30 p.m., June 25.

ILLINOIS—Charles I. Ohrenstein:
Chicago (joint lecture): George M. Cohan Grand Opera House, 12 noon, June 19.
Chicago (Ninth Church): Church Edifice, Woodlawn Avenue and Sixty-second Street, 8 p.m., June 18 and 19.
Kewanee: Grand Theater, 3 p.m., June 17.
Rockford: Church Edifice, 515 North Main Street, 8:15 p.m., June 21.
Murphysboro (auspices Carbondale): Dr. Francis J. Fluno, Tilford Theater, 2:30 p.m., June 17.

INDIANA—Richmond: Prof. Hermann S. Hering, Church Edifice, 1417 North A Street, 8 p.m., June 22.

IOWA—Estherville: William W. Porter, Court House, 8:15 p.m., June 21.
Sioux City (Second Church): John Randall Dunn, New Grand Theater, 8 p.m., June 19.

KANSAS—Emporia: Prof. Hermann S. Hering, Church Edifice, 8 p.m., June 19.
Norton: John Randall Dunn, The Auditorium, 7:30 p.m., June 21.
Seneca: Dr. Francis J. Fluno, Church Edifice, 8 p.m., June 19.

MASSACHUSETTS—New Bedford: George Shaw Cook, Y. M. C. A. Hall (note change), 3:30 p.m., June 10.

MICHIGAN—Saginaw: William R. Rathvon, Masonic Temple, 8:15 p.m., June 18.

NEBRASKA—Central City: Ezra W. Palmer, Auditorium, 8 p.m., June 14.
Hastings: John Randall Dunn, Kerr Opera House, 3:30 p.m., June 17.

NEW YORK—Cortland: William W. Porter, Temple Theater, 3:30 p.m., June 17.

OHIO—Massillon: William R. Rathvon, City Hall Auditorium, 8 p.m., June 19.
Sidney: William R. Rathvon, High School Auditorium, 3 p.m., June 17.

WISCONSIN—Racine: Charles I. Ohrenstein, Orpheum Theater, Main and State Streets, 8:15 p.m., June 22.

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Testimonies of Healing

About seven years ago I was very weak, emaciated, and distressed concerning my physical condition. Three of our best physicians diagnosed my case, and each one said I had pellagra. In my mind this disease and the grave were inseparable, as every case that had come under my observation had terminated in that way. The last physician I had said that meal was the cause of the disease, and under no circumstances was I to eat any more of it; also I must remain in bed until after the lunch hour every day.

At this time my brother gave me a copy of Science and Health, and said he had heard that its study would heal disease. Although in times past I had thought what queer people the Scientists must be to believe that Christ was still healing disease, the book was gladly received and studied, for I was willing to do anything if I could understand what to do. The mornings were spent in this way, with the result that a great many errors in myself were uncovered. When I really had made the demonstration of overcoming these errors, I felt that I was well, and did not remain in bed any more; but I had to wait till spring to prove that I was healed, as my physician had said the disease would return at that time. No symptom has ever returned, however, and after hate, fear, and grief were destroyed, the meal which was said to have caused the disease proved harmless.

I try to express my gratitude every day by helping some one to see and know the truth, and trust this testimony may encourage those who are seeking the light to study carefully and prayerfully "Science and Health with Key to the Scriptures" by Mrs. Eddy.—Annie L. Thornton, Atlanta, Ga.

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Over five years ago, when I began the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was enabled to lay aside glasses before I had read many pages of the book, and they have not been needed since. Headaches, which had been of frequent occurrence since my earliest recollection, and stomach trouble, from which I could obtain no permanent relief through material remedies, instantly disappeared and have never returned. Also what was called neurosis of the nerve centers, pronounced incurable by several physicians and specialists, was entirely overcome through the power of Truth, and I have enjoyed perfect health ever since.

The study of Christian Science was not taken up for physical healing, but to learn more about God, and it was while thus seeking that I found the light, and with it the healing as well. Words are inadequate to express my gratitude for Christian Science, and for the manifold blessings which it brings, but I am trying to live a life that will testify to my appreciation of its divine Principle, and of our beloved Leader, Mrs. Eddy.

Martha A. Slayton, Lebanon, N. H.

✧

For about two years my earnest prayer and desire has been to become a thorough Christian Scientist. A few years ago I was pronounced incurable owing to heart and kidney conditions, and ever since I can remember I have had gout, rheumatism, and stomach trouble in their severest forms. All these difficulties have disappeared since I have learned of the truth.

When I earnestly investigated Christian Science I had my first real glimpse of God as divine Truth. The most wonderful demonstration of all occurred in May, 1916. After suffering from distress in the lower part of my back and bowels for ten days or more, I remained at home for a couple of days, having to mortal sense severe pains. The second day at home I sat around reading, and eating whatever I desired, and slept splendidly that night until about half past four in the morning, when I called a practitioner, who said he would help me. In fifteen minutes I was fast asleep, and slept for about two hours. Then I went down town and worked at the trade as usual, though there were severe pains now and then. I went to see the practitioner about eight o'clock and he gave me a treatment. In the mean time I became conscious that I was healed. I got in a car and went to the office, and in two minutes after arriving, there passed from my bowels a large gall-stone. I did not miss a meal, was not sick, and no material remedies were administered. I walked home, ate dinner, and returned to work. I was weak for two days afterward, though perfectly well, and was without fear through this ordeal. My health is very good indeed, and I am trying to be a better Scientist every day.

C. H. Eaton, Weatherford, Texas.

✧

In August, 1907, when I turned to Christian Science I was a mental and physical wreck, my only thought being to get out of this world in some way, I cared not how, in order to relieve my family. I had been under the care of physicians almost continually for about eighteen years, and had been told by several of them that I would never be well again, as I had weak lungs, catarrh, liver, kidney, and stomach troubles, an abnormal growth, and had suffered a complete nervous breakdown.

For over a year I cried out to God that I might be shown the way, and finally went to see a Christian Science practitioner. She explained Christian Science as best she could in so short a time, declared that God is Love and does not willingly afflict His children, and then a treatment was given me. I left her home full of love and joy and peace, and with the first gleam of hope in years. A year from that time I accepted a position, and have been constantly employed ever since. The healing has been permanent.

Some time ago I had another proof of the power of Truth as revealed in Christian Science. I was very ill with influenza and had every symptom of acute lung trouble. For days the suffering was almost unbearable; but a practitioner treated me, and I was confined to my bed only one whole day and a few hours daily for about four days, though the weakness was not so readily overcome.

I cannot find words to express my gratitude for the good which has come to me through the power of Truth as revealed in Christian Science, and I am grateful to Mrs. Eddy for revealing this truth to mankind.

Mayme J. Carlton, Chicago, Ill.

As my sister was making her home with me during her healing and is still with me, I can verify every statement made in this testimony. Words cannot express my gratitude for what Christian Science has accomplished in our home. Since 1907 I have relied on God altogether for help for myself and children.

In June, 1915, my twelve year old son was taken to the northern part of Wisconsin by his father for a short vacation. Three days after their arrival the boy became very ill. The father, not being a Scientist, would have called a physician, but the boy declared he was a Christian Scientist and that he wanted to go home, as there were no Scientists near. He was therefore brought home, a practitioner called, and he was found to be suffering from what is known as infantile paralysis.

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For days the pain was intense, and the boy was not able to put his feet to the floor or to use one hand. In about ten days, however, he began to walk with assistance, though with great difficulty, and in three weeks he walked alone. He played croquet for hours in the hot sun, never tiring as long as he could find others to play with him. The last of September he started to school, and by the end of October there was no trace of the disease to be seen. He is now in perfect health, plays ball, skates, and takes part in all outdoor games.

My son is away from home at school, and each time he returns for a few days we can see much improvement, as this experience has taught him to use his knowledge of Science more. The healing was accomplished through absent treatment. I am very grateful to our revered Leader, Mrs. Eddy, for showing us the way.—Mrs. Lynn F. Carlton.

✧

[Translated from the German]

I would like to give thanks for the blessings which have come to me through Christian Science. For many years I suffered with anemia and pain in the stomach, and often had to stay in bed for weeks at a time. About five years ago hemorrhages set in, and this trouble brought me to the brink of the grave. I already knew of Christian Science through the letters of a friend, but could not understand it, although much of what she said on the subject appealed to me. Having lost faith in medicine, in view of frequent relapses and because the hemorrhages recurred, I applied to a practitioner, who called and lovingly explained the truth to me. Although my healing progressed slowly, I became well, and am now able to manage my household.

We have had many proofs of God's ever-presence and love, and my constant thought is: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." I can now better understand the Bible, especially what it means to have a childlike faith and trust, and I am happy and contented and filled with gratitude for having found Christian Science.

Frau Sofie Hohl, Crailsheim, Germany.

✧

It gives me much joy to add my testimony to the many thousands that have gone before, heralding the good tidings of this healing truth which is filling the world today. I was a sufferer from asthma for about twenty-nine years, having developed it when very young. I was then living in Oakland, Cal., and the physician said a change of climate was the only thing that would cure me. At this time it became necessary for the family to move to Pennsylvania, where we felt sure the cure would take place. For a few years I was free, and then, like Job, the thing I feared came upon me again. I suffered for many years, an opiate being the only thing which would secure me sleep.

After twenty-eight years of absence I was forced to return to the very city in which this ailment first manifested itself. It was there I learned of the truth that makes free, and after a few weeks' treatment in Christian Science I was healed in December, 1912. Words fail me when I try to express the joy I felt on learning that God is Love and that I was heir to all that is good. I have been healed of appendicitis, gallstones, moroseness, fear, and doubt, for now I know that in God "we live, and move, and have our being."

I try daily to show my thankfulness to God for the revelation of the truth which has come to me through the faithful study of the Bible and Mrs. Eddy's works, and know that the more I seek the more I will find. I also appreciate the patient, loving work of the practitioners, and the daily food which is provided for us in the periodicals and other literature issued by The Christian Science Publishing Society, which carry their healing messages throughout the length and breadth of our land.

George Holland Poulterer, Sacramento, Cal.

✧

It is with a sense of gratitude to God for Christian Science that I testify to our little daughter's almost instantaneous healing from scarlet fever. She came home from school on a Thursday afternoon complaining of headache, sore throat, and nausea, and was feeling too ill to eat dinner, so retired at once. I worked for her as we are taught to do in Science, but the next morning she appeared very feverish and we sent for a practitioner, who advised us to call a physician to diagnose the case, in order to comply with the health department laws in so-called contagious diseases. The physician promptly declared it to be a case of scarlet fever, and notified the board of health, who quarantined the patient.

The practitioner treated the child and the family for fear, and left this beautiful thought impressed on all: that there is no law of contagion in divine Mind. No material remedies were used, but in two days the rash entirely disappeared, also the other symptoms. The child had a healthy appetite and wanted to get up and dress. The doctor called the following Sunday and gave her a thorough examination, but could discover nothing the matter.

I am especially grateful for this demonstration, which has added much to my understanding of Christian Science and my confidence in God's law, also for the knowledge that divine Love is an ever present help in time of trouble. I am thankful to our beloved Leader, who has given us this beautiful truth.—Ida Chase Day, Yonkers, N. Y.

✧

I feel that I must express my gratitude for Christian Science. We did not come to it for healing, but because the religion was so wonderfully satisfying. We found we had been worshiping the "outward and visible sign," without the understanding of the "inward and spiritual grace." Christian Science has given us that understanding, and through the comprehension of Mrs. Eddy's writings we have begun to grasp the magnitude of the work and love of our Lord and Saviour Jesus Christ, whereas we used to accept it as a matter of course.

The knowledge of God's loving presence as taught in Christian Science has met every need of our large family during the past four years. A short time ago one of our sons was healed of blood-poisoning in a week. The healings have all been permanent, and our blessings are manifold. Our love and gratitude goes out to Mrs. Eddy.

Jessie Enman Armeson, Longmeadow, Mass.

✧

The testimonies of healing published in the Christian Science periodicals are so helpful to me that I am sending my own expression of gratitude in the hope that it may encourage some one. As far back as I can remember I was guarded very carefully on account of supposedly inherited weak eyes. After entering school it was often a great annoyance not to be allowed to study by lamplight, but instead to have to rise early in the morning to get the benefit of the daylight. When in high school I overdid, with the result that my eyes gave out. A noted Chicago oculist pronounced the trouble a structural defect of the eyes for which glasses should have been worn from earliest childhood, and said that they must be used the rest of my life.

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Three and a half years later I began attending the Christian Science church. I had always disliked wearing glasses, and a glimpse into Christian Science made me feel I should be able to do without them; but as my closing work in high school was heavy, I decided to use them until vacation time. Accidents kept befalling them, however, and each time they were mended the thought became stronger that they should be dispensed with.

Vacation found me in a small town in the mountains where there were no Scientists, and soon the glasses met with another accident. I wrote to a friend for treatment, and fearful lest I should be tempted to resume wearing the glasses, I broke them into bits. I read almost constantly, and for a few days the old headaches returned, but in about a week I was healed. This healing occurred over fifteen years ago and I have needed no glasses since, although my eyes have been used freely.

Words are inadequate to express my gratitude for Mrs. Eddy's faithfulness in giving Christian Science to the world, and for our periodicals, which are such constant blessings.

ELENOR MONTROSS WHITE, Salida, Col.

✧

I want to acknowledge the many blessings Christian Science has brought into my life. While I fall short in living up to its great and wonderful teachings, yet I know that some things have yielded to the better understanding of God, and that in time a great many more faults will be overcome through divine Love.

In December, 1909, dropsy set in, and for six weeks I was unable to lie down. For several days and nights I could not sleep, while to walk or talk seemed almost impossible. Just below one knee there was a very angry looking spot, and I was cautioned by a nurse to have it attended to right away. All these conditions completely disappeared under Christian Science treatment, although at times I was very impatient and rebellious. I was in bed for five weeks, but the seventh week I was able to travel South. While the swelling did not disappear for about four months, I felt well long before that.

From this experience I date my first earnest study of Christian Science, and for it, as well as for other experiences, I am very grateful, but most of all I am thankful for the better understanding of God and of Christ Jesus as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy. Indeed I cannot express in words my gratitude for the wonderful glimpses of God that have come through the daily study of the Lesson-Sermons, in learning to know myself and in coming into closer fellowship with God.—MRS. C. J. SHOFF, Cadillac, Mich.

✧

Not long ago I received abundant evidence of God's protection and love as revealed to us through the study of Christian Science. One Sunday evening, after the church service, as my wife and I were crossing a main thoroughfare, which was very dark owing to the lighting restrictions now in force, I suddenly realized that a heavy motor-cycle, with side car attached, was bearing down upon us at a rapid rate. I made an effort to push my wife out of the way and the next moment was struck down.

Even while falling I declared aloud that God is Mind, realizing that as Mind is All, matter has no power to harm any of God's children. I attempted to rise, but was again knocked down. The machine came to a standstill, and I was trying to regain my feet once more when I was again bowled over through another machine running into the back of the first one. After this I was able to get up, and a feeling of great rejoicing at once flooded my consciousness, while a voice seemed to whisper, "My presence shall go with thee." I went over to my wife, a few yards away, and found her in the care of some Scientist friends whom we had just left.

There were two doctors near by, and several people in the crowd wanted us to go or be taken to them, but our friends assured them that we did not require doctors, and a few minutes afterward we were able to withdraw quietly and walk home. Although my clothes were covered with mud and both my coats were cut through at the same place, I was practically unhurt, with the exception of three or four bruises and two small cuts. The next morning I was able to go to business as usual, and after the following Wednesday evening service was feeling perfectly well.

When I first heard of Christian Science several years ago, I quickly lost all desire for tobacco and intoxicants, and before I had read twenty-five pages of Science and Health an internal complaint had been healed. For the physical healing one is grateful, but we are taught in Christian Science that it is "the spirit that quickeneth," and I am profoundly thankful for the ever increasing sense of God's presence and power that Christian Science is giving me. Truly does the Bible say, "The eternal God is thy refuge, and underneath are the everlasting arms."

WILLIAM ROSS, Richmond, England.

Deep gratitude impels me to add my testimony to that of my husband. In the above mentioned accident I was rendered unconscious, but with my waking thought I felt that I was surrounded by Truth. The glory and peace of that waking thought was to my sense divine. With the loving help of our Christian Science friends I was able to walk quietly and peacefully home. I asked one of them to give me a treatment, with the result that I had a perfect night's rest. The next day I arose about noon, and at half past two was attending to my duties at the church as usual. After the second day I felt not the slightest sign of anything having happened.

Words but poorly express what we feel for the joy and peace that have come into our lives and home since we have taken up the study of Christian Science, which has indeed revealed to us a God who is Love. As we go on with this glorious study we more fully realize the truth of our Master's words, "Your joy no man taketh from you."

✧ JOSEPHA ROSS.

Never a day passes but thought mounts in gratitude to God, the giver of all good, for the glimpses gained of His love and goodness through Christian Science. The realization that I am not sharing these blessings with others impels me to tell of a wonderful healing experienced some time ago.

One Sunday after the morning service I went to the home of a friend for luncheon, and remained there until late in the afternoon. The return to my own home involved a car ride of about an hour and a change of cars. As I stood on the curb near my friend's house, waiting for the car, I suddenly became conscious of a peculiar and very disagreeable sensation around the body under the arms. After we had boarded the car the difficulty increased so rapidly that I was unable to reply to the question of the friend who was with me as to what was the matter. It required a great effort to make the change of cars, and the suffering and difficulty in breathing became acute. Vivid pictures of the trouble touching the heart, of sudden death, the grief of my family, and so on, were presented.

All this time I had been striving to realize God's love and presence with me, and there was one thing I was able to remember. It was the spiritual interpretation of the first statement of the Lord's Prayer: "Our Father-Mother God,

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all-harmonious" (Science and Health, p. 16). I clung persistently to this, knowing that if God is the only power, and is all harmonious, then my birthright must be harmony, and I could not be deprived of it. Suddenly the suffering ceased, the crushing sense of oppression lifted, and I was free. I did not gradually grow better, but was wholly well within a few minutes. There was no after effect, no weakness or soreness. I left the car and walked to my home with a sense of joy and deep gratitude to God for Christian Science. I am grateful to be able to say that the healing is permanent and that there has been no return of any of the conditions. This was truly a wonderful healing. Besides this I have been healed of a badly injured ankle, walking in four hours so that those about me knew nothing of the trouble. An alarming internal condition also has disappeared.

Recently, when reading some verses of the old English poet Chaucer, I found the word "soothfastness" (truthfastness), and at once it seemed to name the quality possessed by our beloved Leader. I am deeply, lovingly grateful to her for that truthfastness and what it has done for humanity.

MARION SEATON CALLAHAN, Seattle, Wash.

✧

I would like to express my gratitude for all that Christian Science has done for me. Some time ago my arm became quite useless, causing me much suffering and many sleepless nights. I asked for help in Science from a member of the family, and soon regained the use of the arm. Six months later the trouble appeared again, and this time I determined to do my own Science work, with the result that I was absent only one day from my duties and by the end of a fortnight was quite well.

I have also had much help when taking examinations. I was asked to enter for a difficult examination at rather short notice; but I took on the work. The first two or three days I became discouraged, and the thought presented itself that it was impossible for me to do the work; but on top of this came the true thought that God worked with me to do the will of wisdom, and that as the idea of God I reflected the one intelligence, which does not fail. With this understanding the examination was successfully passed.

Though sometimes things appear to go the wrong way and very little progress is apparent, yet I have had such grand help from Christian Science that I am very thankful to Mrs. Eddy for showing us this truth.

AGNES E. ANDERSON, Melbourne, Australia.

✧

When I first attended a Christian Science meeting about twenty-five years ago, I was very much in need of healing—physically, morally, and spiritually. I called on a practitioner the next day, and treatment was given me. Although I was helped temporarily, there was still much room for improvement; but I realized that I must do my own work and learn to think and live differently. One day the thought presented itself to me that if God is Mind and man is the reflection of that Mind, then I could not be sickly or sinful, because God or Mind is never sick or sinful. This has helped me to know that I must think good instead of bad thoughts, and healthy instead of sickly thoughts, and as a result there has been a marked degree of improvement, so that today I am perfectly well.

For the past two years I have been practically without pain. Recently I was healed through Christian Science treatment of a severe attack of erysipelas, and since this healing I have felt better and stronger than ever before. To say I am grateful for this is the least I can do. I realize that I must ever live it in my daily life.

FRED E. SCHROEDER, Cincinnati, Ohio.

From Our Exchanges

[*The Watchman-Examiner*]

The general idea of a God somewhere who made the world and turned it over to the operation of its own laws and forces, is proving to give neither safety nor satisfaction. There is a craving for a God who is near at hand and who can care for and help. By the thunders of the cannon, by the horrors of battle fields in France and ruined homes in Belgium, by the crash of falling monarchies, and now by the possibilities of peril and death in our own land, God is calling to men, and they are hearing His voice and listening for His message. That message must not fail them.

If ever there has been need for the clear setting forth of the things of God, the emphatic assertion that these are the really important things, and the urgent and insistent pressing of the divine claims and repetitions of the divine invitation, it is now. So far from diverting the pulpit from its real function or lessening its spiritual appeal, the war and the conditions arising from it should intensify its zeal and give it a new eagerness and zest in proclaiming Jesus Christ as the only hope of a lost world, and it will be inexpressibly sad if the minister—if any minister—shall fail to see this and shall miss the special and peculiar opportunities open to him in these sad and trying days.

[*The Methodist Recorder*]

There are people who need to remind themselves that Christianity means a good deal more than paying twenty shillings in the pound. We may pride ourselves upon our conscientiousness, forgetting that conscience often needs a tonic. It was in a moment of the clearest insight, when Isaiah saw the glory of God, that he saw himself unclean and undone. And all self-examination, if it is to be in the least effective, must be done in the light of the glory of God as we have seen it in the face of Jesus Christ. "Thy word," said the psalmist, "is a lamp unto my feet." We must measure ourselves, not against our neighbors or our own ideals, but against the word of God and the experience of the saints. The day is coming when what we are will be disentangled from what we seem.

[*New-Church Messenger*]

When it is clearly understood that Christianity is identified only with the saving work of the Lord—the healing of the nations, the establishment of the new Jerusalem on earth—and never with the work of destruction or law-breaking, then there will be less confusion of thought on this subject. To preserve the good or the rights of humanity, however, it may be necessary to restrain the forces of evil at work in the world. This forcible restraint of evil may be called negative Christian work, or an "evil use." The seeds of true Christianity may be formed in the stress and strain of war, but the fruits of Christianity can appear only in deeds of justice and mercy, and never in the carnage of war. In other words, Christianity is not in killing, but in saving life.

[*The Sunday School Times*]

"There's a reason" for everything God does. God is not an autocrat who rules His universe with a blind imperialism. This fact is not altered because of men's inability to understand God and His ways. Naaman was not in a class by himself when he undertook to question God's way of curing him of leprosy by decreeing the dip into the muddy waters of the Jordan.

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[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

Unless all signs fail, we are on the eve of a new estimate of religion, its history, meaning, and uses; and this reappraisal will show that it is less a thing in itself than a way of living, —a tie that unites diversities, an insight that lights up our tangled human life, an inspiration that exalts while it applies truth to life. There was a time, not so long ago, when those who did not agree as to some dogma or rite refused to walk together. Happily that day is passing, never to return. There is a clearer vision of what the religion of Jesus was in the beginning, and what it is now and evermore,—the read of the loving heart; not a system of dogma, but a spirit in the life. Slowly we are learning that if we use different words, we are really saying the same thing; that when we know each other, and walk together in the way of humility, faith, and prayer, we are united and strengthened with a sense of fraternity; and that the great common interests overshadow conflicting notions and opinions.

[*The Congregationalist*]

We are entering, in this country, upon a time of storm and stress. If days like these have in them great opportunities for the religious man, they also have great peril. He is confronted by the danger that in "action's storm" he may loose his hold upon the inner world. We shall not emerge from these days as we enter them. When they are ended we shall be either much richer or much poorer in our inner life than we are at present. Our hold upon the world of the spirit cannot remain just what it now is; this proving of our faith will either strengthen that hold or weaken it.

[*The Continent*]

Let prayer ascend mightily that God shall have His way in the world, and thereunto that it may please Him to accept and guide the sincere intent of those who would dedicate their lives and fortunes only to such toils as serve humanity and perpetuate justice. So shall our sovereign God, all wise and all loving, destroy the wrong and give victory to the right, not according to our estimates of wrong and right, but as He sees both in the light of His eternal wisdom—blessing both Germany and the United States and all nations besides with the fulfilment of His will.

[*The Methodist Times*]

In our judgment, the first call upon the church of Christ after the war will be the promotion of unity. This governing aim, as we apprehend it, includes three elements: the union of the churches, the fostering of spiritual unity, without which churches cannot come together, and the establishment of complete harmony between the spiritual and the social interests of life. This last has to do with social reconstruction and with the spiritual principles upon which it should rest.

[Rev. James I. Vance in *Record of Christian Work*]

The Bible, the mercy seat, the cross, and human brotherhood,—these are the dynamic forces by which Christianity operates in the world, and their progress can no more be checked than a sunrise; and where they are in control we see the resurrection and the life!

[*The Christian Intelligencer*]

War has never been regarded as an ally of the ideal of the brotherhood of man, but we are now witnessing the strange conjunction in that we are undertaking a war born not of passion or selfish ambition, but a war in the interest of Christian idealism.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

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Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

From the Editor

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

From the Publishing Society

In connection with the new rates for periodicals effective July 1 a regular discount will be allowed to Reading Rooms, Distribution Committees, Committees on Publication, and their assistants, on orders for one or more copies in place of former quantity rates.

The plan of discounts also applies to Bibles, pamphlets, other publications, and articles listed in the Current Catalogue published in The Christian Science Journal.

A special letter will soon be mailed to the Reading Rooms and Committees with new price lists giving discounts, also supplementary slips for Bible Catalogue No. 23.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

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Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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Published Monthly

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

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 42

Boston, June 16, 1917

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Christian Science Sentinel

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Items of Interest

The United States Supreme Court has ordered to be reargued the antitrust suits against the United States Steel Corporation, the International Harvester, the United Shoe Machinery Company, and the Lehigh Valley and Reading Railroads and their affiliated coal companies. The steel corporation suit was instituted in 1911 in New Jersey, and was dismissed by the district court four years later. The corporation in its brief admitted controlling about 40 per cent of the domestic and about 90 per cent of the American export trade, but defended itself as a "good combination." The suit against the Harvester company was filed in 1912. Its dissolution was asked mainly on the ground of its size and inherent power. It was also the contention of this corporation that it is a "good" combination, but the lower court sustained the Government and ordered dissolution. The suit against the United Shoe Machinery Company was filed in 1911 and the lower court dismissed the petition. The two cases against the Lehigh Valley Railroad and the Reading Railroad charge them with monopolies in anthracite coal along their lines. Both roads are accused not only of violating the Sherman act, but also of violating the commodities clause. In both cases the Government lost virtually all contentions in the lower courts.

A million dollar paper plant, with a capacity of one hundred tons of pulp and paper a day, will be opened at Bogalusa, La., Oct. 1, where waste products of the lumber mills of the Great Southern Lumber Company will be converted into paper products. One paper plant there is already turning out thirty-five tons a day, using as its material small pieces of wood not large enough to make lumber. Of this waste material an average of six cords to the acre is produced. The lumber interests cut fifty acres of lumber each day, giving an average of three hundred cords of waste wood every twenty-four hours. Plans for milling the stumps are also being made, tests having shown pine stumps to be full of valuable products. While the cost of converting the stumps is considered prohibitive, officials of the company have declared that they would be glad to "break even" on the venture, because it would clear the land and do away with the otherwise useless stumps at the same time.

The Interstate Commerce Commission has recently issued a report of over two hundred pages on the Père Marquette Company and the Cincinnati, Hamilton, and Dayton Railroad Company. It is clear that the former road has been greatly crippled and the latter practically wrecked by "high finance." At the conclusion of their report the commissioners say: "This sordid tale has been told without adjectives. The facts speak for themselves, and they have been given in all their nakedness, without other comment than such as would serve to tie them to other facts, also of record. . . . Can the like of what has befallen these two roads be made impossible hereafter? Perhaps not entirely, so long as financial circles continue complaisant toward financial exploitations which prove successful. . . . It would, in our opinion, render such exploitation more difficult if the issuance and marketing of all securities of common carriers were subject to Federal regulation."

The Oregon and California land cases recently decided by the United States Supreme Court involved the grant many years ago of some 2,500,000 acres of public land to the Oregon and California Railroad, which passed to the Southern Pacific system. These lands are now valued at about $50,000,000. They were granted by Congress to the company on condition that they might be sold in tracts not exceeding 160 acres each to actual settlers, and at the maximum price of $2.50 an acre. It is alleged that some of the lands were sold at as high a price as $40 an acre and that as much as 45,000 acres went to a single purchaser. Under authority of a resolution by Congress a suit was begun by the Department of Justice, which has now, after a varied course, been finally decided against the railway.

The only source of power which can be used to free Italy from her dependence upon imports of foreign coal is the mechanical energy to be obtained by harnessing streams and torrents and transforming it into electrical energy for transmission to a great part of the country. Some of this work has already been done. French engineers have estimated that Italy could develop 5,000,000 horse-power from its streams and torrents, and some Italian engineers have estimated the total, developed and undeveloped, at 4,000,000. There has already been developed 800,000 horse-power. To replace the energy at present obtained from imported coal used in railways and industries would require about 1,150,000 horse-power.

The Government telephones in Manitoba, Canada, cleared $528,076 over expenses in the fiscal year ended Nov. 30, 1916. There are now 48,000 telephones in the province, or 9.7 per 100 of the population. Winnipeg has seven exchanges, all of which are equipped with the latest devices. The Government owned system is a paying investment for the people, as subscribers are getting telephone service practically at cost. New central office buildings are in course of construction in Brandon, Dauphin, and other points in the province.

The Massachusetts Senate has sustained Governor McCall's veto of the bill to allow the Pilgrim Tercentenary Commission to make an initial expenditure of $50,000 toward preserving localities in the vicinity of Plymouth, Mass., in connection with the celebration in 1920 of the three hundredth anniversary of the landing of the Pilgrims at that place. The Governor said that while the bill in question provides for only an initial expenditure of $50,000 this year, the project calls for the erection of a memorial hall at an estimated cost of $600,000, and this sum, together with other improvements named, including a pageant, would bring the total to $1,884,300. The ultimate cost of the proposition is problematical, he said.

The Government of Chile has adopted measures to encourage the domestic raising of chinchillas. All persons who desire to raise them will be leased Government land and will be permitted to capture animals under the annual authorization of the minister of industries and public works. In September of each year the forest, fish, and game inspection service will take stock of the chinchillas at each establishment, and will certify as to the number of skins that may be exported. Statistics show that two hundred and sixty-seven dozen of these skins were exported from Chile in 1915, valued at $18,819.

The fiber division of the Bureau of Agriculture of the Philippine Government has issued a statement that the campaign carried on by the bureau for some time, for the purpose of inducing the growers to produce a better grade of Manila hemp, has resulted in an increase of considerable importance in all grades of fiber purchased by American manufacturers. A similar improvement has been made in the quality and quantity of maguey fiber.

Drainage projects in Crittenden, Cross, and St. Francis counties in Arkansas have recently been completed, and 55,000 acres of swamp land are made available for farming. The main ditch is ten miles long with sixty miles of laterals, while the total length of the canals is 100 miles. About one fourth of the acreage was originally covered by small lakes. The entire tract is now tillable and offers good home sites.

Cork bark is gathered from various parts of Spain and made into manufactured articles. Under normal conditions 90 per cent of cork goods is exported, and the exports are valued at some $8,000,000 annually. Since the war the industry has suffered greatly, communication with former markets by sea having been interrupted, free transit by Switzerland prohibited, and storage taxes in France high.

Secretary of Commerce Redfield has approved the recommendation of Dr. H. M. Smith, commissioner of fisheries, that the fish hatchery at San Marcos, Texas, be closed on account of the failure of the Texas legislature to enact the necessary laws for the successful operation of the hatchery.

A committee has been appointed by the Argentine Government to prepare a plan for a campaign against the locust pest in that country. Locusts did a very appreciable amount of damage to the cereal crops in certain sections of the republic last season.

The American Society of Peru has been organized at Lima with the object of fostering the friendly and commercial relations existing between the United States and Peru.

The city of Madras, British India, with 518,660 inhabitants, of whom 4100 are Europeans, has 100 miles of macadam road and 200 miles of gravel road.

Data recently published show the area seeded in wheat, barley, oats, and rye in Spain for 1917 to be over seventeen and a half million acres.

This year's Cuban sugar crop will be approximately 2,800,000 tons, according to an official statement issued by the Cuban Government in Havana.

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Christian Science Sentinel

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

Vol. XIX June 16, 1917 No. 42

Undismayed

LOUISE KNIGHT WHEATLEY

WHEN to a waiting nation there came the news that it was actually involved in a situation from which it had so long and earnestly sought to be delivered, to at least one Christian Scientist, and perhaps to many, the first agonizing cry was: "Are our prayers of no avail? Are all these declarations of truth which have been on the lips of unnumbered multitudes during these past months proved impotent? After every mental effort has been made to avoid participation in this world wide struggle, is error to triumph after all?"

In the first place, have our prayers failed? It is true that the answer has not come in the way which most of us perhaps expected,—but is that not usually the case? Prayer which outlines a specific result is not prayer at all, as Christian Science understands it. Suppose we honestly analyze the nature of our past prayers in this connection, and see just what we were really asking. Did we pray that God's will might be done, in His own time and way, that His Word might "enrich the affections of all mankind, and govern them" (Manual, Art. VIII, Sect. 4), or did we just pray for peace? That which is called peace, however, is sometimes only mortal mind's soothing-syrup, lulling us into convenient slumber. Jesus could have had that kind of peace had he desired it, but no one ever roused such turmoil and fury in the carnal mind as did he, simply because no one ever so continually disturbed that false sense of peace which those around him were expressing.

The "nations in commotion" of today are only manifesting that same unrest and perturbance which accompanies an experience, be it with an individual or an aggregation of individuals, when the old is giving place to the new. Because there is a turning and an overturning such as has never before been witnessed in human history, is it necessarily a time to be dismayed? Rather is it not a time to look beyond the material evidences of the passing moment to discern that which all the world will see later on, when the cannon's thunder has ceased and the smoke has cleared away, namely, that Truth is awakening every nation on earth from its long dream of oppression. Are our prayers, then, unanswered? No. The only thing which has failed is our misguided zeal in thinking that our limited, finite view of the situation was sufficiently clear to warrant us in advising the infinite intelligence.

Were Jesus' prayers ever unanswered? Never. That was because he knew how to pray. Even when he hung upon the cross he did not outline his answer; he did not ask to be delivered. Suppose every Christian Scientist on earth today had been there at that time; might they not have prayed just as earnestly that he should not be crucified as we have been praying that there should be no war? Unless they were unusually good Christian Scientists they would probably have done that very thing; yet if those prayers had been answered, Jesus would have failed to make his supreme demonstration.

Mrs. Eddy asks, "Was it just for Jesus to suffer?" To this she answers, "No; but it was inevitable, for not otherwise could he show us the way and the power of Truth" (Science and Health, p. 40). Is it just for millions of human beings to be pitted against one another in deadly combat? No; but there are times when it seems inevitable. There are things more precious than human life, as Jesus proved. If there had been no Calvary, there could have been no resurrection morning. Then let his followers today take courage. Let us see in the conditions with which we are confronted not the sad witness of unanswered prayer, but rather the evidence that the "former things" of John's prophetic vision are already beginning to pass away. Instead of dwelling on the horrors of the present, let us look ahead, with that clear sighted, optimistic faith which Christian Science teaches, to see what the folded wings of the future may be holding for us all.

Already we can rejoice to recall what has been done among our brothers in the great nation so recently delivered from autocracy. In the superheated crucible of the present turmoil there has melted away in a single night that which would ordinarily have been consumed only in the slow process of the centuries. Suppose our prayer for peace had been granted a year ago. It is not impossible that millions of our fellow beings would have settled hopelessly back again into another generation of apathy. Deplorable as the destruction of human life and property may be, that which is called "war" is destroying much more; it is destroying time honored institutions,—injustice, tyranny, despotism, mental domination, and the might which calls itself right. This is not a battle of the nations; it is the world wide Armageddon wherein the false and spurious perish, seethed in the melting-pot of purifying fires.

From the ashes of it all what phœnix may arise no one today can foretell. We can glimpse, however, some of the many changes which must inevitably come when "the tumult and the shouting die." In the first place, it is not unreasonable to hope that the awfulness, the far reaching effect of the present struggle, will so entirely impress the world that all nations shall agree to disarm permanently, thus adding to the world's producers millions of men who in the past have been consumers only. Thus the incredible sums of money expended in their maintenance would go for the betterment rather than for the destruction of mankind.

Then, too, the present experience presents opportunities hitherto unknown for the leveling of caste, the laying aside of old feuds and grievances, the forgetting of past differences of opinion, and the submergence of self-interest, self-aggrandizement, graft, greed, and political chicanery in the desire to be loyal citizens first of all. Labor and capital will find a more common ground, woman will take her rightful place in the world's economics, prohibition will receive an impetus, national resources and industries as yet unknown will be developed by reason of the exigency of the moment, and the pride of mammon will be laid low as rich and poor march side by side.

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But best of all and above all is the fact that a world confronted by a problem so vast as this must begin to think as never before. The religion of their fathers is thought good enough for most people in times of sunshine; but when the rains descend and the floods come and beat upon the house, —the consciousness,—that is the real testing time. If it is built upon a rock, upon Truth, it stands; but if it rests merely upon theory, tradition, ecclesiasticism, dogma, blind belief, ignorance, or superstition, it will crumble into dust at our feet. There is a new religion springing up in the trenches,—call it by whatever name you please. Men are asking of their own hearts questions which will no longer be silenced by the old evasive answer, "It is not for us to know." In times of stress the heart is no longer satisfied to accept the eastern poet's dull philosophy that it is enough because "He knows about it all,—He knows!—He knows!" We as God's children have a right to know also; and under such conditions thought is attuned as never before to hear the "still small voice" of Truth bringing the answer to our questioning. In the midnight hush before the morning's fray many a man has found beneath alien skies the God whom he had failed to find at home, the God who had been near him all the time,—just waiting.

Is not all this worth while? Is there, indeed, anything in the world which can be compared to finding God, a God not "received by tradition from your fathers," but one whom we may know and love and understand, a God who is working out His own wise purposes in His own wise way? Then let us not be dismayed, even in the very presence of the worst that mortal mind can do. Let us read in the signs of the times a prophecy of better things to come. Let us watch with hope and courage for the dawn. The day-star will surely arise upon that longed for morning when universal and permanent peace shall reign, not because the nations of the earth are slumbering in stupefying self-satisfaction, but because they are at last awake.

✧

Church-going

GUSTAVUS S. PAINE

CHURCH-GOING from a metaphysical standpoint is much more than mere attendance at some form of public worship. On page 583 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy has pointed out that "church" is "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle." True church-going, therefore, must be a whole-hearted turning to that which spiritually manifests divine Principle. In other words, daily and hourly activity in accordance with Principle may be said to be practical church-going.

The real man in the image and likeness of God is of course always acting in accordance with Principle and thus experiencing the unlimited blessing of membership in the true church. The human counterfeit, otherwise known as mortal man, needs however to turn away from so-called material causes and impulses to the one true cause, God, and His qualities. In proportion as this turning goes on sincerely, human imperfections necessarily give way before the actuality of the divine nature. Thus each one may prove for himself that genuine church-going does redeem and heal.

Among the infinite qualities proceeding from Principle and therefore constituting the true church are activity, order, strength, sureness, and rejoicing. Divine intelligence is conscious only of these and other right qualities. It is demonstrable that this divine consciousness is, that man expresses this consciousness now, and that it includes no negative element, no element of destruction; hence as human thought recognizes this divine consciousness and its expression, God and real man, the fear, weakness, inactivity or overactivity, disorder, and pain—all destructive elements—of the hypothetical mortal consciousness fade away in the presence of the activity, order, strength, sureness, and rejoicing of the divine reality. In this way human thought may go to the true church daily. The wholeness of the orderly activity of the divine consciousness is indeed health. That is why the daily turning in thought to the right concept of church, or in other words ceaseless prayer, is healing. In so far as one is serving Principle in his every activity and thus evincing constantly the qualities of the true church, he is proving that going to church metaphysically is the one way of busying one's self which is really worth while.

Just as the sentence already quoted from Science and Health gives the absolute metaphysical idea of church, so Mrs. Eddy's next sentence on the same page brings out the highest human concept of that idea. She says, "The church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

Spiritual church-going day by day and hour by hour is the best possible preparation for attendance at church services on Sundays and Wednesdays. Since the Christian Science church service is the exemplification of just such preparation, it actually serves both God and man. The proof of the utility of the Christian Science church is that it is healing the sick, whether physically, morally, financially, or mentally, by turning the thought of both its regular attendants and those who casually wander for the first time into its services toward the completeness of divine Principle.

The Christian Science church service is simply a means for giving out the truth. Its purpose, like that of the various other means which Mrs. Eddy established, is to give to the stranger and the Christian Scientist alike a clearer and more practical conception of God and His image and likeness. It succeeds in this purpose just in proportion as those in attendance go to give rather than merely to get. If all, including those conducting what are called the services, were to go to church just to get something, what would there be to get? When, on the other hand, all go to give of their intelligent appreciation of Principle, the blessing for all is boundless. In other words, the Christian Science service requires intelligent listening as well as intelligent reading, speaking, and singing. Even the truth read from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, would not be enough alone for a service without intelligent attention given to that truth.

But how, it may be asked, is the novice to know how to listen intelligently? How is one to know how to think rightly before and at and after a Christian Science service? The answer is that as we sincerely go to church to serve God and not to hear some one read or speak or sing, divine intelligence shows us how to think. It is possible for one at the very start of his interest in Christian Science to know that he is going to church to listen to the voice of God rather than to see or hear human personality. It is also possible for such a one to know that the word of God expressed is whole and therefore healing.

The very attempt to know the spiritual wholeness or unity of the church service is prayer; and the recognition that this wholeness is for the healing of all who turn their thought in that direction is prayer for the congregation. This mental giving is indeed simple, requiring only unselfish alertness in

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church-going. It is the reason for the radiant happiness of the sincere church-goer in Christian Science and for the practical value of regular attendance at the Christian Science church services. The constant replacing of the limited personal sense of service with the genuine expression of that infinite Life which is God, is spiritual giving, and should constitute our thinking always.

Only unselfed love can make it true of the church-goers in Christian Science that, in the words of the elder in Revelation, "these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

✧

A Distinction

CHARLES F. HACKETT

CHRISTIAN SCIENCE makes a distinction between evil and the knowledge of evil which is of much importance in the solving of human problems. In the second chapter of Genesis it was not a tree of good and evil whose fruit was forbidden, but "the tree of the knowledge of good and evil." In commenting on the text just quoted Mrs. Eddy says, "It was not against evil, but against *knowing* evil, that God forewarned" (Miscellaneous Writings, p. 367).

The reason for making this distinction becomes clear in the light of the teaching of Christian Science, which shows that God, good, is All-in-all, having all power, presence, and knowledge; whence it necessarily follows that evil is without entity or existence, and is therefore nothing. The only way to destroy evil is on this basis,—the basis of its nothingness. To admit that evil is unreal or false is to admit all there is of it. Because evil seems to be real and present in human experience, it is a great help to know that it is false and unreal; but this alone does not destroy it. Because God, good, is All, however, and evil is nothing, it is the so-called knowledge of evil, or the belief in evil, which must be destroyed. This is not a distinction without a difference, for it is one of the essential differences between Christian Science and other systems of healing and reform. It might even be said that it marks the difference between the successful and the unsuccessful effort to demonstrate the truth.

Having accepted the scientific fact of the allness and all-inclusiveness of God, good, and the consequent nothingness of evil, how is the seeming presence of evil in human thought to be destroyed? In other words, how are we to stop knowing evil, when it seems so interwoven with good in our thought processes and is made so apparent through the five bodily senses? Through the study of the Science of being—the earnest and prayerful effort to know the true nature of God and man—spiritual sense is quickened, and spiritual ideas, which are in the nature of revelations, begin to unfold. These revelations, separating as they do good from evil in human thought, lead to affirmations and denials with respect to particular conditions, in the effort to hold fast that which is good and to reject that which is false. It needs to be clearly seen that these affirmations and denials are necessary only because of our imperfect knowledge, and that they are needed to bring thought into harmony with Truth.

There has been more or less discussion as to the relative importance of affirmation and denial, some laying emphasis on one and some on the other. There may be grave danger of making a reality of evil to human sense by sheer denial of error, and on the other hand there may be just as grave a danger of overlooking error through sheer assertion of truth. When we come to realize, however, that both affirmation and denial follow spiritual perception, perplexity on this point vanishes, and we see the great importance of studying the Science of being apart from its application to particular human problems, in order that the subsequent applications may be effective.

On page 259 of Science and Health Mrs. Eddy says, "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration." How can we think and demonstrate truth without giving earnest heed to its basis? The unfolding of spiritual ideas brings a sense of dominion, enabling one to speak (affirm and deny) with authority. The spiritualization of thought which follows this scientific activity means less material thinking, less knowing of evil, less of fear, hate, confusion, and suffering, and more true knowing, more love, health, and harmony.

The capacity to discern error in our own thought and in the thought of others, as well as the power to destroy it, is increased by this effort not to know evil. This may seem paradoxical, but the purer one's thought, the more one habitually strives to know good only, the more acute that one becomes in detecting and rejecting false beliefs and suggestions. A mar or defacement stands out clearly on a clean white surface. The most subtle phases of intentional and unintentional evil cannot hide from the purified consciousness. This scientific correction of thought, with the consequent destruction of the knowledge of evil, will go on until man in God's image is fully revealed. Then there will be no need of argument, no need of assertions and denials, for true consciousness will be found to be self-evident and self-existent good. Then for each of us the Bible prophecy will be fulfilled, "Thou shalt not see evil any more."

✧

"Let the nations be glad and sing for joy"

DAISETTE D. S. MC KENZIE

WITHIN the last few weeks the great curtain of the world's stage has risen upon a scene so thrilling that it may be said to have few rivals in history. Perhaps no people as a class are more grateful than are Christian Scientists to behold its enactment, because they feel and know its spiritual promise for mankind.

At last the two great English speaking peoples of the earth stand heart to heart and hand in hand. In her prophetic poem entitled "The United States to Great Britain" (Poems, p. 10), Mrs. Eddy has spoken of this union as the bridal "betokened from above." It is the beginning of the federation of the world, the opening chord of an unending symphony. No earnest man or woman can read with undimmed eyes the record of the deeply impressive service held in the historic St. Paul's Cathedral in London, when England solemnized this union of hearts. The official heads of the nation and a vast concourse of her people, with representatives from many other countries, filled the cathedral to its farthest recesses. The singing of the hymns by thousands of voices, supported by the choir, by the great organ, by trumpets and drums, and filled with the spirit of the hour, was said to be unforgettable.

The hymn which begins,—

> O God, our help in ages past,
> Our hope for years to come,

the national anthems of the two countries, the "Battle Hymn of the Republic,"—all rose from thousands of voices in solemn

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praise, and then before the benediction was pronounced a hymn was sung whose appropriateness bore the mark of inspiration in its choice. The earnest lines breathe the longing for the brotherhood of man which was in every heart on this occasion:—

Through the night of doubt and sorrow
Onward moves our pilgrim band,
Singing songs of expectation,
Marching to the promised land.
Clear before us through the darkness
Gleams and burns our guiding light:
Brother clasps the hand of brother,
Stepping fearless through the night.

On page 575 of Science and Health our beloved Leader, in describing the holy city, says: "It is indeed a city of the Spirit, fair, royal, and square. Northward, its gates open to the North Star, the Word, the polar magnet of Revelation; eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, with the Southern Cross in the skies,—the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony."

The wonderful meaning here given to the Cross of Calvary, as binding "human society into solemn union," will fill our hearts with joy and humility as we join with the whole world in the closing stanza of the hymn:—

Onward therefore, pilgrim brothers!
Forward, with the cross our aid!
Bear its shame, and fight its battle,
Till we rest beneath its shade!
Soon shall come the great awaking;
Soon the rending of the tomb;
Then, the scattering of all shadows,
And the end of toil and gloom!

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"As the dew"

JOY E. R. ZINT

WHAT more adequate simile could be used to express the invigorating, refreshing effect of the consciousness of God's presence with His people, than the assurance given through Hosea, "I will be as the dew unto Israel." It is one of the many promises of which mankind is beholding the fulfilment in this age in the health giving, joy reviving influence of Christian Science.

Metaphysically speaking, we may say that like the flowers in our gardens our heads are sometimes drooping and our hearts are weary because the slothful south wind has lulled us into inactivity. Perhaps we have lapsed into a state of mental lethargy; or the sharp east wind of criticism has cut and lashed us till thought is filled with self-pity; or possibly a cold north wind of condemnation has chilled us into believing that we are shut out from the sunshine of divine Love. Under all these circumstances it were well to recall Hosea's promise. On the other hand, it may have been the wind of waywardness and self-will which has urged us into unrighteous zeal; but from whatever direction the tendency has come, however blistering has been the heat of the day, in the quiet of evening comes the dew of the divine presence and we are refreshed. The gardens tended by Love are gladdened.

In the Glossary of Science and Health Mrs. Eddy thus defines evening: "Mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest" (p. 586). In physical nature the evening must be clear and still in order that the dew may form on the blossom; so, metaphysically considered, if the winds of error are blowing about clouds of discontent or discouragement, no dew will form. The dew does not rise, it does not fall, but it is made manifest, just as the abiding presence of God is never withdrawn; yet as mortals we must become conscious of His presence in manifest health and happiness.

In the garden of thought the beds must be made straight and true, and only unmixed seed be planted. Then if in time of drought another worker generously waters some of our sowing, we can joyfully say with Paul, "I have planted, Apollos watered; but God gave the increase." There must also be joy in our work, as well as patience and love. There should be no self-condemnation because some seeds sprout more slowly than others; though some products of our gardens ripen so quickly that there is time for several crops from the same soil in one season, others require all summer and until late fall to come to maturity.

Aside from the more pleasurable task of planting, we are confronted by the constant need for uprooting the weeds of mortal belief,—the malice, envy, and strife,—for without this process the seedlings of truth may be smothered for lack of light and room for development. Our Master said, "Every plant, which my heavenly Father hath not planted, shall be rooted up," and in this rooting up process we need to remember that the task must begin now, and that it must be accepted lovingly. It often seems easier to turn another's thought to Truth than to be loving and patient in working out our own salvation. It is no more Christianly scientific for us to depreciate our ability to think aright or to do whatever service God calls us to do (which ability is ours only by reflection of divine intelligence), than it is to believe that we are independent workers or creators.

Long ago the angel Gabriel assured the virgin mother that "with God nothing shall be impossible." The first requisite on our part is that all our accomplishment shall be for the glory of God, and not for the exaltation of self. The consistent effort to "do all to the glory of God" brings vigor, humility, and gladness into daily living, and if our efforts seem to cause us to suffer "for righteousness' sake," we can rejoice in our Master's assurance, "Blessed art thou," and find comfort in our Leader's gentle benediction, found on page 291 of "Miscellaneous Writings": "The dew of heaven will fall gently on the hearts and lives of all who are found worthy to suffer for righteousness,—and have taught the truth which is energizing, refreshing, and consecrating mankind."

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"The recipe for beauty"

FLORENCE DAVIS KELLER

"THE recipe for beauty," Mrs. Eddy writes on page 247 of Science and Health, "is to have less illusion and more Soul, to retreat from the belief of pain or pleasure in the body into the unchanging calm and glorious freedom of spiritual harmony."

The question What is beauty? like Pilate's question of olden time, has aroused much comment and controversy among those who in reasoning from the basis of the carnal mind, or mind in matter, think of beauty as a material quality. From the artist's point of view a descriptive definition of beauty that has any approach to completeness would not only give the conditions which an object would have to satisfy in order to express beauty, but would have to make clear how, why, and whence came beauty into being. In other words, an answer to the question must give an explanation of the qualities of beauty as well as its reason for being.

It is generally understood that the appreciation of beauty is a perception of certain qualities, and one writer has said that we may search the whole world over to find the beautiful,

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but except we carry it with us we shall not find it. It is seen, then, that the definition of beauty as well as the definition of truth, must be sought in the realm of metaphysics; for to regard the quality of beauty as belonging to a material object is a survival of the primitive tendency to look for the quality of intelligence in non-intelligent matter.

By consulting different authorities it is found that beauty —that is to say, the human sense of beauty—consists in symmetry, in order, in proportion, in harmony, in unified variety, in the relation of the whole to the parts, in fitness for a purpose, in perfection, in truth. Then it is evident that beauty must express an idea or be a manifestation of thought; it must give out a message, and must therefore depend for its being upon the idea which it expresses. Our Leader in defining beauty in all its reality says, "It is Love which paints the petal with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers earth with loveliness" (Science and Health, p. 247).

To be serviceable in the work of redeeming mankind from sin and suffering, beauty must be an expression or message of infinite good, a symbol of purity and harmony, ever indicating the all governing Principle, Love. It should typify holiness, or wholeness, oneness with God, the source of all spiritual harmony.

As a manifestation of good, beauty is radiant with life, positive with truth, redolent with love, and such must be the beauty sung by the psalmist, who said, "Worship the Lord in the beauty of holiness." What is the "beauty of holiness" but life replete with a satisfying knowledge of divine Love, overcoming evil with good and finding manifestation in the graces of Spirit? With the unfolding understanding of truth comes the apprehension and appreciation of beauty and the ability to express it.

Even as the artist seeks the model which will best aid him in delineating his ideals, then works perseveringly to express his inspiration in a form suitable to convey his message, so must the student of Christian Science discern his spiritual model, the Christ-idea, and study it continually until it shall find expression in God's own way. Thoughts of love, faith, hope, meekness, goodness, gentleness, childlike trust in the Father, honesty, uprightness,—all these reflect health and beauty on the body, while their opposites, which are always negative and self-destructive, delineate discord and sickness.

That the Christian Science "recipe for beauty" is practical and available, unnumbered thousands give grateful testimony, while loving hearts, wholesome activity, and happy faces attest to a glimpse of that "unchanging calm and glorious freedom." What painting, what wondrous tapestry, what sculptured story can compare with the beauty of a life redeemed from suffering or sin! As the truth is lovingly presented, fear and anxiety give place to confidence and trust. A revelation of the joys of Soul changes sorrow into rejoicing; dull despair disappears in the light of hope; and morbid stagnation is vanquished by the health giving activity of right thinking. Under divine influence slavery to false appetites is overcome by conscious dominion, and a belief in decrepitude is changed to expectation of progressive growth in spiritual understanding.

Thus every wrong condition finds the right thought or savior in the truth of Christian Science, interpreting and portraying the saying of Job, "Yet in my flesh shall I see God." This retreat from the beliefs of the flesh to the facts of Spirit, healing all discord, proclaims God's ways in the "beauty of holiness," as humanity discerns through unfoldment the wondrous beauty of God's spiritual and harmonious creation.

Selected Articles

[Samuel Greenwood in *The Colonist*, Victoria, British Columbia]

A writer in *The Colonist* approves the classification of Christian Science as a "false religion," on the ground that it, among other religions, regards works instead of belief as the all important thing in one's religion. Your correspondent surely does not wish to take the position implied in her quoted article, that if a man believes in a particular creed or doctrine it makes no difference what his acts are. Such a theory would certainly please the sensual nature of mortals, but it could never uplift the human race or give a man the moral strength to overcome sinful temptation.

The fact is, that however much you theorize, you cannot dissociate a man's honest belief from its effect upon his life; for what one accepts as actually true will naturally and necessarily influence and decide his acts. This was enunciated by St. Paul with inexorable logic when he declared, in substance, that his faith was made evident in his works, which implies, conversely, that if one's works do not give evidence of faith in God, the faith is not there. For example, one who has faith in the multiplication table will make use of it, whereas one who has no faith in it will leave it alone. In like manner, if a man has faith that Christ Jesus taught the truth, he will, if he loves that truth, obey it; and there you have the faith and works that are and always will be inseparable.

The assumption that a man's works do not count so long as he acknowledges a belief in Christ, is directly at variance with our Lord's teachings, in which he repeatedly states what Christians should do; for instance, in the Sermon on the Mount. Had all Christendom performed the works therein enjoined, the world would not now be witnessing the spectacle of so-called Christian nations engaged in slaughtering each other and plunging humanity into such unspeakable misery.

On the connection between belief and works, the Master himself went so far as to say, "He that believeth on me, the works that I do shall he do also." And if further confirmation were needed, it may be found in his scathing denouncement of a purely theoretical belief, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Your correspondent should tread lightly in calling another person's religion false, and least of all on the astonishing pretext that it calls for consistency between belief and conduct as essential to a true Christian life. St. John with delightful simplicity and finality sweeps away all doctrinal or creedal distinctions between human beings in their individual relation to God, when he says, "Little children, let no man deceive you: he that doeth righteousness is righteous."

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[W. Stuart Booth in *Trinidad* (Col.) *Picketwire*]

All Christian believers must admit that Jesus did his works in accordance with and because of the will or law of God, "with whom is no variableness, neither shadow of turning." It must inevitably follow, then, that God's will or law is unchanging, and obedience to this law will produce the works today that were wrought by Jesus and his followers in the early Christian era, even as he promised, "He that believeth on me, the works that I do shall he do also."

The claim recently made by a Trinidad clergyman, that the power of healing by prayer has been given to but a select few, is refuted both by the Scriptures and by secular history. The Bible statement that "God is no respecter of persons: but in every nation he that feareth him, and worketh right-

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eousness, is accepted with him," was verified by the Christians in Rome and elsewhere, who, according to Gibbon, healed the sick and even raised the dead by prayer. This continued until the time of Constantine, through whose influence the Christian church became darkened spiritually by allowing dogmas to displace deeds and material ritual to take precedence over spiritual righteousness. From that time until 1866, when Mrs. Eddy discovered Christian Science, but comparatively few instances of healing by prayer are recorded. One such was Wesley, the founder of Methodism, whose faith in Spirit resulted in his healing without the use of any material agency.

The statement that Christian Science healing is merely the action of human will or suggestion reveals an utter lack of understanding of Christian Science teaching and practice. On page 206 of Science and Health Mrs. Eddy writes: "Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous; while the exercise of the sentiments—hope, faith, love—is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick." Jesus demonstrated that the divine law which healed sickness operated simultaneously to destroy sin, and Christian Science, being the reinstatement of primitive Christianity, is manifested not only in the healing of disease but more especially in its reforming, uplifting, and spiritualizing influence in the lives of its adherents.

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[George R. Lowe in *The Chatham* (Ontario) *News*]

The gentleman who presented a paper on Christian Science before the Chatham Ministerial Association recently, reckoned without his host. Christian Science is based on the fact that there is a demonstrable Principle of healing, as manifested by the words of Christ Jesus, who said: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

Christian Science recognizes God as the Father, whose personality is infinite, and there is none besides Him. Man is the spiritual likeness of this infinite Mind, therefore man's individuality is spiritual. St. Paul wrote, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God." Righteousness being real, its opposite must be unreal, though seeming to be real to the mistaken human sense which indulges it. Sin, sickness, and death are not creations of God, who pronounced good all that He made. They are not in divine Mind, and we are enjoined to have the Mind of Christ. In the measure in which we accept the divine Mind as the only Mind, we put off the carnal mind with its sickness and sin.

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[George C. Eames in *Portland* (Maine) *Sunday Press*]

In the report of the mothers' meeting at the Exposition Building, the statement is credited to the evangelist that "Eddyism is atheism." If by this he means that Christian Science is atheism, then it would appear that he has gained a knowledge of its teachings from some other source than the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for from beginning to end this book unfolds to the reader "the one Supreme Being, self-existent and eternal," as the Standard dictionary defines God. Those who have formerly been members of other churches, testify that in Christian Science they have found what their ministers had failed to give them,—an understanding of God that is proving "a very present help in trouble." One of the tenets subscribed to by every one who unites with the Christian Science church is: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness" (Science and Health, p. 497).

The evangelist also states that Christian Science depersonalizes God. If he had studied the above mentioned text-book, he would have found on page 116 the following statement: "If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense. An infinite Mind in a finite form is an absolute impossibility." As there is but one God, there can be but one infinite Person. It will be seen that instead of depersonalizing God, Christian Science attributes to Him a higher sense of personality than does scholastic theology, which in holding the theory of three persons in one, cannot conceive of them as infinite. There cannot be three infinites.

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[Frederick R. Rhodes in *Todmorden* (England) *Advertiser*]

Our critic stated that "our Lord expected other people would be able to do what he did." That is just what all true students of Christian Science are earnestly trying to learn to do, and it would seem rather doubtful criticism to upbraid the followers of the great Physician and Wayshower for not adopting medical remedies when their Teacher never administered any remedy but the power of ever present Truth and Love. Christian Science does not teach that all medical practice is "perfectly useless," but recognizes that in ordinary experience humanity owes a deep debt of gratitude to this practice for the loving ministrations and physical comforts given through its means.

Physical relief is, however, the sole object of medical treatment; and as our critic states that "many of the doctors who were doing this were men who were not religious themselves, and did not profess to treat people religiously at all," the healing was not in accord with that of Jesus, who on several occasions told his patients to "sin no more," showing that the real sense of healing must be the result of a purification of thought, and not merely the removal of a physical manifestation. Christian Science, therefore, recognizes medical treatment from a purely material standpoint, while seeing the absolute impossibility of trying to mix it with metaphysical or real spiritual healing, which is Christian Science. On page 89 of "Miscellaneous Writings" Mrs. Eddy says: "When patients are under material medical treatment, it is advisable in most cases that Scientists do not treat them, or interfere with *materia medica*."

If we accept the critic's statement that the "doctors had lately been pointing out that the emotions of the mind do affect the body," and we define emotion as "feeling of joy, grief, fear, hate, love, and so on," then logically we can come into possession of real harmony only as we exchange our sense of mind for that Mind "which was also in Christ Jesus," which in turn determines our real feelings, or consciousness of existence.

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[Lloyd B. Coate in *Zanesville* (Ohio) *Signal*]

An evangelist is reported as saying, "There is only one class of people that deny sin is here—the Christian Scientists." Christian Science teaches that sin is not of God, and therefore has no right to be classified as real; nor does it express the nature and character of God, and for this reason should be denied and cast out of consciousness. Christian Scientists classify as real all that God creates, and as unreal all that seems to mortal sense to exist, yet is the very opposite of that Mind which was manifest in Christ Jesus. The man who does wrong and indulges in sin is being deceived, for sin is a delusion, being the opposite of infinite good. Faith in

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the reality of evil and sin will not save us. Jesus came to teach mankind to have faith in God, and that it is through the power of infinite good that he is to be saved.

Christian Scientists do not ignore the claim of sin and sickness, but deal with it in a Christianly scientific manner, as Jesus dealt with it. (See Science and Health, p. 460.) The sinner can receive no encouragement in Christian Science for wrong doing. Christian Science most emphatically teaches that so long as sin continues, suffering will continue. The sinner must repent, and turn away from the belief that sin is a reality and confers a pleasure. He must handle it as Jesus did,—as a lie and a liar,—and no longer be deceived by it, but find refuge in God, infinite good. (Note Science and Health, p. 339.)

This critic also makes the assertion that Mrs. Eddy's teaching does away with the atonement. In her text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy devotes a chapter of thirty-eight pages to this question. On page 18 she says: "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage. . . . The atonement of Christ reconciles man to God, not God to man."

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[John L. Rendall in *Cedar Rapids* (Iowa) *Republican*]

Those who best know what Christian Science teaches are convinced that it is essentially Christian in its premise, its practice, and its ultimate results. It is accomplishing so much by way of good for humanity that it ill becomes those who profess to be interested in the uplift of humanity to antagonize, belittle, or disparage its teachings.

What is needed today is less theorizing and more by way of practical demonstration of the good which has always been possible through the religion taught by Christ Jesus. The Christian Scientist is too busy in his efforts to work out his own salvation—and to the extent of his ability to help his fellow man—to spend any time in denouncing the religious viewpoint of another.

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[Robert S. Ross in *Auburn* (N. Y.) *Advertiser-Journal*]

A local evangelist is credited with the following statement: "The Christian Scientist and the Unitarian rob Jesus Christ of his deity, and hence man is robbed of the possibility of salvation." If Jesus believed himself to be God, he must have indicated it in his teaching. It would therefore be interesting to have the critic point out a single passage in the gospels to warrant the commonly accepted view that Jesus was Deity.

That Jesus did not believe himself to be God is indicated by his own words. At times he referred to God as his Father, and to himself as the Son. At the feast of dedication in Jerusalem certain of the Jews sought to stone him. When Jesus asked for what cause, they cried: "For blasphemy; and because that thou, being a man, makest thyself God." Answering them, Jesus did not deny that he was a man, but he did deny that he was God, in the words, "I said, I am the Son of God."

Jesus' sayings indicated that it was the birthright of every man to stand in the same relation to God in which he stood, for he referred to others as the sons or children of God, and assured his followers that where he was, they might be also, by living the Christ-life and becoming at-one with God. The spiritual origin of Jesus gave him a clearer understanding of the Christ than that possessed by other men, but he gave God, not himself, credit for the works that he did, indicating that his demonstrations were the result of the operation of spiritual law based on divine Principle, which he understood.

"Jesus of Nazareth," Mrs. Eddy writes on page 313 of Science and Health, "was the most scientific man that ever trod the globe." She has pointed out very clearly that what Jesus did all men can do, in the degree that they let that Mind be in them that was in him. The belief that Jesus is God leads mortals to worship his personality; but the understanding that he is "the way" whereby Christ, Truth, may be understood and demonstrated, awakens them to the necessity of following his mighty example. "He that believeth on me" (understands my teachings), said Jesus, "the works that I do shall he do also."

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[Thorwald Siegfried in *Friday Harbor* (Wash.) *Journal*]

The chief error which our critic's letter reveals is a consistent failure to distinguish between cleanliness and medicine. Cleanliness which is not satisfied with merely washing the outside of the platter, but which insists as well on cleanliness of thought and motive, is doing much for the health of the world; and Christian Scientists, whose prime activity includes the promotion of that cleanliness, do not use medicine at all. If we were wholly clean we would be both healthy and holy, and the inefficiency of medicine to make us healthy is revealed in the fact that it does not pretend to make us holy. No drug has yet been devised that is capable of removing or is designed to remove from the human mind lusts and fears, from which all diseases are generated, and it is a safe statement that no such drug will ever be discovered, because matter is incapable of producing any permanent effect upon the human mind, to which it owes its very existence.

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[Gustavus S. Paine in *Reno* (Nev.) *Gazette*]

I should like to state for the benefit of readers of the *Gazette* that no true Christian Scientist tries to force his religion upon any one, not even upon members of his own family. Mrs. Eddy teaches on page 5 of "Unity of Good," "Let us respect the rights of conscience and the liberty of the sons of God, so letting our 'moderation be known to all men.'" Thus, though a Christian Scientist's religion is indeed his whole life just in so far as he expresses divine intelligence in his every activity, genuine living in accordance with Christian Science is ever kindly, sane, tolerant of the differing points of view of others, and includes no element of fanaticism. The very basis of Christian Science is that intelligence governs.

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[Written for the *Sentinel*]

Dawn

LIEUT. COL. ROBERT E. KEY

WHEN day breaks,
And shadows flee—
From earthly ease,
Or deep despondency,
The sleeper wakes.

Ah! what awakening here
For tired eyes!
The earth so calm, so clear,
Here where no shadow lies.

Here with God, face to face,
Man doth abide,
Here in his rightful place,
Well satisfied!

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Editorial

[Reprinted by request from the *Sentinel* of Dec. 5, 1914]

Readers in Branch Churches

A QUESTION having arisen in some branch churches in regard to the eligibility for reelection to the office of reader of persons who have served for three years in that office, and this question having been referred to The Christian Science Board of Directors for decision, they make the following statement, to wit:—

There is no by-law of The Mother Church which regulates the tenure of office or the eligibility for reelection of readers in the branch churches, but as our Leader, Mrs. Eddy, in the articles "Words for the Wise" and "Afterglow" (Miscellany, p. 250), has spoken definitely on this subject, there should be no difficulty in deciding what is the best course to be pursued in such matters. It seems clear to us that the intent of these articles was to recommend that no person should fill the office of reader longer than three years. It also seems clear to us that the election as either first or second reader (even after an interval) of one who has served as reader for a total period of three years or more, would not be in keeping with the spirit of this recommendation.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

Boston, Mass., Dec. 5, 1914.

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A Double Deliverance

THERE is scarcely a Wednesday evening meeting held in a Christian Science church but that one or more persons who have been healed of diseases which to mortal sense are considered extremely dangerous, make the statement that, great as is their gratitude for the physical healing which they experienced, they are still more grateful for the spiritual uplift which accompanied their healing from sickness. To the person who believes that Christian Science is merely a variant of the old style family doctor, and that its only purpose is the curing of aches and pains, this is doubtless an incomprehensible statement. If he has come to the meeting solely through a desire to know whether Christian Science can heal him of his physical sufferings, he may even think that he is being trifled with when something quite apart from ordinary experience is put above freedom from pain.

To such a one sickness seems very real and very burdensome, and he has probably been taught that to regain his health is the one important thing; that almost any sacrifice he might make would not be too great a price to pay for the boon of surcease from pain and anguish. Even if this sacrifice should involve selfishness and possibly sin,—though of course he would be loath to admit this latter statement,—in the desperation which accompanies great physical distress even the outwardly and intentionally good are sometimes unconsciously influenced to cut a sharp corner. "Skin for skin, yea, all that a man hath will he give for his life," was evil's claim when it sought the overthrow of "a perfect and an upright man, one that feareth God, and escheweth evil;" and many a good man and woman today might succumb under the stress to which Job was subjected, though it is to be remembered that despite his manifold afflictions "in all this Job sinned not, nor charged God foolishly."

Later on, if this person is healed in Christian Science, he too finds that the healing of sin and sickness is a coordinate process, and that "man's genuine selfhood is recognizable only in what is good and true" (Science and Health, p. 294). He then realizes that to secure and maintain good health he must also maintain good morals, and that only through the understanding of God which he has acquired in Christian Science, and the practice of its rules, can he be sure of maintaining the sound morals and righteousness which will keep him in health and holiness. In other words, it is necessary for a man to be guided by divine Principle in all his affairs, if he would be "every whit whole,"—if he would reach the perfection of living.

Were Christian Scientists to express gratitude only for the healing of sickness, they would leave much of the good work of this religion without acknowledgment, because they would fail to impress upon their hearers the all important fact that "Jesus healed sickness and sin by one and the same metaphysical process" (Science and Health, p. 210), and that Christian Science is doing the same work in the same way. The distinguishing feature of Christian Science is that it heals both sickness and sin, not by material means,—not by drugs, surgery, or suggestion,—but by the understanding of God which posits Him as the creator of that only which is good and pure and holy. To have learned that both sickness and sin are not real because not consistent with God and His creation is to have learned a great fundamental truth,—the secret of perfect and sinless being; and to the extent that Christian Scientists have learned this they are justified in bearing testimony to the spiritual and uplifting effects of Christian Science.

Mrs. Eddy writes on page 46 of "Miscellaneous Writings": "The leading self-evident proposition of Christian Science is: good being real, evil, good's opposite, is unreal. This truism needs only to be tested scientifically to be found true, and adapted to destroy the appearance of evil to an extent beyond the power of any doctrine previously entertained." Because Christian Scientists have tested scientifically the spiritually regenerating power of Christian Science, they can truthfully say that their chief gratitude is for this phase of its work.

ARCHIBALD MCLELLAN.

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Sure Sustenance

THE questions asked in Jesus' day, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" are being much repeated at the present time; but it is doubtful whether there is any more reason for anxiety in this direction today than there has been for the last hundred years. Christ Jesus did not promise the world of his time any better material conditions in order to allay their fears, but he did say that if they made the kingdom of God and His righteousness their first consideration, all their human needs would be supplied; and unnumbered thousands who have learned through Christian Science to apply his teachings, have proved this statement true.

Less than fifty years ago great fear was expressed that in the course of a few years all the known material sources of light would be exhausted,—the whale which supplied oil, and other creatures as well,—and then the discovery that oil could be taken from "the flinty rock" served in some measure to allay the fears for this one thing. Soon, however, there were plenty of alarmists to say that the supply of this oil was very limited and would soon be exhausted, also the coal which provided both light and heat; but even in this respect many surprises have come to mankind, until now it is not thought very wise or far sighted to predict the exhaustion of anything which we need. The student of Christian Science knows, however, that material things at best are limited, and that it is worse than uncertain to anchor our faith to

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them; but he at the same time knows that as we let go of our belief in materiality and reliance upon it, with the desire and purpose to acquaint ourselves with God and His rich provision for the needs of all His children, our daily bread comes in no uncertain way, though it must come through the channel of uplifted faith and understanding.

The difficulty with mortals is that they want to be supplied in their own way,—not in God's way, which is infinitely wise and good. The children of Israel while in Egyptian bondage clamored loudly for freedom, and thought they desired it more than aught else; but when they were lifted above this condition, they were unwilling to endure the discipline of the wilderness. The manna which came as type and symbol of the living bread was despised, and when the quails came to the camp, the people ate until the surfeited sense was unable to rise above that which was dragging it down, and many perished.

Christian Scientists need, above all else, to watch and pray for the upliftment and purification of the whole human race, and to be thankful for the spiritual strength which enables them to work on faithfully toward the solution of the human problem which is to bring unnumbered blessings, not to themselves alone, but to all mankind. On page 307 of "Miscellaneous Writings" Mrs. Eddy says: "God gives you His spiritual ideas, and in turn, they give you daily supplies." We surely do not desire to be behind the prophets of olden time in our faith in the divine supply. Habakkuk declared that although vine and fig tree should fail, and flocks and herds should be cut off, yet he would rejoice in the God of his salvation, knowing that in God was his strength. Even those who are not acquainted with Mrs. Eddy's teachings are insisting that people can do without a great deal in the material way which they formerly deemed necessary, and for the reason that human freedom is a far weightier consideration than the gratification of the senses in any direction.

This viewpoint is of course different from that of the Christian Scientist, who simply rests in the assurance that our heavenly Father will give us all that we need; and our deepest need, now and always, is the fuller understanding of God which enables us to grow strong and healthful, as did Daniel and his companions, who, although a king's dainties were pressed upon them in the Babylonian palace, refused all but the simplest fare. They too were seeking freedom, not merely for themselves, but for their race; and although they had to pass through the severest ordeals, they proved fully in the most crucial moments the impotence of error and the almightiness of divine Truth and Love. Shall we today look for less, when the kingdom of God has drawn so nigh to us through the revelation of divine Science?

ANNIE M. KNOTT.

Unmasking Hypnotism

CHRISTIAN SCIENCE serves notice upon the world that evil in its totality is now uncovered. The day that Mrs. Eddy discovered God to be the only cause, evil of every nature was doomed. It can no longer hide, pretend, or deceive. No one need be subject to it except voluntarily. Nothing remains to be said about it which Mrs. Eddy has not already said in her writings. She has been willing to take the lamp of Truth into the dark chambers of thought, and finally expose its intent, expectancy, modes, and methods.

When, therefore, the world war suddenly burst upon unprepared nations, those who were careful students of Mrs. Eddy's writings felt themselves at once forewarned and forearmed against the supposititious forces which had brought on this furious chemicalization and which expected to profit by it. In so far as Christian Scientists have been faithful to their Leader's teachings, they have not allowed themselves to be distracted by the merely material horrors of this war. They have observed the deploying of hidden mental forces behind the visible battle front. They detected at once that the war was being waged mentally, consciously on the one side, ignorantly on the other, and they have never for a moment been in doubt as to which side presented the lesser evil.

Christian Science, which unmasks the hidden batteries of occultism firing hypnotically upon a defenseless world, showed conclusively that there was intentional method in an apparent madness. It was also apparent that the clamor of peace at any price, which was designed to catch the self-righteous, reposed upon a metaphysical fallacy; namely, upon the supposition that life resides in matter and therefore that to save matter saves life. This theory followed to its logical conclusion would have forbidden Jesus to sacrifice his sense of life in matter upon the cross. Calvary proves the theory of peace at any price to be anti-Christian, though that theory may parade itself in the very vestments of theology.

The student of Christian Science who is himself striving to lay down his own sense of life in matter, is the last person in the world to try to prevent any one else from doing the same. Like Paul the Christian Scientist is learning to "die daily." He is fighting metaphysically for the highest possible ideal, and using spiritual weapons. The military recruit is willing to die physically for the best ideal he has, and to use the weapons he knows of. Who is nearer the kingdom of heaven, the recruit or the peace theorist? He who will not lay down his life can never find it. He is debarred from heaven.

During the last three years the observant Christian Scientist has detected the *modus operandi* of occultism in manipulating not only men but nations, democracies as well as autocracies. It may seem simpler to control the government of the few than of the many, but Christian Science uncovers the regrettable fact that the crowd can be hypnotized as well as the individual, and that the mob can be induced to lynch by mental suggestion quite as dexterously as the autocrat to tyrannize. The conduct of this world war has laid bare what seem to be otherwise inexplicable blunders on the part of those nations whose desire was nearer Principle than person.

The nations today need to be warned of these mass plays of occultism designed to cause groups of people to fall blindly into shameful treacheries, to goad the ignorant into frenzy, to incite rebellion behind the battle lines, to stifle higher living, intelligence, and good under the weight of animal greed, to disrupt the economic forces of nations and leave them a prey to the mental robber. The scientifically Christian prayer of the righteous alone can turn these artificial curses into blessings and turn back these shameful manipulations upon themselves, for Christian Science alone is competent to unmask animal magnetism, mesmerism, or hypnotism, and their allies, priestcraft and *materia medica*, and to protect the nations with the true understanding of Life, Truth, and Love.

We read in Revelation that "the leaves of the tree were for the healing of the nations." Of this tree Mrs. Eddy writes on page 406 of Science and Health that it "is typical of man's divine Principle, which is equal to every emergency." Obedience to Principle will therefore protect the nations today and prepare them for their healing. The hour has sounded when the words used by Mrs. Eddy on page 441 in a typical trial scene must come true: "We further recommend that Materia Medica adopt Christian Science and that Health-laws, Mesmerism, Hypnotism, Oriental Witchcraft, and Esoteric Magic be publicly executed at the hands of our sheriff, Progress."

WILLIAM D. MCCRACKAN.

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Among the Churches

Current Notes

BILLINGS, MONT.—During the year the following literature was distributed: 3435 *Sentinels*, 267 *Journals*, 24 *Heralds*, 8313 *Monitors*, 75 *Quarterlies*, 703 pamphlets, 1030 lectures. Racks for the distribution of literature were placed in the Chamber of Commerce Building, Union Depot, El Niblo Hotel, Grand Hotel, Northern Hotel, City Hall, Yegen Brothers Store, and Hart-Albin Rest Room. There was an increase of 45 per cent in the literature distribution during the first month the racks were in place, and the last three months of 1916 showed an increase of more than 100 per cent over the first month. While the Midland Empire Fair was held a booth was maintained by the distribution committee and the following literature was distributed: 350 *Sentinels*, 24 *Journals*, 700 *Monitors*. The county jail has been visited once each week, and literature distributed to the occupants, who were glad to receive it.

The number of yearly subscriptions used for the distribution work are as follows: *Sentinel*, 10; *Journal*, 16; *Herold*, 1; *Monitor*, 2. Subscriptions for the *Monitor* are being sent to the Polytechnic Institute, Y. M. C. A., the county jail, El Niblo Hotel, and the library. The *Journal* is sent to the Northern Hotel and the library. The library also receives the *Sentinel*. Two copies of "Science and Health with Key to the Scriptures" by Mrs. Eddy, one copy of "Miscellaneous Writings," and two Christian Science Hymnals were placed in the library. Six copies of Science and Health (one German edition) were given out during the year.

Literature Distribution Committee.

RHODE ISLAND.—Through the offer of the Trustees under the Will of Mary Baker Eddy, twenty-four copies daily of *The Christian Science Monitor* were sent to the Rhode Island troops during the time they were stationed at El Paso, Texas. Correspondence with the commanding officer in connection with this matter showed his keen appreciation. Full reports of four lectures given under the auspices of First Church of Christ, Scientist, of Providence, were printed in a local newspaper, and forty-five hundred copies were circulated. In addition to this, copies of the *Monitor* and the *Sentinel* have been given to members of our legislature during their term.—*Committee on Publication.*

PAINESVILLE, OHIO.—The new edifice of First Church of Christ, Scientist, just completed, was opened for the first time to the public on Sunday [May 6].

The Lake County Herald.

The Lectures

Announcement

The new Lecture Circular is now ready and is being mailed to the clerks of all the churches and societies advertised in *The Christian Science Journal*. It contains a number of important changes, and should be studied carefully by all officers, committees, and ushers interested in the proper handling of the lecture arrangements. It is intended to have a sufficient number placed in the hands of each clerk to supply all the officers of the church.

If engagements for the entire lecture year can be made before the first of August, the lecturers can arrange their routes more satisfactorily to all concerned. In no instance should a clerk correspond with more than one lecturer at a time, for the same engagement.

Attention is especially directed to an article entitled "Giving a Lecture" by William R. Rathvon, in the *Christian Science Sentinel* for June 9.

THE CHRISTIAN SCIENCE BOARD OF LECTURESHIP.

Lecturers Appointed for the Year Ending June 30, 1918

[*Corrected List*]

Frank Bell, C.S., Post Office Box 452, Harrisburg, Pennsylvania.

John Sidney Braithwaite, C.S., Queen Anne's Mansions, London, S.W., 1, England.
(Open for lectures in the United States and Canada between Sept. 10 and Dec. 10, 1917. Address for all correspondence relating to lectures in America and Canada, Box 18, Back Bay, Boston, Massachusetts.)

Clarence W. Chadwick, C.S.B., 2235 Howard Street, Omaha, Nebraska.

George Shaw Cook, C.S.B., 525 Orchestra Building, Chicago, Illinois.

John W. Doorly, C.S.B., 38 Boar Lane, Leeds, England.
(Open for lectures in the United States and Canada between Jan. 15 and July 1, 1918. Address for all correspondence relating to lectures in America and Canada, Box 18, Back Bay, Boston, Massachusetts.)

John Randall Dunn, C.S., 4958 McPherson Avenue, St. Louis, Missouri.

Clarence C. Eaton, C.S.B., 624 North Third Street, Tacoma, Washington.

Dr. Francis J. Fluno, C.S.D., 1732 Franklin Street, Oakland, California.

Willis F. Gross, C.S.B., 505 Berkeley Building, Boston, Massachusetts.

Prof. Hermann S. Hering, C.S.B., 42 North State Street, Concord, New Hampshire.

Dr. Walton Hubbard, C.S.B., 817 South Adams Street, Spokane, Washington.

William D. Kilpatrick, C.S., 700 Union Trust Building, Detroit, Michigan.

Bliss Knapp, C.S.B., 11 Hawes Street, Brookline, Massachusetts.

Charles I. Ohrenstein, C.S.B., 722 Ackerman Avenue, Syracuse, New York.

Ezra W. Palmer, C.S.B., 516 Central Savings Bank Building, Denver, Colorado.

William W. Porter, C.S.B., Sherman Square Hotel, 2039 Broadway, New York, New York.

William R. Rathvon, C.S.B., Post Office Box 25, Denver, Colorado.

Paul Stark Seeley, C.S., 144 North Nineteenth Street, Portland, Oregon.

Virgil O. Strickler, C.S.B., 219 West Eighty-first Street, New York, New York.

Letters and telegrams sent to the addresses given above will be duly forwarded. Use these addresses, unless for a special occasion a different address is given.

WESTMOUNT, P. Q., CANADA (First Church).—William R. Rathvon, lecturer; introduced by H. B. Stairs, who said in part:—

In the incident recorded in the twenty-first chapter of St. John's gospel, where shortly after Jesus' resurrection he appeared to his disciples on the shore of the sea of Tiberias, the Scriptural account goes on to say: "Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." Those

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who have entered upon the study of Christian Science sincerely and truthfully, have learned that there is an unlimited supply of health, plenty, and of all good things right at hand now for all of God's children, if they will but reach out in the right way and take them, and they have learned also in some degree how this is to be done.

KANKAKEE, ILL. (First Church).—Virgil O. Strickler, lecturer; introduced by O. B. Englisch, who said in part:—

Christian Science promises much to afflicted humanity. It promises health to the sick, happiness to those who are in misery, joy to the sorrowing, strength and courage to the weak and fearful, and peace of mind to those who are distressed. Not only this, but it shows how these blessings may be attained by the individual, and how they may be attained here and now. These promises are being fulfilled today in countless instances and in every corner of the globe, and it is their fulfilment in health, happiness, and peace of mind to suffering humanity that is bringing the whole world to the door of Christian Science.

MANSFIELD, OHIO (First Church).—Prof. Hermann S. Hering, lecturer; introduced by E. G. Robinson, who said in part:—

Christian Science is a subject which is occupying much of the thought of the religious world today. It is a healing system, consisting not merely of the curing of bodily ills but of the healing of graver mental errors. In fact, we are told that it requires more effort to get rid of pride, selfishness, sensuousness, self-pity, and the like, than it does to cure the so-called bodily diseases. All Christian Scientists have at some time or in some way been healed of something, and with that healing there has come into their lives joy, health, love, prosperity; and they are grateful. This meeting today is a manifestation of their gratitude. They desire to pass on to their friends and neighbors—to you—a knowledge of that wonderful thing which has brought such a large measure of satisfaction to them.—*Mansfield News.*

MT. VERNON, WASH. (Society).—Paul Stark Seeley, lecturer; introduced by Prof. William A. Ness, who said in part:—

The lecturer will bring to you the message that is gradually transforming a black and bitter world into a world worth living in. I feel confident that this message, received and acted upon, will make Mt. Vernon a brighter spot. In the first chapter of Genesis we read: "And God said, Let us make man in our image, after our likeness . . . So God created man in his own image, in the image of God created he him; male and female created he them. . . . And God saw every thing that he had made, and, behold, it was very good." You see we were started out all right. Since then we have seemingly gone astray, for things have not seemed altogether good for several ages past. Does this mean that God's perfect creation was a failure? Our senses say yes. Christian Science testifies no, and demonstrates that God's world is still "very good."

LONDON, ENGLAND (Third Church).—John Sidney Braithwaite, lecturer; introduced by F. New, who said in part:—

There must have been times, during the present inharmonious conditions through which the nations of the world are passing, when the thought has come to many that there must be something wrong somewhere or this condition of affairs could not exist, since it is contrary to the Bible teaching that "God is love" and man is His image and likeness. It would seem from this that we should turn to the Bible to find out what is amiss. Jesus said, "Ye shall know the truth, and the truth shall make you free." Free! What a thought for all! What is truth? Christian Science teaches what the truth is about God and man,—that God is Spirit, and that man as His image and likeness is spiritual, not material. Therefore it is our thought of man and nations that requires changing and must be set right. Christian Science shows us how to think aright.

TRENTON, N. J. (First Church).—John Randall Dunn, lecturer; introduced by Major Nelson B. Gaskill, who said in part:—

The one topic of permanent interest is God. Whatever may engage the attention of men through varying periods of time, changing and giving place in constant succession, the foundation of the business of living is the effort to establish a working relation between man and his conception of God. Somewhere in our consciousness is a recognition of the possibility of a law whose operation is altogether just. Somewhere we have cognized the possible operation of a rule of conduct which is always fair. Somewhere we recognize the existence of all that is good. Still we are conscious of many flaws and defects in the apparent scheme of things. But by that same process we assert the existence of a greater system in which there is no flaw.

We are constantly at work to solve the problem of the relation between man and God, for this ideal of perfection is our conception of God, and in the solution of the problem we use many devices. "God hath made man upright," said the Preacher; "but they have sought out many inventions." I understand it to be the purpose of Christian Science, the effort of every Christian Scientist, to discard these inventions of men and look only to the discovery of the man as God made him, in His own image, as the solution of the problem.

Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

CALIFORNIA—Los Angeles (Fourth Church): Highland Park Ebell Club House, 131 East Avenue 57, 3 p.m., June 24, and 8 p.m., June 25.
Los Gatos: Strand Theater, 8 p.m., June 26.
Oakland (Sixth Church): Second Church Edifice, Thirty-fourth and Elm Streets, 8 p.m., June 26.
CANADA—Calgary, Alberta: Grand Theater, 3 p.m., June 3.
Dawson, Yukon Territory: July 29.
Edmonton, Alberta: Empire Theater, Third Street, 8 p.m., June 25.
Prince Rupert, British Columbia: Westholme Theater, 8:30 p.m., June 26.
IDAHO—Idaho Falls: American Theater, 8 p.m., June 25.
Jerome: Amusement Hall, 8 p.m., June 26.
Pocatello: Orpheum Theater, 3 p.m., June 24.
MICHIGAN—Escanaba: Church Edifice, 325 South Fannie Street, 8 p.m., June 25.
Negaunee: Star Theater, 4 p.m., June 24.
Sault Ste. Marie: Soo Opera House, 8 p.m., June 26.
Traverse City: City Opera House, 8 p.m., June 28.
NEBRASKA—Minden: Auditorium, 3 p.m., June 24.
NEW YORK—Hudson: Playhouse, 3:30 p.m., June 24.
OREGON—Portland (Fifth Church): Church Edifice, 6204 Sixty-second Street, S.E., and Forty-second Avenue, 8 p.m., June 28.
PENNSYLVANIA—Beaver Falls: Beaver County Court House, Third Street, 3:15 p.m., June 24.
WASHINGTON—Colfax: Church Edifice, Main Street, 8 p.m., June 29.
Seattle (Churches and Societies): R. V. I. Hall, Columbia, 8 p.m., June 21; The Arena, 1220 Fifth Avenue, 8 p.m., June 22.

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Testimonies of Healing

In 1907 Christian Science was offered to a loved one who was about to undergo an operation, but it was not accepted. While waiting for the outcome of this ordeal I partly read the book "Science and Health with Key to the Scriptures" by Mrs. Eddy, which had so lovingly been placed in the home. My experience has helped me never to condemn any one who reads this wonderful book and fails to grasp its message, for while I had no criticism to make, it was a closed book to me. It seemed to require the sorrow and grief of losing this loved one, together with repeated financial losses, lack of supply, and physical ailments, to prepare the soil into which the seed of truth was to be dropped.

About six months after this experience, when courage, hope, strength, as well as material methods and remedies, were all failing me, when I would go about my housework a while and then be obliged to lie down a while, I found myself wishing for this book. I even made a special trip to my mother's home to see if it were still there, only to find it had been returned. Afterward I could see how divine Love answers our every right desire, for not many hours after this a neighbor brought me her copy of Science and Health, saying she heard I was not well and thought I might like to read it.

This time every word was a living message, and with tears of joy and humiliation I realized the ever-presence of the Christ. I wondered, was invigorated, thrilled. The Bible, which I had not used for years, was brought out and searched. I had found nothing so interesting as this teaching in all my life, and knew it was that for which I had always been longing. All sense of fatigue, discouragement, weariness, and weakness was a thing of the past.

Knowing that the neighbor who had loaned me the book was reluctant to part with it for any length of time, I felt it must be returned, so my husband, seeing how interested and helped I seemed to be, bought me a copy, also a large print Bible. The glory of this study and knowledge has never ceased. My husband one day asked me if I was ever going to finish the book, and I replied "Never." If I had suddenly come into great material possessions I could not have rejoiced more, for I knew it was the "pearl of great price." My untempered zeal in presenting the truth to all my loved ones brought me many a struggle, however, and I went through deep waters until sufficiently disciplined by Truth to learn to be wise as a serpent and gentle as a dove. While no other member of my family has openly accepted this teaching, I have found that Christian Science has met every need for myself and my two children. It has helped me in my music and school work, as well as in the home and public work, by enlarging my capacities and enabling me to meet "every adverse circumstance as its master" (Science and Health, p. 419).

At the time this truth found me I was suffering from an aggravated bowel disorder and stomach worms, also a trouble with my head which created a great fear of losing my reason. All this has vanished. I wish every mother could understand the difference between trying to raise a child with and without this knowledge. Our younger child, now seven years old, has never tasted medicine, and the elder (now twelve) has not done so since I learned to apply the truth. Both have been healed of measles. I have also had many beautiful proofs that God is the source of supply, though this lesson seemed harder to grasp than some.

I am very grateful for the Christian training which the study of our periodicals affords us, and for the privilege of having this rich legacy brought to my children through the Sunday school and other channels. I am indeed thankful to God for this precious gift of Christian Science, and for the pure life of her who was appointed to voice His word.

FLORA TOUVÉ HARRIS, Centralia, Ill.

The year before we became interested in Christian Science my husband was seriously ill and confined to his bed for over two months. In the anxiety and distress of those weeks of almost constant fear of the worst, I developed a physical trouble of the nature of which I was at first unaware. We thought that it was only a run-down condition, and that a few weeks of rest and quiet would restore me to my normal state of health; therefore as soon as my husband was able to attend to business I took our two little children and went into the country. I remained there several weeks, but at the end of that time was no better, in fact was growing steadily worse, and so I finally decided to consult a physician. Three physicians agreed that if I ever would be well again I must submit to an operation; but about this time one of my friends passed away as the result of an operation, leaving a husband and two small children, and fearing that my fate would be the same I refused to be operated upon.

I was in despair, and soon my mental condition was even worse than the physical. The rebellion, the self-pity, the desire to live and be well because of my children, caused a constant conflict and turmoil. One day I realized I could not live very long in such a condition, and resolved to become more cheerful for the sake of my family. A few days after this I heard of Christian Science, and a little later began to read Science and Health. Almost immediately my mental condition was changed; I seemed to grasp first of all that God is Love, and that it was not His will I should be sick or die. A few weeks later every symptom of the physical trouble vanished and I was better than ever before in my life. Some time after my healing an acquaintance told me that one of my physicians had said it was impossible for me to be cured without an operation, but that if I were well in twelve or fifteen years he would believe I was cured. My healing took place twenty years ago, and not a symptom of the trouble has ever returned.

While I was in great need of healing for my physical condition, this was nothing compared with the barrenness of my spiritual concept, so naturally I am most thankful to God for Christian Science as a religion. My gratitude to Mrs. Eddy is inexpressible. Her wisdom in establishing all the avenues through which her followers can obtain a knowledge of Christian Science is marvelous. I wish also to express my gratitude for all the periodicals, which no Christian Scientist can afford to be without; they are the missionaries for our cause.—AMELIA S. KORFHAGE, New Albany, Ind.

It is with feelings of intense gratitude that I send this testimony of my healing in Christian Science. For fifteen years I suffered from heart attacks, which constantly handicapped me in my work as a nurse. Eight years ago I was told by a doctor that I must not attempt to do active nursing, as night work or lifting a patient would be impossible. From that time until I came to Christian Science these attacks came on after fatigue or strain of any sort. In August, 1912, I was very ill and felt I could not keep on in any ordinary way much longer. My sister, who had been a student of Christian Science for some time, was anxious for me to have treatment, but I was much annoyed at this and said I was quite sure religion could not cure what the doctors had said was in-

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curable. To avoid further argument I said I would like to consult a heart specialist who had seen me four years before, and if he gave no better report I would then try Christian Science.

We came to London, and the specialist gave me no hope of a cure. I then told my sister I would see a Christian Science practitioner, though quite sure it would do no good. I was so full of antagonism that I was not conscious of any benefit from the first treatment, but the loving thought of the practitioner was stronger than my opposition and I promised to go again the following day. I soon realized that the teaching of Christian Science was quite different from what it had seemed to be, and gradually my antagonism broke down. After five weeks' treatment I found myself able to do more than I had attempted for years. At first I waited for the pain that used to be experienced after any exertion, but it did not come. Since my healing I have had a severe attack of influenza, but through the help of the practitioner it was overcome in five days, and with no effect on the heart, whereas in the old days there was always the fear that it would not stand the strain.

Words are inadequate to express my thankfulness for the teaching of this beautiful truth, and my prayer is that I may be faithful to its Principle, and be able to help others.

DORA HALLET-BAKER, London, England.

✧

Eleven years ago, while I was in Denver, hoping the climate would be beneficial to my son, who was suffering from a bronchial trouble, Christian Science was brought to my notice. I was very skeptical and did not accept it at once for the child, but finally called on a practitioner. My son had taken about ten treatments when I was called home, as my people thought I was suffering from a mental disorder. I, however, kept in close touch with the practitioner, though my husband clung to material remedies for the boy. After struggling along for about seven months, we were asked to take the child from school. My husband took him to a physician for a final examination, but came home very much discouraged, and then consented to Christian Science treatment. The practitioner was notified, and in less than a week the child was completely healed.

Words cannot express my gratitude for this healing and for the protection which was mine during this trial. But of all the blessings which I have received since being a student of Christian Science, the greatest is this: Christian Science has taught me to know that God is; that He is Love, divine Principle, and that the truth is applicable to every discordant condition which may present itself. Other physical disturbances, such as acute lung trouble, scarlet rash, headaches, stomach disorders, diphtheria, and colds, have all been overcome in our home by applying Christian Science as the only remedy. My daily prayer is for growth in grace and understanding, and we are having constant proof of the healing power of Truth.

LUTIE ZOECKLER, Davenport, Iowa.

✧

I have given my testimony in our local church quite often, and have now awakened to the fact that the publication of it may be helpful to the larger field reached through the *Sentinel*. Seven years ago I left Omaha, Neb., for Denver, Col., as I thought to advance along business lines. On arriving there I found myself a very sick man, and went to see a doctor. From childhood I had been under a belief of inherited diseases, among them diabetes, from which three of my uncles had passed on and to which my father succumbed after a surgical operation. Besides this I suffered from chronic stomach disorder, to which was added heart trouble due to excessive smoking, also a combination of other ailments, fears, superstitions, and so on.

I never had much faith in doctors and medicine, because seven operations to which my mother submitted had left her worse than ever. Consequently, when I failed to improve after having electrical treatments and taking large quantities of medicine, and was then told about Christian Science and asked to attend a Wednesday evening meeting, I went to it. At the reading room the following day I began the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, but failed to understand it, partly because I was not sufficiently familiar with the English language.

The year following, having returned to Omaha, Neb., not any better and not caring much about anything or anybody, yet still being interested in Christian Science, I attended a lecture, and then took up the study in earnest. With the help of a practitioner I soon began to improve slowly but steadily, and now am free from all the diseases named, also from the tobacco and drink habits, and from a skin disease manifested on my hands. Christian Science also quickly dispelled the sense of sorrow over the passing on of my father. Having been accorded the privilege of class instruction, I now rejoice in a clearer understanding of this wonderful truth revealed to us by our revered Leader, Mrs. Eddy. Another blessing that has come to me is that a brother, and my only near relative in the United States, has been able to understand Christian Science and be benefited by it.

My life has been completely changed since coming into Science. Ideals of former years have returned, and the realization of these has become a present possibility. Keen disappointments have been obliterated, because divine Love is now the ruler, and in fulfilling the law of Love I find life and peace. To live closer to God every day and to help in spreading this new-old truth is now my great desire.

A. S. WILLEBERG, Omaha, Neb.

✧

Christian Science is the most wonderful study in the world. Since my introduction to it a few years ago I have had many proofs of healing. A severe attack of toothache caused me to go to a dentist for an opinion. After examination he said that the tooth was badly decayed, and that my gums should be treated for pyorrhea. At that time I was using a dentifrice which is supposed to be a remedy for that disease, but I never used it again.

Soon after leaving the dentist I telephoned to a Christian Science practitioner, told her the verdict, and asked for treatment. She gave me two absent treatments. Later, as the tooth seemed to be chalky near the gum, I went to the dentist to have it filled. When he examined that side of my mouth, however, he said there were no cavities. I then called his attention to the tooth which three months before had ached and had been pronounced a good germ collector. He looked at it and found it all right. Perhaps my expression seemed doubtful, for he asked me what I thought was the trouble with it. I then called his attention to its chalky appearance, saying I thought it needed filling, but when he had removed a little tartar I saw that the tooth was whole. The next day my sister had occasion to go to him for treatment for diseased gums, and he told her that the disease was pyorrhea, adding, "Your sister has not a sign of it." Recently I had him examine my teeth again, and he said there were no cavities and that my gums were healthy.

I am grateful for this proof that God, good, is all-power, but more grateful that fear has been removed and that

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human thoughtlessness has been supplanted by thought. I want also to express my gratitude for our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Since the first time the practitioner read the Lesson-Sermon with me, the Bible has been a new book. Spiritual law is unfolding to me through the reading of the Bible together with Science and Health, and through practising the law as it unfolds. For this I am even more thankful than for the physical healing.

I am profoundly thankful to God, and grateful to Mrs. Eddy for her wonderful revelation to this age and for the Christian Science literature.

AMY L. ORMSBY, Washington, D. C.

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[Translated from the German]

Words are inadequate to express my gratitude for Christian Science and for the wonderful healing which I have experienced in the case of my nine months old baby. The little one had influenza and inflammation of the lungs, and all medical means seemed unavailing. Upon hearing of Christian Science I asked for help, and after three or four treatments the child was much better. Two weeks later he had completely recovered and was running about as well and bright as before. Thanks be to God for the help received through Christian Science in the case of my dear child!

FRAU MARIE FEUZ-STÄGER, in der Matten bei Lauterbrunn, Switzerland.

✧

During the past few years I have thought little of a physical disorder which existed prior to the time I began the study of Christian Science, until I desired to take up work which required a physical examination. An appointment was made with the physician who had attended me since birth, and who had treated me for this trouble but without giving me permanent relief. After much thumping, sounding, and listening on his part, I asked the condition of my heart and lungs. The reply was that I could pass normally with the exception of an eye condition, which has improved greatly since it first appeared. The healing was the outcome of daily study of the Lesson-Sermons and the reading of Christian Science literature.

I have experienced many healings since taking up Christian Science, as it has been applied to every problem,—physical, mental, and financial. One of the many blessings is the overcoming of indecision and condemnation. As I was an only child, selfishness and self-will had to be overcome, and I have learned that success is gained through the realization of guidance by Principle and not through the human will.

It has been my privilege to be connected with the distribution of Christian Science literature, and I am very grateful for the help and pleasure experienced from this work. Mrs. Eddy states in Science and Health (p. 296), "Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self." I am very glad to have found this truth so early in life that I may omit the suffering and work out my problems through Christian Science.

I am thankful to God and grateful to our Leader for the many joys and the spiritual uplift I have experienced through the study of Christian Science.

FRANK MOELLER HOLTSLANDER, Los Angeles, Cal.

✧

I feel ready to give to the world the testimony of my healing through Christian Science. During the year 1914 my health was very poor, and it became worse every day. After consulting one of our best physicians, and also a specialist, who could not diagnose the case, the only thing left for me was to submit to an operation, in order that the doctors might explore. I was operated on, but received little relief; indeed, I was on the operating table several times. On three occasions I was taken to the hospital, to remain there for several weeks, and many times it seemed as if my life was fast slipping away. When brought home I suffered more than I care to relate. The doctor was very capable and was doing all he could. My faith in him was great, but when I called for him to come and do something for me, as my suffering was terrible, he came only to tell me that the disease was organic, in an advanced stage, and considered incurable by all physicians.

That night I was worse, and a friend who had talked to me of Christian Science asked if she might call a practitioner. I gave my consent and the practitioner came. For the first time in eight months I slept through the night, and to my surprise the next morning I raised myself on my elbow without pain; I sat up, and then stood up, and the words seemed to come to me, "You are healed." Never before had I experienced such happiness. My husband had been carrying me upstairs, but then I walked, "leaning on the sustaining infinite" (Science and Health, Pref., p. vii). From that moment I knew God was the only physician, and the Christ, Truth, made me physically and spiritually whole. During the following year I had many hard places to go over, owing to my run-down condition, but I gained rapidly, and my healing was a beautiful demonstration of the power of Truth, for to mortal sense I was at death's door.

Words can never express my gratitude for the understanding that I can turn to God at all times and under all circumstances. I also wish to express the tender love I have for our Leader, Mrs. Eddy, for giving to the world "the Comforter," through "Science and Health with Key to the Scriptures," in which thousands of weary wanderers have found the living Christ.

ORELL GUJER, Minneapolis, Minn.

✧

Christian Science has healed me of conditions said to be due to bad blood, of chronic bowel trouble of years' standing which drugs would not heal, of the fear of appendicitis, of a tendency to catch cold easily, of the drink and tobacco habits, and of wrong moral conditions. Words cannot describe the wonderful benefits I have received, but I am truly thankful to God, and grateful to Mrs. Eddy and to all who have helped me.—WILLIAM F. LARNE, Seattle, Wash.

✧

We came into Christian Science almost eight years ago through the healing of our baby, who was at that time thirteen months old, from what the doctors pronounced a malignant condition of the liver, adding that they had never witnessed or read of such a case in so young a child. For several months she had "suffered many things of many physicians," and at last, when it seemed as though the end was near, with no hope whatever of her recovery, we decided to give Christian Science a trial.

A practitioner labored most lovingly day and night to bring to us the realization of God as the only Life. The healing was not instantaneous, but for five months the child improved a little each day, until she was completely healed. I never gave up to discouragement, but was thankful to God that each day she was just a little better than the day before. This child is now almost nine years old, is strong and healthy, and goes to school every day. Three months after this healing occurred my four children were taken with the measles in a very bad form. For two days the baby was

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entirely blind, but through the aid of the practitioner the children were completely healed in three or four days.

Since this time we have had many proofs of the healing power of Christian Science. Whooping-cough in a severe form was overcome in two days, influenza in three treatments, and a bad attack of heart trouble yielded to the truth in an hour and a half. In the fall of 1915 my son, then thirteen years old, was run over by an autotruck, and for three or four days suffered very much. He had Christian Science treatment, and in three weeks was back in school, running and romping with the other boys.

Christian Science is our only physician, and it certainly meets every need. For all these wonderful healings our hearts go out in gratitude to our Leader, who labored so unselfishly to bring this beautiful truth to mankind.

ELLA HAYNES, Bloomington, Ill.

✧

Some time ago my little girl was attacked with acute pain in the right ear, and an abscess appeared to form under the ear, causing her intense suffering. I did not seem able to meet the case, so a Christian Science practitioner treated my daughter. She was helped from the first, and after three treatments the abscess broke, giving the child complete relief. The discharge continued for several days and then ceased. The healing was permanent, as there has been no return of the trouble.

For this healing, and for many other blessings I have received in Christian Science, I am deeply grateful.

MRS. F. C. GOODWIN, Fresno, Cal.

✧

I would like to express my gratitude for what Christian Science has done for me. For two years I had suffered agonies with what was termed an abscess in the head. The attacks would last three and four weeks at a time, and I would be confined to my bed with two physicians in attendance, besides trained nurses. I had to be treated twice a day in the intervals of the attacks. A serious operation was necessary, according to the final decision of the specialists, but they promised no relief after it.

One day I met my brother, who is a Christian Scientist, in New York, and he asked me to go to the office of a friend and practitioner. I did so, and when speaking to this practitioner I felt that he had something I did not have, but needed. The next day I was seized with one of the worst attacks I ever had, but I arose and went to New York to the practitioner's office. I was in great distress, and all I said to him was, "I want to be healed and I know I can be healed." He said, "If you feel that way about it you will be healed." While he treated me the discharge of pus stopped, the pain ceased, and I knew I was healed,—as if I had been cleansed and made whole. I walked out of that office a well woman, and have never had any return of this trouble.

That experience occurred over two years ago. I am deeply thankful to God for this healing, and for the spiritual uplift, also for the literature and for the revealing of this blessed truth through our beloved Leader, Mrs. Eddy.

MARY ANDRESEN NELSON, Orange, N. J.

✧

I am very thankful for what Christian Science has done for me. When the truth came to me I was suffering from stomach disorder which doctors had failed to cure. After two weeks' treatment in Science I was perfectly healed, and there has been no return of the trouble. Hemorrhoids left without special treatment. I am greatly interested in Christian Science literature, especially the *Sentinel*.

SARAH SNOKE, Alliance, Neb.

From Our Exchanges

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

One can imagine the ribald jests of the Roman soldiers set to guard a grave, and their scorn of such an ignoble duty. The first night passed, and nothing happened. The second night, and no one came near the tomb. The next night—and then! History has its secrets. Many details remain hidden and dark. But the tomb was empty; Jesus' broken-hearted friends met him, talked with him, and knew him amid unveilings as lovely as they were real—in the morning light in the garden, in a closed room, by the lake at dawn. "That which thou sowest, thou sowest not that body that shall be . . . So also is the resurrection." After this manner Jesus returned, and if we knew the higher laws of God no doubt it would be as natural as the growth of a flower. Why should it be deemed a thing incredible that out of the heart of the race having a genius for religion, as the Greeks had a genius for art, the crowning revelation should have come? Aspiration is not mocked forever! We live in a universe of lengthening vistas and lifting skies! The mercy of God is not mute, and He hath given an answer, overwhelming, to the most pathetic and moving of all cries!

How can we make this reality real to ourselves in this far off day, in this new and strange age in which we live? Truly, if man is immortal at all, he is immortal now. Immortality does not concern the future alone, or chiefly, but the life that now is, where it is needed to give amplitude and victorious confidence amid the vicissitudes of time. Of that fact the resurrection is a revelation, in that it brought not only immortality but life to light as a thing diviner and more wonderful than we ever yet have dreamed. Hints of this are given us in every great life.

[Rev. Edward Shillito, M.A., in *The Christian World*]

The prevailing mood of the hour is one of bewilderment. It seems as though every ancient problem and dilemma has come to life again, and there are many new ones. The facts of the world situations are beyond our grasp; even if these were told to us, as they are not told, we should not be able to relate them or group them. But at the very time when the political data are baffling there are intellectual and spiritual problems which clamor for our attention. "Pavements are up in every street;" church and state alike are in need of the best attention we can give; there are perplexities whichever way we turn. If we move inward we discover that the human personality itself is a battle field for which hostile forces contend. If we think of the state we are baffled by the problems which arise out of the war. And if we think internationally we are still more dazed. Yet somehow we are conscious that if we could only group and relate these problems we might find them one, with one answer.

[*The Christian Advocate*]

Today is the moment of supreme spiritual opportunity. There are those who contend that Christianity has come into collapse through this frightful war—but that is the enemy view of the situation, and is not in keeping with the facts. This, however, is true, that the war presents to Christianity a colossal opportunity for spiritual service. Men and women throughout the land are growing more thoughtful. There is a sure and undisguised turning toward spiritual things. God is becoming very real to an increasing number of people, and the fellowship of Jesus Christ is making its irresistible appeal as an experience to be desired and a possession to be cherished.

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[*The Universalist Leader*]

Every Christian must be opposed to war on general principles. It is a wicked and unintelligent way to try to solve any problem, because it involves such immeasurable suffering and sacrifice, and, of itself, settles nothing but the superior material strength of the victor. But we are still wicked and unintelligent. Conditions are still as they are and not as they ought to be. We are face to face with a "condition, not a theory."

Some of us had dreamed a few years ago that the possibility of another great war between great nations had passed forever, when, behold, in a moment the world is plunged into the greatest war in the history of mankind, and the nations of largest Christian culture are the leaders in the conflict! The storm is upon us, and it is folly to hide our heads in the sand and think to escape it. And today our own country is in it. We must face the fact, and act as seems best; and this statement is not entirely prudential. Between what is best and what is right there can be no choice for the Christian; he is to choose the right.

[Rev. W. H. Heap in *The Methodist Times*]

The strangest thing I know about the Son of God is that he would rather be called the Son of man than anything else. You cannot read the New Testament without realizing that men never felt restraint at the presence of Christ. They knew that he knew how bad they were, and therefore that he could also realize how good they might become. Christ never recognized "an outsider" in any company. Somehow or other within the church we have got to get rid of that accursed sense of respectability which besets us, so that it may be the most natural thing in the world that some poor wretch who is sin stricken and devil ridden should come to us as if he were coming home for help and comfort and healing. Christ's idea of religion is that it should be a daily walking and talking with God.

[*The Watchman-Examiner*]

Above and beyond everything else the pulpit must hold true to its own distinctive spiritual function. It is set for the preaching of "Jesus Christ, and him crucified," and its commission is not vacated nor its message changed by the fact that war is upon us. Indeed, by that very fact are both commission and message emphasized and made at once more imperative and more effective. The preacher has an opportunity now that does not always open to him, and that he must be quick to seize and wise to use. These are challenging and sobering times, and men are more inclined than usual to consider serious things. Many theories of life are breaking down in the testing.

[*Zion's Herald*]

Life is a continual process of getting ready. At no time can a Christian safely abandon that attitude of watchful alacrity or intelligent preparation. But the best way to make sure that one will do his duty tomorrow and the day after is to do it today. We are our own moral fathers, so to speak, and our choices and actions today condition the men that we shall be in time to come.

[*Unitarian Word and Work*]

Jesus at his best spake as never man spake; but even his vast generalizations may become of practical value to the world only as the martyr dies for an ideal and the soldier for a prophetic cause.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

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From the Editor

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

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From the Publishing Society

"God is Good," a lecture by George Shaw Cook, C.S.B., has been published in pamphlet form and is now ready for distribution. Single and quantity prices for this pamphlet are printed on the opposite page with the list of previously published pamphlets.

The Christian Science Quarterly is published in the Dutch and German languages. These editions are printed with the foreign language and English version on opposite pages. Orders for single copies, quantities, and subscriptions will be filled at the rates as shown on the opposite page.

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From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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Published Monthly

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

Vol. XIX No. 43

Boston, June 23, 1917

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD — Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS BOSTON MASS U.S.A.

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Christian Science Sentinel

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Items of Interest

The Government of Nicaragua has promulgated a new land law, by which native Nicaraguan heads of families may acquire free homesteads and other persons may purchase lands at very low prices. According to the text of this law the Government will reserve for public use a certain zone of land on the coast of Nicaragua, on navigable rivers and lakes, and on the frontier adjoining Honduras. Any native Nicaraguan who is the head of a family may acquire a homestead of 50 hectares of land (123.5 acres) without payment, provided the homesteader lives on the land five years, builds a house on it, and cultivates at least a quarter of it. This privilege will apply to squatters who have already built homes and cultivated land in the territory covered by this law. Homesteads may not be sold, mortgaged, leased, or transferred. Foreigners as well as natives may take up claims on agricultural lands to the extent of 350 hectares, and on stock raising lands up to 700 hectares. At the expiration of five years the agricultural settler must pay $1.28 a hectare for arable land, and $2 a hectare for irrigated land. The stock raiser will pay 80 cents a hectare for mountainous or tableland covered with natural pasture. One half of the purchase price must be paid in cash and the other half may be paid in Government bonds. The cash receipts are to be used for educational purposes.

An American firm has enlisted the aid of the United States Bureau of Foreign and Domestic Commerce in obtaining five young men for service in Russia. These men must be between twenty-two and twenty-eight years of age, neither engaged nor married, having a knowledge of some language besides English as an indication of their ability to acquire foreign languages, and they must furnish suitable references. They will spend two summers and one winter traveling in Russia and studying the methods of operation in Russian establishments. They will be paid an annual salary of approximately $1500, plus traveling and living expenses. The request is for one who has been employed in oil well operations or oil manufacture; one who has a good general working knowledge of macadamized roads, dirt roads, and their care; one who has spent time since leaving college in mining or metallurgy; one who was brought up on a farm and who has studied agriculture and dairy farming; one who has been employed in a steel plant or large foundry and who has some idea of machine tools. Letters of the applicants, which must contain full information and be addressed to file No. 7131, will be transmitted by the bureau to the firm making the inquiry.

The sample fair at Lyons, France, will undoubtedly become a permanent institution and take its place as one of the great trade fairs of the world. The second fair confirmed the success of the one held last year by trebling the number of exhibitors and recording actual sales aggregating millions of dollars. The many and varied demands of the buyers in attendance emphasized the importance of the foreign trade that will come after the war. While the opening date was set for March 1, it was not until March 18, owing to the many handicaps imposed by the war and inadequate transportation, that the fair was officially opened, and it closed April 1. There was a total of 1312 exhibitors at the fair of 1916, while the official register showed a total of 3159 exhibitors for this year. The next fair will be held during the first two weeks of March, 1918. More attention will be paid to concentration, and the booths, which this year stretched along the great quays of the Rhone for a distance of six miles, will be grouped at two points.

South American markets for fruit from the United States have grown steadily since the war started, but the greatest increase was in the period preceding the war, 1913-14, so that the purchases of the orchard products have a more enduring basis than that induced by the present conditions of commerce. A report of an investigation of this subject which has been published by the United States Bureau of Foreign and Domestic Commerce emphasizes quality as an important feature. In both Brazil and Argentina the American apple is supreme in the better class of trade, as it is in all parts of the world, and its sale is limited only by the number of people who are able to pay the rather high prices asked for it. The American pear is especially well liked in Brazil, and sells well also in Argentina. The two countries now take 80,000 barrels of American apples and 65,000 boxes of American pears each year.

The cultivation of sugar cane is one of the oldest industries in the state of Sao Paulo, Brazil, and fifty years ago the exportation of cane sugar was of greater importance than that of coffee, while in 1825 it represented 50 per cent of the exportation of the state. The planters, however, gradually found the production of coffee more profitable. Also, as most of the state lies in a hilly and mountainous plateau, the climatic conditions necessary to the production of sugar are not so favorable in Sao Paulo as in some other parts of the republic possessing greater heat, greater humidity, lower temperature, and whose topography is such as to permit of the use of machinery in the fields. In recent years, however, the industry has again come into importance.

During the month of April the first of several tests of tile walls was made by the United States Bureau of Standards. While previously various commercial tests of the load carrying capacity of tile walls had been made, in the present case the work is part of a large investigation which is being made at the suggestion of the tile manufacturers and of the committee on hollow tile of the American Society for Testing Materials. About fifty walls of various heights and thicknesses will be made. Those tested during the month were 12 feet high, 4 feet long, and either 12 or 6 inches thick. The tests of the walls were very satisfactory in every case, very high loads being obtained and the material showing excellent deportment.

To overcome the threatened menace to the important silkworm industry in the department of the Ardèche, France, the general council of the department has requested that the necessary laborers required be provided by permissions of leave from the army, and that rapid transportation to the spinning mills be assured for the fresh cocoons that are especially perishable; also that the mills be furnished with sufficient coal to operate and properly prepare the cocoons that otherwise could not be purchased from the producers.

The members of the Southern Cypress Manufacturers Association in convention at New Orleans, La., were strongly opposed to any tendency to exploit the war situation or to treat the trade unfairly by unwarranted inflation of prices. They laid emphasis upon the wisdom of a conservative policy. Although car shortage and large purchases of lumber by the Government are making conditions abnormal, fair and staple values will not be discontinued on this account.

The coke producers of the United States, it is declared, evidently recognize the fact that the day of the beehive oven is passing, and that after the present abnormal condition is over most coke will be made in by-product ovens. This conclusion is drawn from a study of the situation by the United States Geological Survey, which has made a report on the beehive coke production in 1916.

A broom manufacturer of Louisiana, in view of the almost prohibitive prices of broom corn straw, has started to use palmetto fiber as a substitute, and is producing brooms at half their present high cost. The supply of material is practically inexhaustible in the lowlands all over the state. The fiber is tough and of an attractive pea-green color.

In Denmark state loans secured by mortgages on property are made to farmers. They run for long terms and bear a low rate of interest, 4½ to 5 per cent. During 1916, 565 farmers borrowed sums totaling $1,000,000. Since the inauguration of these loans in 1899, there have been 8200 made, amounting to $11,000,000.

The present railway mileage of Peru, less than 2000 miles in operation, is mostly under the control of the Peruvian Corporation, financed with British capital, incorporated in 1890 in the interests of the holders of the external debt of Peru.

Pageants depicting history in and about the region at the foot of Lake Michigan were recently given at Port Chester, Ind., among the Indiana sand dunes, in the interest of the movement to save the dunes for a national park.

For the ten months ending with April, 1917, exports of the United States amounted to $5,167,000,000, and the imports for the same period amounted to $2,072,000,000.

The declared exports to the United States from the Bradford consular district of England during the three months ended March 31 amounted to $1,315,017.

Fine copper shipped during 1916 from Chile amounted to 71,340 tons.

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Christian Science Sentinel

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

Vol. XIX June 23, 1917 No. 43

The Second Coming of Christ

FRANK H. SPRAGUE

PERHAPS none of our Master's recorded utterances have led to greater speculation than have the series of word pictures in the twenty-fourth and twenty-fifth chapters of Matthew, which deal with the coming of the Son of man. Knowing that he would soon be parted from his students, and realizing how imperfectly they grasped the vital issue of Spirit versus matter which he had striven unremittingly to bring home to their understanding, the great Teacher rose to the occasion with a burst of prophetic eloquence which swept the horizon of material concepts and unmasked the claim of mortal existence in all its hideousness.

Jesus, taking his text from the disciples' worldly observations concerning the magnificence of the temple buildings, first opened their eyes to the appalling catastrophe which was about to overtake "Israel after the flesh" because of the spiritual blindness of its leaders. Then, passing to broader phases of the subject, he depicted in the glowing imagery of oriental metaphor events which were destined to transpire on a grander scale at the reappearing to human apprehension of Christ, defined by Mrs. Eddy as "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583). We may well imagine his hearers' astonishment when he whom they had learned to know as "The Prince of Peace" associated the coming of the Christ with scenes of turbulence and disaster of the most terrible description. What logical connection could there be between occurrences so diametrically opposite in their nature?

In response to the disciples' query as to the sign of his coming and "the end of the world," the Master in a series of illuminating parables foretold the doom of matter. Unlike the two other Greek words translated "world" in the New Testament, one of which denotes the physical earth and the other the order of the universe, the word used in this instance conveys, as its derivation implies, a sense of duration, and it is sometimes rendered "age." From the standpoint of ordinary theological interpretation, the meaning of these parables seems more or less vague and mystical. Christian Science, however, furnishes the key to our Lord's treatment of the subject in the startling disclosure that the matter-world, so obviously real to the physical senses, is a perverted image of God's creation, a suppositional order fathered by the mesmerism of corporeal sense, and it has therefore neither Principle, reality, nor permanence. In this drama of unreality the material belief of tranquillity passes for true peace, which is spiritual, until corporeal sense, urged to the limit of self-deception by the judgment of Truth, experiences a reaction in the aggravation of peace disturbing beliefs.

Metaphysically understood, "the end of the world," or "the consummation of the age" (Revised Version, marginal rendering), signifies the passing of this suppositional, false concept of existence and all that it implies in the way of a material environment. Even the early Christians, however, found it difficult to get over the notion that somehow and at some time the human Jesus was to return to earth,—and this in spite of the fact that the great demonstrator of spiritual being disappeared from the earthly scene by degrees, as his waning sense of corporeality rendered him less tangible to material consciousness; for, according to the record, he was seen on occasions by certain of his discerning students after the world had ceased to recognize his presence, and later, under extraordinary circumstances, by Paul and John, who in moments of rare spiritual exaltation caught glimpses of his true identity.

The author of the epistle to the Hebrews explains the second coming of Christ in this significant passage: "Unto them that look for him [the risen Christ as revealed to spiritual sense] shall he appear the second time without sin [*hamartia*, error, the beliefs which constitute the flesh] unto salvation." It was not Jesus, the Galilean Prophet, then, but the invisible, impersonal Christ which he manifested that was to reappear to human consciousness,—to the spiritually receptive thought as the Comforter, but to corporeal sense as a messenger of destruction.

As the Wayshower made his demonstration step by step over the beliefs of the flesh, until he was prepared to leave the earthly dream behind, so every mortal must "put on immortality" by forsaking corporeality for the reflection of Spirit which constitutes man. The belief of life as conceived in sensation and developed on the basis of sensation, blinds mortals to Christ, the ideal man. The offspring of "the will of the flesh," dwelling within the realm of sensation, fulfil the educated beliefs of sensational existence even to the culmination of those beliefs in death. In the words of the apostle John: "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

Because he is so drugged with the beliefs of ignorance and apathy mortal man does not realize the necessity of escaping from the mesmerism of the senses until the situation becomes intolerable. It sometimes requires a terrific shock to rouse the dreamer to the point where he cries out in sheer desperation, "What must I do to be saved?" In many instances a tragedy of the senses is the means of stripping off the mask of material illusions most unexpectedly and bringing mortals face to face with the spiritual facts of being. Christ Jesus did not mince matters in dividing between the reality and the dream. He was a "one idea" reformer in that he kept his thought constantly in focus on the issue between Spirit and the flesh. His platform was summed up in the brief sentence, "It is the spirit that quickeneth; the flesh profiteth nothing."

Never has mortal mind experienced such a general and thorough shaking up as is taking place today, and never before have channels for the word of Truth opened up with such amazing rapidity and in such unforeseen directions. The traditional order is suffering radical changes, and material calculations are being upset at every turn. The very

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belief of material law and order which has served to give a degree of stability to human concepts and institutions is beginning to disclose its inherent lawlessness and disorderliness in sinister ways. The suppositional forces of mortal mind are passing beyond the bounds of self-control and restraint and spending their counterfeit potentialities in self-annihilation. The inwardness of the fleshly mind is coming out in diabolical exhibitions of hate, cruelty, treachery, sensuality, as Truth brings latent forms of evil to the surface and compels error to show its hand. "Wars and rumors of wars" bear witness to the chaos of sensuous beliefs as the spiritual issue is forced upon mankind.

Mrs. Eddy says: "The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth" (Science and Health, p. 96). In this crisis the student whose thought has been instructed in the letter of Christian Science and who has grasped something of its spirit, is prepared, like the five wise virgins in the parable, for the coming of the bridegroom; while the individual who is engrossed in the pursuit of sense-illusions is all at sea and at the mercy of crumbling beliefs. As in "the days of Noe," the reaction comes as a thunderbolt to the unprepared world of the senses, intoxicated with the lusts of the flesh, "eating and drinking, marrying and giving in marriage."

Great opportunities bring great responsibilities. The scientifically Christian thought which is responsible in the last analysis for the precipitation of the issue, must be alert to take advantage of each new development and carry the spiritualizing work forward to its consummation, to the point where all materiality shall disappear and time be lost in eternity. "Blessed is that servant, whom his lord when he cometh shall find so doing."

✧

The Circle

JESSIE B. RICHMOND

In God's great school which we call the universe, or nature, there are countless objects forever teaching those who have eyes to see and ears to hear, the wondrous lore of wisdom, Truth, and Love. To the Wisemen, our Leader tells us on page 121 of Science and Health, "earth and heaven were bright, and bird and blossom were glad in God's perennial and happy sunshine, golden with Truth. So we have goodness and beauty to gladden the heart." Again, on page 326 we read, "All nature teaches God's love to man."

Preeminent among these natural objects, which in Christian Science are seen as ideas in divine Mind, are the flowers. Their beauty of color, their form and fragrance, are a constant joy to us. Noting their refinement, their variety, their grace, delicacy, and beauty, we do not wonder that Jesus pointed his hearers to the lilies of the field, bidding them consider how they grew, and that our Leader is said to have answered a question about dress with the counsel to dress as gayly as the flowers and be as modest. The structure of the flowers, while of extraordinary variation, tends ever to the circular in shape. Most flowers are round, with a clearly defined center. Think, for example, of the wild or the cultivated rose, the dahlia, clematis, primrose, lily, daisy. In each the beauty of form consists largely of a perfect circle, indicated in many cases rather than plainly presented.

A circle, the dictionary tells us, is a plane figure comprehended by a single curved line called its circumference, every part of which is equally distant from a point within it called the center. A circle further means a ring, a round body, an orb or sphere. "He that sitteth upon the circle of the earth" was the prophet's way of making clear to the Israelitish seekers for Truth the magnitude and all embracing nature of Elohim, the great "I AM." Readers of Mrs. Eddy's writings will be familiar with her use of the circle or sphere as a type of real being, symbolizing infinity without beginning or end, while the straight line with beginning and end is the type of finity. The circle illustrates the nature of self-existent good; the straight line, that of a temporary and limited material sense. The circle means immortality, the straight line mortality.

Thus the lesson of the circle learned through Christian Science delivers those who "through fear of death" are all "their lifetime subject to bondage." Fear of extinction is in belief a prolific source of both sin and sickness. The choice of a ring as a gift to express unchanging affection, shows that mortals have always had a glimmering sense of the nature of eternal good. As there is no end to the ring, so love is undying, for there is no end to eternal Truth and Love. It follows that there can be no end to Truth's expression, man. Recognizing this, we find on returning to nature's lore that the evergreen is a better type of man's nature than the deciduous tree, the fir or laurel rather than the oak. The perennial flowers, springing up season after season like the daisy, come nearer the reality of things than annuals like the short lived poppy.

A practical lesson to be learned from the circle is that a sphere is one and indivisible. Each part of its circumference is essential and necessary, each to all and all to each. Every point on the circumference has exactly the same relation to the center. So Truth and Love are available to all alike. Take away the tiniest part, and you no longer have a circle; so let the humblest student of Christian Science take courage. Let him do with his whole heart his share of the work, which is always just to demonstrate Principle by doing the day's tasks as "unto the Lord." "Usefulness," our Leader says on page 8 of the Message to The Mother Church for 1900, "is doing rightly by yourself and others." Let him remember that he has that to do which no other can do for him, a necessary portion of that all of good whereby man, reflecting the divine Mind, glorifies His name as Life, Truth, and Love. In the circle we have the pledge and promise of man's eternal unity with God and of man's unity with man.

God, Spirit, not only is the center, but He is the circumference of all being, and governs the universe and man. With this fact as the structural basis of the thought and life of man, the result is harmony. Humanity can be freed from bondage to a false ego, round which thought formerly revolved, turning its gaze from self to Principle, and from self-centered to God-centered thinking and living. Personal sense is replaced by spiritual discernment, and a foe to our peace and progress has been routed and expelled from consciousness. To center thought on God and on the spiritual laws emanating from divine Mind, instead of narrowing one's conceptions, widens them continually. Spirit, being infinite, must have an infinite expression. Viewed thus, Spirit is recognized according to the Bible prophecy that God must be seen as Alpha and Omega (the first and last letters of the Greek alphabet). The lessons of the circle include the eternality, perfection, and infinity of divine Principle, God, and of the spiritual idea,—the real or ideal man.

There is something very restful and satisfying in the thought of the unchanging perfection of the circle. It furnishes a clear example of an idea in Mind. How many circles are there? There is in reality but one circle, with an infinity of manifestation. So there is one Spirit, manifested in an infinity of right ideas. As the circle is present wherever

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there is a consciousness to know it, so Spirit is omnipresent and has a universal expression. As a circle is infinitely adaptable, perfect alike in the tiniest and hugest coin or sphere, so Principle adapts itself to every man's need. It meets the simple questionings of the little child as promptly and satisfactorily as the most complex national or international problems. No one is afraid of losing his concept of the circle; neither need he fear to lose his understanding of Principle. Yet if one materializes the circle into money, all is reversed, and there is fear of loss, or greed of gain, till a right concept of money is arrived at as human activity expressed in mutual service, hence character, and in the final analysis, love.

At Scottish social gatherings it is a pretty custom to gather at the close of the evening in a circle round the room, and hand in hand to sing "Auld Lang Syne." In this quaint old ceremony the memory of past love and loyalty is seen to be an inspiration to faith and hope in the continuance and development of that unity. So shall all men be united in the knowledge and love of Spirit, and the straight line of finity give place to the glorious reality of eternal being, and all men be truly brothers because children of the one Father-Mother. No longer at war, they are forever one in "Love's shining circle,"—a coronet of stars for the brow of the spiritual idea as seen in John's revelation of the woman God-crowned.

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Metaphysical Work

JOHN N. VAN PATTEN

An alert distribution committee in a Christian Science branch church, appreciating the fact that an increasing human activity and a larger output of literature was not entirely an evidence of progress, decided to hold a meeting for the purpose of awakening thought to better metaphysical work along the line of literature distribution. The officers of the church were invited to participate, and to one of them, whose ability as a speaker was only mediocre, the opportunity took on the aspect of an impending calamity. To him the query, What can you do to take part in the meeting? loomed up as decidedly unanswerable; but the argument finally obtained that the members of the committee, as they were directly in touch with the problems and were actually doing the work, would naturally be expected to conduct the meeting and bring the metaphysical message to those outside the ranks of active workers, and who need only be alert and receptive to the good to be unfolded.

In this instance the mental work which would necessarily have to be done for the meeting appeared in a new-old light, and it was seen that through this work one would be participating as really and potentially as the most scientific or fluent speaker who might address the committee. It was obvious that as the metaphysical sense should precede all action, it was the most important consideration either in or out of the meeting, and further, that when the human activity unfolded, the only hope of performing it correctly and achieving the proper result depended entirely upon the preliminary mental effort.

Mrs. Eddy says, "The demands of God appeal to thought only" (Science and Health, p. 182). How hopeless it is to expect divine aid in the most trivial or important, the newest or most commonplace task, without obeying this mental demand before rendering unto Cæsar the human action which mortal mind declares to be necessary. While the mental demand of distribution committee work was being considered, thought reverted to an earlier search for an understanding of metaphysics, and a review of the first steps served to quicken and renew a consciousness which had evidently been lulled into a sense of routine work, thereby losing the perspicacity which characterizes true spiritual realization.

Two questions, What is the true metaphysics which Christian Science unfolds? and How is it applied? led to a careful study of over two hundred references in Mrs. Eddy's writings where either the word metaphysics or one of its derivatives is used. The answer to the first question was found on page 69 of "Miscellaneous Writings": "Divine metaphysics is that which treats of the existence of God, His essence, relations, and attributes." The search for the *modus operandi* was rewarded in our Leader's statement on page 269 of Science and Health: "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." The practice of metaphysics was therefore wholly a mental operation, in which every human expression had to be resolved into spiritual thought, an idea of Soul, real consciousness. Then it was plain that before any distribution work could be expressed as a human activity it must be translated into terms of thought and the spiritual idea discerned which the material action symbolized.

Often the query would arise, Why do all this preliminary work? Why not mark and mail this paper, put this periodical in the free distribution box, or pass out this piece of literature at the church door, and let it go at that? It was quickly seen, however, that if through apathy or carelessness this work should be attempted on anything but a truly metaphysical basis, it would involve a surrender to the control of mortal mind. This so-called mind is constantly and insistently claiming material creation, development, government, and eventually destruction for every spiritual idea in the universe, and unless every concept is grounded on the rock of Truth it will be swept into the vortex of material action, to be rescued and rehabilitated only through the inevitable suffering which follows wrong work.

The gospel has never been preached and the sick have never been healed through discussing ways and means of material action, or by any merely human activity. Mankind has been doing such things in varying forms ever since error claimed, "Ye shall be as gods," and has only succeeded in getting farther away from man in God's image and likeness and steeping itself in greater theological misery as a result. Vicarious metaphysical church work, where the individual performs the mechanical duties and leaves the mental to those who are faithful to the vision, never rewards its followers with the consciousness of Truth and Love which constitutes both church and heaven. It does however bring a cross which is even greater than that of the hardened sinner, for he at least imagines that he is enjoying himself during the process of treasuring up "wrath against the day of wrath;" while the mental sluggard has been miserably unsuccessful in the endeavor to console himself with a self-righteous sense of sacrifice for the time and energy bestowed.

In our Wednesday evening meetings the statement is often made that words cannot express the gratitude which is felt; and this is as it should be. Words never can; but there is also the necessity that our deeds measure up to the standard of divine metaphysics, or we are likely to be discovered in the same predicament as Martha. She was apparently doing a very creditable and necessary duty, but in giving material activity precedence over the spiritual idea she merited the rebuke for being "careful," which means "full of care, anxious," according to Webster, and "troubled about many things." Such a mental condition was not only unfit to minister to the Christ, but it actually demanded that the spiritual idea take its part, condemn metaphysics, and remand a spiritualized human consciousness to the treadmill

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of material action; hence Jesus' uncovering of the error and his affirmation of the better part.

Let us therefore resolve these "many things" into thoughts, and consider that the time has come to do "things" by right thinking, no longer relying upon material action to consummate even the least of our present experiences, but demonstrating man's real being and his dominion through obedience to the "still small voice" of Truth.

Passing Along Our Periodicals

ETTA V. FRIEND

One condition which seems to be quite prevalent today is the holding on to our copies of the Christian Science periodicals after they have been read. When we have read an article which has been helpful the tendency is to hoard it, as if there were a limited supply of good and we would be unable to get more. This tendency is true in regard to all our literature, but particularly so with respect to the *Journal*. The underlying cause of this condition is a fear which should be destroyed. We must know that there is an infinite supply from which to draw, and that God, divine Mind, is continually using innumerable channels to send us helpful thoughts which will meet all our needs.

Progress is the rule in Christian Science; we cannot go backward. Every Scientist will agree with this statement. Why then is it not used in regard to our periodicals? We receive these daily, weekly, or monthly, and each is intended to meet the need of the time when it is received. We should not need to go back to literature that is several months old; we must progress and take the new with its messages of healing. When our periodicals have been carefully read and thoroughly digested, it is time to pass them along. Occasionally, however, there is a particular article which one would like to retain for future reference, and to fill this need the Publishing Society frequently reprints such articles and issues them in the form of pamphlets.

The following experience of a Christian Scientist in regard to the retaining of periodicals may be helpful. This Scientist had always kept her literature and had saved those articles which were helpful to her. It was brought to her attention that this was unnecessary and that she ought to pass on her copies. A short time later an article appeared which seemed to meet her need, but after having read it thoroughly she decided to pass it along, and a day or two afterward did so. Later an article appeared in the *Monitor* which to her seemed even better than the first, but she passed it along. The next *Journal* contained an article which she thought was the best of all. This experience healed her of hoarding up literature, for she had proved the truth of our Leader's words, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79).

In the writer's work on the theater distribution committee she finds a greater demand proportionately for *Journals* than for the other periodicals, so that it becomes necessary at times to purchase copies for distribution. While this is gladly done, there would be no occasion for it if the members and regular attendants would all bring to the church the copies which they have read and can spare. It is however essential that this literature be brought as soon as possible after it has been read, as the demand for recent literature is very great.

Mrs. Eddy has written in the Manual of The Mother Church that God "supplies within the wide channels of The Mother Church dutiful and sufficient occupation for all its members" (Art. VIII, Sect. 15). This occupation may not consist of service on a committee, but it surely may be that of passing along our periodicals so as to enable the committees to do their work. This may indeed be an essential part of our duty to the church. We should remember that it is through the distribution of literature that so many of our fellow men are receiving the truth, and that they are being healed through reading the periodicals. In our own committee we heard of a beautiful case of healing, that of an acrobat whose muscles had become rigid during his act. While reading the Christian Science literature which had been placed in the rack he was instantaneously healed, so that he was able to go on with his act at the next performance. Let us then do our part in this work, for we know not how much good we are accomplishing. In the words of a well known hymn, "Ceasing to give, we cease to have."

"Take time to be holy"

EDITH AZALIA ADAMS BAILEY

There is "a time to every purpose under the heaven," the wise man tells us. An old hymn admonishes us to "take time to be holy," and this is surely worth thoughtful consideration. One of the arguments of mortal mind which is put forth as an excuse for the non-performance of various deeds and duties is that one has no time for them. We are prone to postpone until a more convenient season the disagreeable task for which we have not time enough. We leave undone simple duties with the same apology. In a mad rush in this material world, struggling to gain and maintain place and power, mankind lets slip the dearer, more spiritual treasures for this same inadequate reason, which is no reason, namely, lack of time. Friends are estranged, the finer side of nature coarsened, the dear ones who are really loved grow distant, often for the seeming want of more time to maintain the gentle amenities of friendship.

There is nevertheless time in which to do all that is worth doing. On page 238 of Science and Health Mrs. Eddy says, "People with mental work before them have no time for gossip about false law or testimony." The difficulty is in eliminating whatever is unworthy. We must take time for this, and "take time to be holy." When we do, the mists of error burn away before the "Sun of righteousness," and we are enabled to see everything in its true perspective. Selfishness is then broken down. We are glad to give time to help others to bear their burdens, in loving counsel to those who seek it, and in rich companionship with those of high ideals and aspirations, blessing each other with the interchange of spiritual ideas that grow out of valuable experiences.

Sorrow is forgotten in holy work. The time we formerly spent in vain regrets over past mistakes, in longing to have back again the human manifestation of those gone on to another state of consciousness, is now dedicated to joyful contemplation and demonstration of the truth that makes us free. Sin disappears as we reach the higher ground of spiritual consciousness. As we cultivate the fruits of the Spirit we uproot and cast out the weeds and unfruitful vines of error and false belief. We cease to have the sense of pleasure we once had in wrong doing; rather, we gain such a degree of satisfaction in right doing that it supplants any other sense. We cannot lose anything real or true, so whatever of false sense we may have had is replaced by the true.

Sickness becomes an unknown quantity when we are so busy thinking of the good and pure and true that thoughts of illness and disease can find no lodgment in our consciousness. If they seem to do so at any time, we have only to claim the perfect state of being which belongs to all God's children. Clinging steadfastly to God in the endeavor to realize the truth, we are enabled to prove anew the unvariableness of God as the divine Principle of being.

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This requires time; a devotion to Truth free from interference by any other claim; a fuller realization of and a more nearly perfect obedience to the First Commandment. We must start with the letter of Christian Science as laid down in "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read and study the Bible and this text-book with care and thought, for which time is necessary. We must also strive to acquire the spirit of healing love which lives and breathes throughout the accounts of the life and teachings of Christ Jesus, as given in the New Testament. With this "Key," which interprets that life and those teachings in a scientific, practical way, it is possible for us to apply the same divine Principle in our own lives, whatever the conditions may seem to be, with similar results.

All this must be done gradually. It takes time; yet the work is worthy in itself, even if there were no further consideration. In the twenty-second chapter of Revelation we read: "My reward is with me, to give every man according as his work shall be." The results are indeed satisfactory when we work sincerely, so we must "take time to be holy." "Where your treasure is, there will your heart be also," said Jesus. Our feet will turn instinctively in the direction in which we look most often, our energies bend to the carrying out of the purpose to which we devote most time,—toward holiness if we "take time to be holy." Our Leader says (Science and Health, p. 11), "If we desire holiness above all else, we shall sacrifice everything for it."

Our Little Ones

EVA LATHAM

Our beloved Leader has often assured us that little children may be taught the practical application of the great verities of Christian Science, and the following incident is an illustration of the truth of her words.

One day a Christian Scientist was sitting on a bench in a park with a little child about two years of age, watching some workmen who were adjusting wires on a telephone pole. To the little one this was evidently a hazardous undertaking, for she watched the process with a troubled countenance. Finally she turned anxiously to the Scientist and said questioningly, "Man fall?" The Scientist smiled reassuringly and shook her head, and with a relieved expression the little one continued to watch the workmen. Presently with a happy smile she turned again to the Scientist and said, "Man God's child; man can't fall." Incidents like this prove that we cannot begin at too early an age to destroy the thoughts of fear which, if entertained by children, are sure to furnish a foundation for discord of some kind.

On page 9 of "Pulpit and Press" Mrs. Eddy says, "Ah, children, you are the bulwarks of freedom, the cement of society, the hope of our race!" The Sunday school gives us the opportunity to work for and with these Scientists for the future, and we cannot too highly value the privilege of guiding their first uncertain footsteps along the path which leads ever onward, upward, and away from material sense to the realities of the Life which is without beginning and without end. The writer can look back to the solution of many personal problems through an earnest, honest desire, during an experience of eighteen years in Christian Science Sunday school work, to point the right way to children.

While none of us have as yet attained to the clear vision of the Christ, we do have the plain, simple instruction as set forth in Section 3 of Article XX of the Church Manual, which the most humble and even those least equipped from an intellectual viewpoint can easily follow and begin to build for eternity.

Selected Articles

[Charles W. J. Tennant in *Derby* (England) *Express*]

A communication from one signing himself "A Scientific Christian" refers to Christian Science in such a manner as to call for a reply.

What is a scientific Christian? I find that a Christian is defined as "one who believes or professes or is assumed to believe in Jesus Christ and the truth as taught by him;" and "scientific" means "evincing science or systematic knowledge." Therefore a scientific Christian is one who evinces a scientific or systematic knowledge of the truth as taught by Jesus the Christ. Now our Master said, "Ye shall know the truth, and the truth shall make you free." We presume, therefore, that your correspondent has this knowledge and is able to demonstrate it. We expect he heals the sick by the same method by which Jesus healed them, and reforms the sinner by the same process.

Mrs. Eddy discovered that the so-called miracles of the prophets, Christ Jesus, his disciples, and the early Christians, were performed by their understanding of the spiritual laws of divine Principle. She proved conclusively that the power which enabled the people of 900 B.C. to multiply oil and meal, raise the dead, and make iron float, was the same which enabled Christ Jesus to multiply loaves and fishes, raise the dead, and walk on the water, and is the same which in 1900 A.D. is enabling Christian Scientists to heal the sick. We are told in the general epistle of James that "the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Could anything be plainer, or a greater inducement to find out what is this prayer of faith?

Christian Science is quite capable of healing all manner of disease, and is doing so daily, in many cases where all other methods have failed. When mankind appeals to God first, instead of as a last resort, sickness will diminish and finally disappear through the spiritual understanding that He is an ever present help in time of trouble. Christian Science is hastening the day in which humanity will really understand the meaning of Jesus' words, "Ye shall know the truth, and the truth shall make you free." Then the so-called laws of hereditary disease will be annulled, for the people will understand that, as the commandment says, it is only to those who hate God that the visitation of the iniquities of the fathers pass to the children. However, Ezekiel foresaw the day when even this condition would be removed, and expressed himself thus: "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel."

[Thorwald Siegfried in *The Kent* (Wash.) *Advertiser*]

It is to be especially regretted that any one writing on behalf of the labor unions should give expression to a false concept of Christian Science, for the simple reason that Christian Science is the greatest force toward absolute justice between employer and employee in the world today. On page 226 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy refers to Christian Science as "the voice of the herald of this new crusade" that "sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God;" and on page 340 she points out that obedience to the First Commandment annihilates "whatever is wrong in social, civil, criminal, political, and religious codes." That

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the practice of Christian Science is consistent with this teaching is evidenced by the well known fact that everywhere Christian Scientists are found in the forefront of those who labor for the betterment of all mankind.

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[S. T. Downs in *Danville* (Ind.) *Gazette*]

In the city of Danville and vicinity many proofs have been given of the efficacy of Christian Science to heal the sick and reform the sinner, and it is doubtful if there is a community within the bounds of civilization of which this same thing could not be said. It is universally true also that those denominated Christian Scientists are intelligent, law abiding citizens; or, as it is more often expressed, Christian Science has been embraced by many of our best people.

Since the followers of Mrs. Eddy are numbered by the millions, and consist of thinking, responsible people to whom Christian Science has brought better morals, better health, and a higher citizenship, is it reasonable to suppose that they are deluded in the manner that our revivalist critic would have us believe? Is it reasonable to suppose that many physicians would abandon their practice, that a large number of ministers would give up the ministry in the older churches, and professional men sacrifice public careers to devote their lives to the promulgation of Christian Science, if the statements made by this impassioned speaker were true? Is it reasonable to suppose that multitudes of our best people have given themselves over to the furtherance of a movement that would be wholly unworthy of them? I want to answer with a very definite no.

Such attacks by the clergy are always followed by a goodly portion of people wanting to know the actual facts, and when they realize that the critic employs methods that are unbelievable in a Christian minister, they pursue their investigation to the point of knowing to a certainty that Mrs. Eddy is one of the world's greatest benefactors, and that she is so regarded by thinking and well informed people in all walks of life; also that Christian Science is, to state it moderately, in the front ranks of the leading movements for the uplift of mankind.

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[H. S. Hughes, Jr., in *La Crosse* (Wis.) *Tribune*]

Our critic takes exception to Mrs. Eddy's repudiation of miracles as supernatural, a position evidently adopted by scholasticism to hide the inability to perform them. Mrs. Eddy says, "Christian marvels (and *marvel* is the simple meaning of the Greek word rendered *miracle* in the New Testament) will be misunderstood and misused by many, until the glorious Principle of these marvels is gained" (Science and Health, p. 474). She claims that the works of Jesus were divinely natural, therefore possible to every man, woman, and child who follows him understandingly, and like the Master she fortified her teaching by demonstration.

"Science and Health with Key to the Scriptures" by Mrs. Eddy is indeed a "Key to the Scriptures," unlocking its rich treasures of Spirit. Like the Master's teachings, it is inspired by Spirit and requires spiritual understanding to interpret it; for is it not "the spirit that quickeneth"? To the truth seekers—and in their ranks are ministers as well as laymen—whom creed and profession have turned empty away, there are no inconsistencies in this text-book, when studied daily in connection with the Bible; and he only who is proving this is competent to judge.

It is gratifying to recognize that our friend can see that "Christian Scientists teach one great truth, the doctrine of love." On the other hand, it is to be regretted that he cannot see and that the churches have not fully awakened to the understanding that in reality Love is the only doctrine, as it was the doctrine that Christ Jesus taught, preached, and practised, and the doctrine that the beloved disciple St. John spoke of when he said, "He that loveth not knoweth not God; for God is love."

This Christian Science doctrine of love quickens the follower spiritually, develops him morally, heals him physically, and in fact is his all-in-all. It is reviving Christianity to the standard set by the Master after his resurrection and before his ascension, as recorded by St. Mark: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

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[Lloyd B. Coate in *Zanesville* (Ohio) *Signal*]

An evangelist again assails what he thinks Christian Science to be. Christian Scientists are not seeking to force their religious views upon any one. Most people who turn to it have failed to obtain help from physicians and are dissatisfied with the general religious teachings. They longed for greater spirituality, and Christian Science has met this great need.

This critic seems to think that Christian Science is of the devil. Jesus came teaching a gospel that both healed the sick and reformed the sinner, and he proved his teaching to be true. Because he taught a practical Christianity he was accused of doing his healing work through Beelzebub. Christian Scientists preach and teach the same gospel. Jesus said, "If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

Christian Science is leading mankind to God and planting their feet more firmly upon the rock, Christ. If Christian Science is of the devil, it could not lead mankind to God. "Science and Health with Key to the Scriptures" by Mrs. Eddy is being understood by hundreds of thousands, who testify that its teaching brings surcease from sorrow, also peace, health, and happiness. A teaching that is based upon the Ten Commandments and the Sermon on the Mount cannot bring both blessing and cursing. Christian Science is bringing untold blessings to mankind, and therefore could not possibly damn or injure any one as this critic avers.

Mrs. Eddy devotes a chapter to Prayer in her text-book. This chapter has been the means of enabling many people better to comprehend Jesus' teaching in regard to prayer, and signs of healing have followed, even as the Master promised.

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[Peter V. Ross in *Humboldt Times*, Eureka, Cal.]

In his address on "Modern Views of the Bible," published in the columns of your paper, a certain clergyman refers to Christian Science as "based upon the traditional view of the Bible." Then he adds by way of illustration that the traditional view warrants the conclusion that "the earth cannot be round, for the Bible speaks of its four corners. Evolution cannot be true, for the Bible says the earth was made in six days."

Christian Science takes no such view of the Scriptures. It recognizes that the Bible abounds in allegory, metaphor, and imagery, which in themselves are not intended to state facts, but which are employed as vehicles to convey spiritual truths that do not lend themselves readily to the ordinary forms of direct expression.

In the opening chapters of Genesis, for example, Christian Science does not see a creation literally begun and finished within a week, but it sees in the first chapter, and in the first

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five verses of the second, an allegorical representation of spiritual creation, and in the remainder of the second chapter an allegorical representation of false, material creation. The two are flatly contradictory if taken literally; yet both are true in the sense that the first portrays, allegorically, the real creation, while the second likewise portrays by way of contrast the false or unreal belief of creation. The vital truth to be discerned from this portrayal is that all which God created is good. A knowledge of this fact rules evil in all its forms out of the universe, and classifies the pretensions of evil as a false, material sense of creation.

What the clergyman styles the "traditional view of the Bible," and what he calls the "modern view," are after all of little consequence in the face of the question, What is the spiritual meaning or signification of the Scriptures? for, as Mrs. Eddy says, "the one important interpretation of Scripture is the spiritual" (Science and Health, p. 320). This must be true when it is considered that the creator is Spirit and His creation therefore necessarily spiritual. "The things of the Spirit of God," declares Paul, "are spiritually discerned." The Bible cannot be understood through any material view or interpretation, and it is because Christian Scientists have abandoned the attempt to do so and are endeavoring to understand the Bible spiritually, that they are beginning to lay hold of its promises and make its teachings a tremendous power for good in bringing relief to suffering humanity. On page 241 of Science and Health we read, "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice."

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[W. Stuart Booth in *Morgan County Republican*, Brush, Col.]

The truth about Christian Science is not learned through criticism or denunciation. Although it is less than forty-two years since the first edition of the Christian Science textbook, "Science and Health with Key to the Scriptures," was published by Mrs. Eddy, this new-old teaching has spread around the entire world, and is exerting a vital influence for good in the individual and community life wherever it is known. The fact that many of its adherents have been drawn from other churches, as well as from the ranks of infidelity and atheism, may account somewhat for the unfriendly attitude of some members of the clergy, who seem to have forgotten the advice offered by Gamaliel to the priests who were incensed by the healing and teaching of the disciples. This "doctor of the law" counseled the members of the clergy of that time, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Christian Science is simply the restatement of primitive Christianity; its teachings are in complete accord with those of the Master, and its practice is the fulfilment of his promise, "He that believeth on me, the works that I do shall he do also." It is significant that when Jesus was inquired of by John the Baptist if he were the Messiah, his healings were referred to even more than his teaching, for Jesus realized that since all true teaching must be susceptible of proof, such evidence would be of more value to John than mere argument or assertion.

The statement that there is nothing in Christian Science, no matter how often or how vehemently repeated, falls flat in the face of its accomplished Christian works, for by it not only are the sick healed and the sorrowing comforted, but men are freed from evil habits, sinners are reformed, and a broader, truer sense of love and justice is brought out in daily living. Our Master, when furnishing a gage by which to measure Christian discipleship, spoke not of creeds or doctrinal dogmas, but said simply, "By their fruits ye shall know them."

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[Carl E. Herring in *Central City* (Neb.) *Republican*]

In the thirteenth chapter of Matthew is given an account of Jesus' return to his own country, and how the people scoffed at his wisdom and his healing power; then follows that remarkable statement: "And he did not many mighty works there because of their unbelief."

To the writer it has been an unsolved mystery why certain classes of people so eagerly hope that Christian Science is not true. They wish it so ardently that they are willing to pay for imported talent to tell them that it is not true. They buy and read literature that misrepresents Christian Science, and close their eyes against all authentic literature for fear the "delusion" they hug will prove indeed to be a delusion. Surely if some gentle soul should visit your city and offer to bring you health and happiness, you might doubt that one's ability to do it, but you would not unchain the dogs or splinter your pulpits in denunciation of the generous offer.

Suppose you never had read the New Testament, and some one had told you that in the four gospels you would find the directions left by Jesus for healing the sick and reforming the sinner. As you sat with the Bible in your hand ready to open it, would you wish that this was so, or would you hope that it was false and that Jesus left no such direction? This is what would happen. If you wished that it was true you would open the Bible and read all that Jesus said and did until you satisfied yourself as to whether it was true or not. If you wished that it was false you would not open the Bible, but would put it out of sight and send for an evangelist who would pound on the pulpit and tell you what you wished to hear,—that it was false,—and would sell you books and pamphlets that said it was false; and after it was all over you would not know what Jesus said or did, but only what the evangelist said and did. Christian Science is the gentle soul that is walking through your streets today.

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[Written for the *Sentinel*]

Love's Guidance

MINNA MATHISON

Supernal guide, into Thy way
The seeking heart is ever led,
Nourished by Truth's immortal bread,
As Israel's band of old were fed
From day to trusting day.

The foe shall then press hard in vain,—
The waves are cleft at Thy command,
A wall of strength on either hand;
Forward we go on solid land,
And error counts its slain.

Oh, may we tune our hearts to hear
The voice that speaks from bush and cloud,—
The voice of Truth that calls aloud,
Or whispers, when the head is bowed,
To the receptive ear.

Father of lights, our guardian be,
Our guide along the mounting way,
Our comfort through the brightening day;
And, bathed in Truth's effulgent ray,
We shall rejoice in Thee.

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Editorial

"Thy neighbor as thyself"

In his parable of the good Samaritan our Master enjoined the practice of mercy as necessary to the fulfilling of the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." It will be remembered that it was related in answer to the lawyer's quite natural question, in his desire to justify himself, "And who is my neighbor?" Nor must it be forgotten how strong in that age were the traditions of caste, creed, and nationality, traditions which Jesus rebuked and swept aside in this instance even as when he gave of the water of life to the woman of this same despised race of Samaritans and healed the daughter of the Canaanite woman. Thus did he exemplify the great truth which Mrs. Eddy declares on page 13 of Science and Health, namely, that "Love is impartial and universal in its adaptation and bestowals."

In these days of widespread human suffering, therefore, this parable of the good Samaritan is of marked significance to those who in their ministry to mankind are endeavoring to follow the Master; in other words, to be Christians. It is to be noted that Jesus did not even require that the man who had been wounded and the man who finally succored him should be of the same race or of the same religious belief; neither did he require that the healing of the wounded man should be by the same method which he himself would have employed in similar circumstances. Evidently the one thing which Jesus wished to impress upon his questioner was that the Samaritan had expressed the quality of mercy and neighborliness; that he had given what he could in the way of assistance, apparently without hesitation, although he too might have "passed by on the other side" as had the priest and the Levite, and without inquiry as to the return that might be made to him in the future, and that in doing this he had fulfilled the law of loving his neighbor as himself.

The opportunity for all mankind to fulfil this same law has not been taken away by the war that is now in progress; rather is it accentuated by the increasing needs of so large a part of humanity. That Christian Scientists have borne a generous share in providing food and shelter for the destitute and distressed, is shown by the fact that through the war relief fund over three hundred thousand dollars has been distributed in their behalf by committees of The Mother Church or through other reliable avenues of dissemination. But, gracious and generous as the giving has been, this does not close the account, for the relief work must not pause while the need continues, and so long as this is the case we are sure that Christian Scientists will exercise that mercy and compassion which are so much a part of the practice of their religion.

On page 518 of Science and Health Mrs. Eddy says, "The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good." The beneficiaries of the war relief fund have been of many countries and many nationalities, nor has its ministry been confined to Christian Scientists. That it has been deeply appreciated is shown by the letters of gratitude for the help extended which have already been published in these columns. The calls for giving are many and varied these days, and each urges itself upon our attention, but the peculiar function of this fund has been to aid those left helpless and dependent because of the exigencies of war, and whose distresses otherwise would have gone unrelieved. Such conditions can but make strong appeal to hearts overflowing with loving compassion, and it is unquestionable that the need is still great. Let us remember too the blessing that attended the widow's mite, and that prompt giving is doubly blessed.

ARCHIBALD MCLELLAN.



Gifts

VIRGIL makes the hero of the .Eneid say, *Timeo Danaos et dona ferentes*,—"I fear the Greeks even bearing gifts." Mortal mind has been very apt to attach some sort of suspicion to gifts, and frequently to pervert their meaning into bribes; and perhaps the more costly the gift the greater the distrust. It was Mary's grateful, unstinted outpouring from the alabaster box which laid bare Judas' greed and made him attempt to rebuke what he wished to believe was extravagance on the part of the woman, instead of recognizing in her act a high order of noble economy. Christian Science makes ever more clear to its students that the value of a gift resides not in its size, but in the motive which accompanies it. The widow's mite meant wealth to the temple, but the charities of a Dives might have meant poverty.

In fact the psychology of the human mind, which availeth nothing without the corrective of the divine Mind, lays bare strange anomalies in the realm of riches. It is possible for a human being, a church, or a nation to be obsessed by the desire to make a display; to attempt to gild the lily, to overload, to overdecorate and overdo; to oppress the public with an artificial, meretricious pretense of wealth that palls. This is to write one's self down as poor. It is a habit which is founded upon the belief that wealth is material and substance is matter. This results in a painful effort to talk wealth while believing in poverty. The moment an individual, church, or nation has reached the scientific perception that riches are spiritual, the straining after effect ceases, because wealth is recognized as the universal gift of an infinite Father-Mother God.

The belief of personal possessions is also a bar to the giving of real gifts. It is akin to the belief of personal control, and needs to be uprooted as thoroughly as the latter. Since all good comes from God, all men have an equal source of supply. All are alike depositors in a bank with an unlimited supply; they can draw upon it indefinitely and not rob the bank or rob any other depositor. True riches are to be found "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;" namely, in the realm of Mind. Paradoxical as it may seem, riches can only be gained by being willing to surrender them. "Who steals my purse steals trash," the great dramatist makes one of his characters say; *i.e.*, he who robs me of matter takes from me that which has no value, for it is a false belief. Many a man has not awakened to true riches until deprived of the material counterfeit, until the veil is torn aside and reality revealed.

There is danger of pauperization through the sense of personal possession. He who thinks he is the owner of what God has made may seem temporarily rich, but must be spiritually lacking. Christian Scientists are taught these scientifically self-evident truths, but need to be warned constantly of the danger of impoverishment either through the fear of giving or of the unwillingness to give. When Christian Scientists were few and raised their thousands in response to their Leader's call to build The Mother Church

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edifice, they surprised the world, but they also saved themselves from being impoverished. When Christian Scientists were many and raised nearly two millions for the extension to The Mother Church, by their much giving they broke the law which argued that they could not receive. Hence, if we would not perish in the swamp of selfishness, let us give, and give again, and keep on giving.

Mrs. Eddy spent her life making gifts, and expressed much gratitude for whatever she received in return for her unbounded generosity. She early felt and taught that the greatest gift of all is love. In a message to The Mother Church are the following words, to be found on page 123 of Miscellany: "Our unity and progress are proverbial, and this church's gifts to me are beyond comparison—they have become a wonder! To me, however, love is the greater marvel, so I must continue to prize love even more than the gifts which would express it."

WILLIAM D. MCCRACKAN.

Wisdom

THROUGHOUT the Scriptures we find many references to wisdom, and it is most unequivocally stated that no other possession of humanity equals it in value. We frequently find the word in conjunction with understanding, and a careful study of this subject shows that wisdom may be regarded as the ripe product of spiritual understanding. We also find that wisdom is differentiated from knowledge, which, Paul tells us, "shall vanish away," whereas the wisdom which is based upon the understanding of God and His law abides eternally. In the Old Testament we read that wisdom guided Moses in all his work, and the artificers who wrought for the tabernacle in the early days were said to be filled with wisdom and understanding. Again, when we come to the time of Solomon we are told that he was preeminent in this respect, and the book of Proverbs, which it seems was prepared during his reign, places a value upon wisdom above aught else. The ruby, which was regarded as the most valuable of all gems, suffered by comparison with wisdom; indeed, those who desired wisdom were bidden to sacrifice all things in order to gain it.

In Mrs. Eddy's teachings we find great emphasis laid upon wisdom and understanding; and those who are striving to work out their problems in accordance with her teachings know that if they fail to attain the desired results in any direction, it is because they have not yet gained that wisdom which comes from God. Respecting this Mrs. Eddy says, "Know thyself, and God will supply the wisdom and the occasion for a victory over evil" (Science and Health, p. 571). One very important step toward the attainment of wisdom is here pointed out; and while all think they are willing to know God, they are not so willing to know themselves and thus reach victory over evil of every sort. Even in our human affairs it is easy to trace discord and failure to the lack of wisdom; and we should never forget that if we lack wisdom the promise is that if we turn to God, divine Mind, He is ready to supply the sincere seeker, giving "to all men liberally, and upbraideth not."

St. Paul makes clear the distinction between the so-called wisdom of this world, which he says is "foolishness with God," and the wisdom which is of God and which is a quality of the divine nature. He also makes it clear that the healing work which he accomplished was the result of his attainment in this respect, when he says that his work was "in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." To the Christian Scientist this subject is of the most vital importance, because at each step of the way divine wisdom must be sought; for otherwise there will be the need of retracing our footsteps, possibly with regret for the needless mistakes made, and finding again that which might have been ours all the time. In Proverbs we read: "I wisdom dwell with prudence . . . Counsel is mine," and it is surely well worth while to seek until we find it.

In all our experiences we shall be greatly helped by pondering deeply our Leader's words on page 321 of Science and Health, when she tells of Moses' preparation for his great life work of liberating his people and preparing them to receive the divine law which has come down through all the ages as a true protection to humanity. Mrs. Eddy points out how Moses was taught by an object lesson to deal fearlessly with the error which sought to obstruct his progress. When his rod was thrown down and he saw it as a serpent, he was terrified, but, our Leader says, "wisdom bade him come back and handle the serpent, and then Moses' fear departed." In this we too shall find the way to go steadily forward toward the spiritual goal which of old was called the promised land; and as we advance toward it in true obedience to the demands of Science, we shall hear, as did St. John, the words which echo throughout the universe, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever."

ANNIE M. KNOTT.

War Relief Fund

As shown by the Treasurer's report at the annual meeting, the major part of the war relief fund has already been forwarded for distribution. The need still continues, and contributions sent to Adam H. Dickey, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass., will be promptly acknowledged.

Among the Churches

Current Notes

NEVADA.—Much of the increased friendliness of the Nevada newspapers toward Christian Science during the year from Nov. 1, 1915, to Oct. 31, 1916, has been due to *The Christian Science Monitor*. Wherever the *Monitor* has been regularly exchanged with or occasionally sent to the local editors, many items have been reprinted, often with kindly comments. More than sixty such items have been reprinted during the year in more than fifteen of the few Nevada papers. During the preceding year the number of items so reprinted was only nineteen. Many of the newspapers, moreover, have obtained material and inspiration for editorials and special articles from the *Monitor*. In this way the influence of this paper for good is constantly broadening in Nevada. All the distribution of authorized Christian Science literature, in fact, is helping in the healing work by enlarging the thought of the community, including that of the Christian Scientists themselves.

There have been 2801 letters received and sent during the year, and Christian Science literature has been distributed in the following amounts: 6295 *Sentinels*, 859 *Journals*, 119 *Heralds*, 29,990 *Monitors*, 1148 lectures, 711 pamphlets, and 624 miscellaneous pieces, making a sum total of 39,746.

Committee on Publication.

TONAWANDA, N. Y.—First Church of Christ, Scientist, has been organized by the Christian Science Society, which has been conducting its services in the chapel on Delaware

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Street, near Morgan Street. The church was organized at a meeting of the members of the society last night [May 2]. It is to be incorporated, and plans are now under consideration for the construction of a new edifice.—*Buffalo Courier.*

North Yakima, Wash.—This morning [May 23] the deals were completed which have been pending between First Church of Christ, Scientist, and the Woman's Club for the sale to the club of the property on North Third Street, opposite the Public Library, and the purchase by the church of the two lots at the northeast corner of Naches and A Streets. The Woman's Club paid $4875 in cash for the church property, and the church paid $5800 in cash for the Coffin property, assuming the assessments and taxes thereon. The church has leased its former property from the club until Oct. 1, and services will be continued there until that date. A building committee has been appointed, and a local architect has been employed to draw preliminary plans for the church building.—*North Yakima Republic.*

Huntington Park, Cal.—Favorable progress in the perfecting of plans and the arrangements for actual construction work on the edifice of First Church of Christ, Scientist, at Irvington and Rugby Avenues, was reported yesterday [May 28]. The edifice is to be located on a lot 100 by 150 feet. The seating capacity of the auditorium will be four hundred, but that can be practically doubled by an ingenious arrangement of the Sunday school and reading rooms, as well as the balcony in the second story. These can all be made into one big auditorium. When completed the edifice will represent an expenditure of fourteen thousand dollars, exclusive of the cost of the pipe organ.

Los Angeles Express.

Fort Dodge, Iowa.—The contract for the erection of an edifice for First Church of Christ, Scientist, has been let. The excavation of the property, corner of Sixth Avenue North and Twelfth Street started about June 1. The cost of the new structure is estimated at twenty-five thousand dollars, and the building will be finished about Jan. 1, 1918.

Fort Dodge Messenger.

Lead, S. Dak.—The Christian Scientists are moving into their new home at 509 West Main Street today [May 4]. About a month ago they purchased this property, which is considered one of the best locations in town, and have thoroughly remodeled the building, thus transforming it into a most artistic and comfortable church.—*Lead Call.*

The Lectures

Marquette, Mich. (First Church).—William R. Rathvon, lecturer; introduced by J. M. Longyear, who said in part:—

In these strenuous times it is well to consider the signboard at the railway crossing which reads, "Stop, Look, Listen." The world is asking, Has civilization collapsed? Has Christianity failed? Is there a Christian civilization? If so, what is it? Are there any Christians, and where are they? I am optimist enough to believe that great good is coming to humanity after all the turmoil and strife which causes mankind to ask these questions, and I believe that the lecturer this evening will tell us of a real, practical Christianity which may be used by all and for all mankind, on which may be built a permanent peace and a lasting civilization.—*The Mining Journal.*

Memphis, Tenn. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Mrs. Daisy B. Norred, who said in part:—

As the works of Jesus and his apostles were the fulfilling of the prophecy given by the prophets, so the works of Christian Science today are the fulfilling of the prophecy given by Jesus and his apostles. Then we have St. Paul's prophecy to the Ephesians, "That in the ages to come he [God] might show the exceeding riches of his grace in his kindness toward us." These prophecies have found their expression or fulfilment in this age through a noble woman, Mrs. Eddy, who experienced this same divine influence, searched the Scriptures, and recognized in the lives of the prophets, of Jesus and his apostles, an underlying law which she knew to be the law of God that heals the sick. To her discovery of this law of God she wisely and fittingly gave the name Christian Science.

Bellingham, Wash. (First Church).—Dr. Walton Hubbard, lecturer; introduced by C. A. Swartz, who said in part:—

The one thought underlying all human activity is the desire for happiness. The wish to gain that state of existence predominates in the heart of all mankind. It is looked for and sought for in various ways,—in some great achievement of human endeavor, in power and influence, in the possession of great wealth. But alas, it will be found that this is but temporary and that "all is vanity." After all these human endeavors for happiness in things that are merely temporal, the weary wanderer, the tired heart, turns for relief to the only true source, things divine.

Many different churches, sects, and cults have been organized to point the way to happiness. Some fifty years ago the revered Leader of the Christian Scientists discovered that the true way to health and happiness consists in living in harmony with absolute good, God, and named her discovery Christian Science. The great truths it teaches are attested by the many men and women who as a result of its teachings enjoy better health and are happier.

The Bellingham Herald.

Pasadena, Cal. (First Church).—William W. Porter, lecturer; introduced by Seymour W. Condon, who said in part:—

The fundamental teachings of Christian Science are not new. They are as old as the Christian era. They are fundamentals of true Christianity itself. Had the followers of the Master remained true to his teachings and practice there would have been no necessity for what is known as the Christian Science movement. As it is, this movement is one of the most remarkable and significant of our time. Possibly it is the most remarkable of them all, proving that those teachings of Christianity's Founder which have been neglected or repudiated by the religious world are the ones to which humanity is turning in time of need. Christian Science is meeting the demand for a practical, "applied" Christianity that shall stand in the world the acid test of utility. Christian Science is a religion to live by,—a religion of real consecration and service, yet full of peace, optimism, and joy. Jesus certainly never intended that his teachings should be made a sepulcher for either the energy or the joy of life.

Logan, Utah (Society).—Bliss Knapp, lecturer; introduced by Mrs. Lois C. Hayball, who said in part:—

Today as never before the world needs a clearer idea of spiritual things. In order to obtain a clearer perception we must start with a clear concept of God. For centuries men have believed God the creator of both good and evil, and

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that these two forces were constantly warring in His creation, bringing untold misery to men in every age. Christian Science begins by declaring that God is infinite good, and that man as a child of God inherits the right to freedom, health, happiness, and holiness.

ALTON, ILL. (First Church).—John Randall Dunn, lecturer; introduced by F. L. Norton, who said in part:—

Christian Science rightly defines God. This Science of Christ is not a talking religion. It does not seek to solve the world's problems by discussing them. It has no controversy with other religions. Its rapid growth and recognition throughout the world are due not to arguments or sermons, but rather to demonstration. Christian Science insists upon this conclusive proof; it demonstrates every step of the way. A lecture on Christian Science is an occasional thing, while the constant daily program is demonstration. The adherents of this Science are hourly demonstrating Truth, even as our divine Master demonstrated his union with God by healing the sick and replacing discord with harmony.

MONTROSE, COL. (First Church).—Ezra W. Palmer, lecturer; introduced by Mrs. Martha Ripley, who said in part:—

We are all one in our desire for the truth. Christian Science, the law of God understood and demonstrated, is proving to the satisfaction of all who seek it that Truth is found, and found at the feet of the living, ever present Christ. Why not, when he told his watchful disciples, "Lo, I am with you alway"? What this living Christ was to the sick, the sinful, the sorrowing, the dying, when Jesus was here, he is to us today.

Through this spiritual understanding of God and the relation we bear to this loving Father-Mother, Christianity is found to be scientific, and can be proven in our daily lives. Some one has called Christian Science the business man's religion, because it clears his vision, removes anxiety, and strengthens his ability to meet the needs of the hour. It brings sunshine and love into the home, peace and comfort to the burdened ones of the earth.—*Montrose Press.*

CINCINNATI, OHIO (First Church).—Willis F. Gross, lecturer; introduced by W. S. Sterrett, who said in part:—

We feel that your presence indicates your appreciation of the privilege of hearing authorized statements made in reference to a Science that in the last fifty years has girdled the globe and brought hope, health, joy, and peace to men and women of every country. The seemingly miraculous growth of Christian Science is not to be wondered at if we remember the rule established by Christ Jesus when he said, "By their fruits ye shall know them." This growth has been the result of its accomplishments,—its fruits.

BOWLING GREEN, KY. (Society).—Bicknell Young, lecturer; introduced by Circuit Judge McKenzie Moss, who said in part:—

We all agree as to the saving mission of Jesus. We believe in the efficacy of the atonement. We all believe that man's salvation depends upon faith in him and following after him. But Christian Scientists believe also that his command to heal the sick was intended for all of his followers; that it is an imperative duty, which must be obeyed if one would be a true follower. As far as I know, no other Christian denomination entertains such a belief. This I am persuaded is the fundamental difference between Christian Scientists and other Christians. And whatever may be my own belief, or yours, on this point, the world is coming to a recognition of the fact that this religion—not a new religion, but a new expression of an old religion—is having a tremendous influence in the moral and spiritual progress of the human race. One must blind his eyes to the evidence of his own senses to fail to observe that this religion gives to a devout believer a quality of spiritual repose which is unusual and very much to be desired. Whether I am able or not to accept the tenets of this religion, I confess my utter inability to ignore the indisputable proof, brought in many instances to my own intimate knowledge, that under its benign agency wrecked and wretched men have been reclaimed and redeemed, the lame have been made to walk and the blind to see.

NEW YORK, N. Y. (First Church).—John Randall Dunn, lecturer; introduced by Campbell MacCulloch, who said in part:—

We are constantly being told by observers that we are living in an intensely practical age, and that the gospel of efficiency demands that everything shall justify its existence by rendering definite results on the penalty of being forced aside to give place to something else that will guarantee these results.

When Christian Science was discovered by Mrs. Eddy in 1866 it was placed at once upon a thoroughly practical foundation, if I may say so. Mrs. Eddy antedated the efficiency movement by applying it to her own religious discovery, and demanding that the only test of a man's religion should be the efficiency test established by Jesus of Nazareth when he said, "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." It is this very practicality that has placed Christian Science in the forefront of all religious movements; it is this proffer of proof first and theory afterward which has given it an impetus that makes it the spiritual wonder of the world.

RIDGEWOOD, N. J. (First Church).—Clarence W. Chadwick, lecturer; introduced by Harry S. Marx, who said in part:—

We are hearing a great deal about enlisting. On page 450 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says, "The Christian Scientist has enlisted to lessen evil, disease, and death." To lessen evil the United States recently entered the great war. To lessen disease and death has been the endeavor of humanity for centuries. The Christian Scientist therefore stands shoulder to shoulder with all those who, to the best of their ability and as their conscience leads them, are striving to lessen evil, disease, and death.

Christian Scientists do not believe that Christianity is a failure, but if the teachings of Christianity are not lived, then failure is sure to follow. Really to believe is to understand. Christian Science teaches that the works of Jesus were the result of the application of an unchanging, unfailing, divine law which is operative today as it was in Jesus' time, and this law may be applied by every one in the proportion that he attains the purity of thought and the consciousness of good which Jesus possessed.

Ridgewood Herald.

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

WYOMING—Casper: Iris Theater, 8 p.m., June 29.
Cheyenne: Parish House, 8 p.m., June 28.

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Testimonies of Healing

[Translated from the French]

I owe Christian Science a great debt of gratitude for all it has done for me since I became acquainted with its teachings. For many years I suffered with a stomach trouble accompanied with violent pain in the back, and every now and then I was under the care of physicians at cliniques. At intervals the trouble became so aggravated that I had to stay in bed for months, this being the only way in which I was able to retain a little food. The last physician whom I consulted prescribed the use of a stomach pump as the only means which in his opinion would bring relief, though a cure could not be effected thereby. He informed me that I would have to make use of this device for the rest of my life.

I had been applying this treatment for several months without obtaining anything like satisfactory results, when I made the acquaintance of a Christian Scientist, who told me of the great message which Christian Science is bringing to mankind. This was in 1910. I immediately felt that my needs would be met as much with regard to my physical condition as to the religious beliefs to which I subscribed, as these more particularly had ceased to bring me the needed comfort. I asked this person to give me treatment, and in taking this step I abandoned all material means, as the truth which had just been brought to my knowledge had made me lose all faith in them. Inside of a week my health improved considerably, and within a month I was completely restored. Although I did not know the English language, I asked the person who had treated me so kindly to secure for me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Next I bought an English-French dictionary, with the help of which I succeeded in reading this precious book. Since then—this was six years ago— I have felt better both mentally and physically than at any time before. I have often had the opportunity at home of proving what I understood of Truth by doing healing work.

In the little mountain village where I stayed with my parents until the fall of 1915, there were others besides myself who had had the privilege of knowing the truth and of experiencing its beneficent effects. At this time there is a small group of people there who, without any knowledge of the English language and without any higher education, have succeeded with the help of a dictionary in studying every day part of the Lesson-Sermon, and who have been enabled to demonstrate the truth in their homes. This proves that Christian Science is within the reach of all who really desire to know the truth and to make it their own.

The first sentence in the Preface of our text-book, "To those leaning on the sustaining infinite, today is big with blessings," has become a truth of which I make daily use. I have a feeling of deep respect and gratitude toward our dear Leader, Mrs. Eddy, and I am thankful for the consecrated work of the one who put into my hands the book Science and Health, which opens to us the doors of life and immortality. Verily, God is Love.

J. Baudet-Amiguet, Lausanne, Switzerland.

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One of my little girls said to me not long ago, after reading some of the testimonies in our periodicals: "Mother, why don't we write a testimony? Christian Science has done so much for us." And I thought, Why, indeed!

Christian Science came to me a number of years ago, when I was greatly in need of help and guidance, both physical and mental, and it met my need wonderfully. Through the years that followed, though at times almost resenting what seemed the hard sayings of Science, I was never able to get very far away from the gleam of understanding I had of its teachings. Looking back I can see now how divine Love was guiding, and can truly say I am thankful for all the varied and many times seemingly bitter experiences through which I passed.

I was not brought up a Christian, but the reading of Science and Health gave me a God in whom I could believe. It gave me the Bible, and taught me how and why its truths were for me in the present as well as for a people in the remote past. If Christian Science had done nothing else for me but this, I should feel that I owed our beloved Leader, Mrs. Eddy, an endless debt of gratitude; but for many years it has been my only religion and my only physician. My two children do not know by experience what medicine means, and are daily learning how to put into practice the lessons learned in Sunday school. We have had many opportunities of proving the efficacy of Christian Science as a "very present help in trouble."

One experience was particularly helpful to me. Just before and during the Christmas holidays one year, the children had the measles, and Science brought them out of it quickly, both being up and at play in a day or two. The weather was dark and gloomy, and one day the older girl was discovered, after two hours of reading in a dark corner, by a member of the family not interested in Science. The fear of injury to the eyes was voiced, and next morning the child's eyes were in what seemed a serious condition. This did not readily yield, and the child herself seemed to be in a frenzy of fear.

On New Year's day, which was Friday, the symptoms seemed aggravated, and after bathing the child's face and eyes with warm water, I turned away with the feeling that I had reached the limit of my understanding. I went into a room by myself and presently, as clearly as if spoken, came the words, "Perfect love casteth out fear." The whole dismal picture dropped from my thought instantly, and I went upstairs light-heartedly to prepare to accept an invitation for the day which I previously had no thought of accepting. On my return that evening the child's eyes were marvelously improved,—almost normal in fact,—and the following week she went to school with not a trace of the trouble. There has never been the slightest return of the condition. This is but one of the many experiences that have helped us, because through them we learn how to trust and to prove the nearness and allness of divine Love.

I would like to express my grateful appreciation of the loyal workers at headquarters, those who are laboring so faithfully that the truth discovered by Mrs. Eddy may be preserved and given to us in all its purity in our literature, including our beloved periodicals, the *Sentinel*, *Journal*, and *Monitor*.—Maud P. Miller, Modesto, Cal.

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Over five years ago I became interested in Christian Science through the healing of one of our children after he had been given up by the attending physicians, all of whom said he could not live longer than two hours. Christian Science treatment was then lovingly given, with the result that our little boy had entirely recovered and was playing in his crib within this time. As I was totally ignorant in regard to the teachings of Christian Science and its healing power, this healing seemed to me miraculous.

A desire to know more of the methods of this truth made me take up the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. We discarded the use of medicine in any form, and have since then depended entirely on Christian Science in time of need. Physical, mental, and financial troubles have all been overcome through the understanding and practice of the truth.

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Some of our trials would to outsiders seem to require the exercise of a great deal of faith, but we knew the all-power of Truth and the ever-presence of divine Love. In the summer of 1913 our youngest boy was attacked by a cat and severely bitten in the hands and face. Blood-poisoning set in, and as I had seen the child attacked and the condition of the animal, a great fear seemed to darken my thought; but with the loving help of a practitioner this fear was overcome, and the healing of the child was accomplished in a short time.

One day our little girl fell from a height of seven feet, striking her head on a stone pavement, and was seemingly very badly injured. I took her up, and through the realization that God is Life and everywhere present, as taught in Christian Science, this little girl was saved for us. Within a week the protruding parts of the skull were back in place, and the little girl is now the reflection of health and happiness.

I myself have been healed of an attack of heart failure. I was seized in the night, following some days of strenuous physical exertion, and for several hours the condition was very serious; but there was no thought of yielding to fear or of giving up to error, and with the faithful help of a practitioner normal circulation and the manifestation of Life, Truth, and Love were established. Peace and healing came, and a quiet sleep followed.

When I realize what Christian Science has done for us and for our family of four children, my heart never ceases to express love and gratitude for this revelation of the truth, which indeed makes free.

ANNA B. PELLIKAN, Jersey City, N. J.

I wish to corroborate my wife's testimony, and to say that I am more grateful than words can express for these healings, and for the peace and happiness which have come into our home through Christian Science. I am truly thankful to God, and grateful to our revered Leader for this saving truth.—JOHN PELLIKAN.

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[Translated from the German]

This testimony is given with a sense of deep gratitude for the blessings received through Christian Science. This religion was presented to me as a means of helping a dear relative, but I rejected it, for while I thought that it was a beautiful teaching, I was unwilling to leave my old church, which I loved. Some time later I went through very sad experiences, and while in a state of utter discouragement and depression I was again approached with Christian Science by the same dear acquaintance. This time I saw the good that was coming.

I attended the meetings and began to study Science and Health in English, which at that time was the only way possible. I tried my best to make headway, out of love for the relative, who could do nothing for himself as he was in a sanitarium. I never thought of myself, although I was ailing considerably and there were faults to be eradicated, but as a result of my honest endeavor and selfless love the troubles almost all dropped away from me. How great was my joy whenever I attained to a clearer realization of Science! This joy, together with gratitude, makes everything so bright and beautiful, and helps us to go onward even in the darkest hours.

Through the reading of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been healed of neurasthenia, of stone in the kidneys, of bowel complaint of years' standing, and of severe attacks of illness to which I used to be subject every winter and which I dreaded. Since I have had Christian Science I have known no sick-bed. Whenever an error has tried to assert itself, I have always been able to overcome it through the understanding of the perfect nature of God's creation and of its inseparable unity with the divine Principle of good.

Being well has meant a great deal to me, as I was left alone years ago and have had to attend to my vocation daily; but the spiritual uplift which I experienced through the study of Christian Science means still more to me. To know that we have nothing to fear, that we are always hid in divine Love, is wonderful indeed. That God, good, fills all space, and that evil has no power and is but an illusion, a false belief which can never touch our true being,—this recognition has given me peace and rest. Whereas formerly I was dissatisfied with life, tired of all its disappointments, and used to take the gloomiest view of things, now I am a happy and contented woman.

When the war broke out, Christian Science proved a great help to me. Our work in a large office came to a standstill, and I was discharged with my coworkers. I did not worry, as I had learned that God is our only source of supply, and that His means of supply are inexhaustible. I remained perfectly calm in the midst of the excitement and realized that we are already cared for by divine Love. Help came very soon in that an occupation was found for us all, to which we adjusted ourselves. We returned to our former positions long ago and are doing much better than formerly. This clearly showed me the truth of the words in Science and Health, "Whatever blesses one blesses all" (p. 206).

I am very grateful, in view of the consequences of this terrible war, for the recognition that the true man, God's idea, is unimpaired and perfect, since God alone is his life. I most gratefully remember the steadfast love and care of our revered Leader, Mrs. Eddy, who worked with so much consecration and self-sacrifice in order to be able to bring mankind this great blessing. Bravely and firmly she has stood against a material world, and in full recognition of the all-power and ever-presence of God she proved the truth of the saying, "One with God is a majority," for which we cannot be too grateful to her. It shall be my endeavor to grow steadily in the understanding of Christian Science and to walk in the way thus pointed out.

JOHANNA HOHMANN, Berlin, Germany.

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In October, 1915, I arrived in this country with my husband, feeling very homesick and lonesome and knowing not one word of English; but divine Love guided us to the house of a Christian Science family, where we were told about this religion with its wonderful healing power. On Thanksgiving day we attended our first Christian Science service and were much impressed, so started to study the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. As my health was very poor, I asked for help from my new friend, who was a practitioner. It was much work for her to make me understand what I needed to know, but the declaring of the one Mind brought my first demonstration. I learned the language easily and only by means of studying Science and Health.

From this time on I had blessing after blessing. The homesickness left me, and I was healed of severe headaches, a general nervous condition, and colds. These wonderful demonstrations encouraged me to tell my friend about another trouble, as I had some hope that it would be possible to heal this too. Before I left Switzerland I had lost the greater part of my wonderful hair. I tried everything pos-

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sible ordered by different doctors, and had electrical applications, but all was without results,—the rest of the hair was falling out very rapidly and I had to wear a wig. The afternoon I told my friend about this, she gave me a treatment and told me to be sure that nothing can be lost, that God's idea is complete. The result of the Christian Science treatment was really surprising, wonderful. It was in January, 1916, that treatment was started, and in August the new hair was about ten inches long and quite thick. It was truly a wonderful demonstration, and I know that what God doeth is done forever.

I am most thankful for all these blessings which have come to me through Christian Science. I thank God for the life and teaching of our Master, Christ Jesus, and for Mrs. Eddy's loving work in revealing through our text-book, "Science and Health with Key to the Scriptures," this wonderful Christ-teaching to this age.

Milly Hutton, New York, N. Y.

I am also deeply grateful for Christian Science, and can truly testify to the statements made by my wife. Through her wonderful healing I was led to begin the study of Christian Science, and today I would not be without it. I have had many physical healings, for which I am most grateful, but there are no words to express my gratitude for the spiritual uplift that came to me through reading "Science and Health with Key to the Scriptures."

Christian Science has changed my life entirely; it has helped me a lot in business, and has made a better husband of me. I am sincerely trying to make further progress in the understanding of this wonderful truth, which was so lovingly shown to us by our beloved Leader, Mrs. Eddy.

Edward J. Hutton.

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I have a great desire to tell of my thankfulness for Christian Science and for all it has done and is doing for me. It was fear and distress of mind that brought me into Christian Science. I had help for this; and very quickly, yet gently, the healing came. Through study and a great longing to know more I have been healed of every sickly thought and habit, for I had previously been greatly shackled with semiinvalid ways as a result of having been in bed for five months from nervous breakdown. When I was allowed to get up, most of my time was spent in inaction, under numberless rules of what I must not do. Now I can do everything and am strong and well.

I have also been greatly helped in so-called pyorrhea, a condition of the gums which needed constant care. I am daily more and more thankful for these many healings, but realize that they would mean little without the spiritual uplift, the wonderful joy in life which makes me so full of thankfulness to God and of gratitude to our Leader, Mrs. Eddy. For the knowledge that God is "the same yesterday, and today, and forever," by which we are enabled to help others, I am earnestly grateful.

Elsa H. Ward, Bournemouth, England.

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So much good has come to me through the Christian Science periodicals that I desire to give my testimony, hoping in this way to scatter farther the seeds of hope, joy, and courage. Several years ago, on a Wednesday morning, my daughter and I were engaged in some mirthful exercises when she accidentally scraped my eyeball with her finger nail, causing great pain. I declared the truth as revealed through the teaching of Christian Science and tried to attend to some morning duties, but the pain became so severe that in less than half an hour I had to retire to a darkened room. The eye was swollen and inflamed, and I was unable to read, but I clung firmly to the truth that had on many other occasions proved sufficient to meet my every need.

The error which tried all that day to gain a place in my consciousness was that I would not be able to go to church that night and perform my duty as first reader, but I met the suggestion every time with the truth that I could do anything that was right and good for me to do, and thus fear and discouragement were kept out. About six o'clock that evening a lady who lived next door came in, and on seeing me immediately asked what was the trouble. After being told she remarked that a brother had an eye injured in the same manner, and partial blindness resulted. I however had no fear of such results, for Christ Jesus the Wayshower said, "Ye shall know the truth, and the truth shall make you free," and after a few moments of silent prayer I found myself free,—free from pain, inflammation, scars, or blindness. I went to church that evening and performed my duties without any inconvenience. My eye is as natural and good in every respect as before.

I cannot find words with which to express my thankfulness to God for such deliverance and healing, and my gratitude to Mrs. Eddy for making the way so plain that none need err therein.

Bertha M. Bell, Moose Jaw, Saskatchewan, Canada.

I can fully verify the testimony of my wife, for I know that nothing but the knowledge of Truth as taught by Christian Science was resorted to, and with such harmonious results as to make us feel deeply grateful for the understanding of Christian Science, which never fails us in overcoming every problem that arises from time to time in our experience.—W. J. Bell.

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I would like to express my gratitude for the many blessings I have received in Christian Science. About eleven years ago physicians gave up all hope for me, and advised me not to take any more medicine, as no medicine on earth could help me, for I was in the last stages of lung trouble. Besides this I was almost blind.

When Christian Science was recommended to me I had no faith in it, but finally through suffering I was led to seek a practitioner and ask for treatment. My healing was slow, as I did not study as I should have done; but now I do all the housework for a family of five. For ten years I have relied on Christian Science for myself and children. It has met our needs at all times, and we have had many experiences of instantaneous healing. A few years ago I had the privilege of class instruction. I am also very grateful to Mrs. Eddy for revealing this beautiful truth to us, and for the Christian Science periodicals.

Nannie Duchemin, Colfax, Wash.

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For some years I was a sufferer from stomach trouble, and finally submitted to two operations. I was in the hospital about to undergo a third, when a conversation with a friend led me to try Christian Science. I left the hospital and called a practitioner to help me, also read and studied Science and Health. Though the pain at times seemed more than I could bear, it was finally overcome and I was completely healed. Before having treatment in Christian Science I had to wear a bandage to keep the stomach in place, but it was left off one morning and has never been worn since.

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I am glad that this truth has come into my life, and know that it is God, divine Love, who has made me whole. Truth is to me as the sunshine to the flowers. I am thankful to God for my regeneration, and grateful to Mrs. Eddy for giving Christian Science to the world, as well as to all those who have helped me to gain some understanding of it.

E. H. Brown, Santa Barbara, Cal.

Words cannot express my gratitude for the comfort and peace which has come to me through reading Science and Health, which I esteem above any worldly possession. Besides numerous other errors, an unpleasant disposition has been overcome. As a child I had a high temper and was very stubborn, always blaming some one else or my surroundings when things went wrong. My mother tried to break me of this habit, but to no avail. Not until I came into Christian Science did I realize that it was my own mental home which needed to be cleansed from wrong thinking and the habit of taking offense. When I applied the truth and stood "porter at the door of thought," as our Leader so wisely counsels us on page 392 of Science and Health, the temper soon yielded and eventually was overcome.

I am now happier and freer than ever before, but long for a better understanding of the truth and to reflect more of that Love which is universal. I look forward to the time when we shall all know the truth that makes free.

Rose Segesseman, Amazonia, Mo.

As the testimonies of others have aided me, so may mine in turn lead some weary seeker of the truth into the light of divine Love. I had never been very strong, and suffered from severe bilious attacks and headaches supposed to be caused by my eyes; but these ailments have passed into their native nothingness, and I have had little trouble since my entry into Christian Science nearly ten years ago.

It has been my good fortune to have had class instruction and also to work in the Sunday school, all of which has greatly helped me in the understanding of my relationship to God. During my high school course I was absent very little as compared with my old record, and Science made my school work much easier, for I learned that there is one Mind, intelligence, and that one divine and all powerful.

I am deeply grateful to Mrs. Eddy for her discovery of Christian Science, and only hope that I may aid in furthering her good work in its growth and perpetuity.

Mrs. C. A. Shadbolt, Red Cloud, Neb.

Because I enjoy reading the testimonies in the *Sentinel* I wish to send mine for publication so that others may know of the help I have received through Christian Science. Over five years ago I was healed of what the doctor pronounced Bright's disease. It would be difficult to name all the benefits received since then, but I will mention a few. At the birth of our baby I had treatment with good results. He is now over three years old and has never had any medicine. When he was ten months old he was very sick for a day and night, but a practitioner treated him and in less than an hour the fever dropped and he was free.

One of the greatest blessings that has come to me is the overcoming of the desire for snuff. I have been entirely free from it for five years. Not long ago I was protected in a runaway by holding to the thought that God is all power and ever present and will take care of His children. For all these blessings, and more, I am indeed grateful.

Mrs. A. M. Howell, Mount Olive, N. C.

From Our Exchanges

[George H. Gilbert, Ph.D., D.D., in *The Biblical World*]

We have the great and comforting assurance that the distinctive greatness of Jesus presupposes no elements that are not present in some degree in every human spirit. That greatness is the goal set before his followers, not in mockery, as essentially unattainable by them, but in divine hope and confidence. This goal they are ever to approach, and in approaching they find redemption and peace. What Jesus experienced of God and love, we may experience in some measure, and through that experience we come consciously into spiritual life. The greatness of Jesus is a prophecy of the ultimate greatness of humanity. It is not a fact to make man despair, but to breathe into him an undying inspiration.

[*The Watchman-Examiner*]

The days upon which we have fallen cannot fail to make special and extraordinary demands upon the pulpit. The church must stand for love of and devotion to country. There must be no possibility of doubt on this point even in the mind of her most inveterate and envenomed critic. Least of all must her chief medium of expression, her mouthpiece, be silent or speak with uncertain sound. The minister can never be a partizan, but he must always be a patriot. He cannot use his pulpit for political propaganda, but he must use it for a prophet's promulgation of God's high truth in its bearing upon national as well as individual life and affairs. This is true of any time and of all times.

[*Western Christian Advocate*]

In presenting its claims Christianity proves to be more than a creed and a ritual. It becomes a life, which at the last analysis proves to be a collection of related experiences. It claims that a man ought to get results in his life from his religious faith, and such results as will be amenable to reason and investigation. The world persists in asking, Will your creed work in every-day life, will your faith show tangible results in supporting high resolution in behalf of upright living? The claim of the followers of Christ is that his religion produces experience that furnishes evidences worthy of the closest and most searching investigation, and that on this rock Christianity stands or falls.

[*The Christian Intelligencer*]

Just as Christianity has furnished the world with the high ideals which loom up so radiant against the dark background of a world struggle, so it alone is responsible for whatever steps of progress the war has enabled humanity to take. Similarly, also, Christianity points the way of deliverance to a war stricken world. It alone provides the basis of an understanding which will make possible a cessation of hostilities. Christianity alone is rich in those principles of life which will promote the spirit of love and good will and which will exorcise the demon of hatred.

[*The Congregationalist*]

It is always hard for the prophets of justice and the apostles of love to work hand in hand; but neither ever brings in the kingdom without the other. Justice without love is cold; love without justice is sentimental. Never was there a greater need than now that these two great groups of persons who are trying to mediate the character of God to the modern world should see eye to eye. Each attribute alone is imperfect; together they define the duty of the religious man who would reveal God to his world.

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[Rev. William H. Bown in *The Living Church*]

The great desire of mankind is for happiness, and we cannot make much of a success on any plane unless we are happy in our task. The Christ offers us blessedness rather than happiness, a well-spring of joy within, not dependent on conditions or on what happens. Nay, even adverse circumstances are made to minister to that joy through our using them to suffer with the Christ and so rise with him. Does the world need anything more than it does guidance into true joy amid the sundry and manifold changes of the world? That means that we must go through the same experience the first disciples went through: dying to carnal notions of life and rising to the spiritual plane. It means that the pentecostal gift must take the things of Christ and show them unto us; nay, that the whole experience of the Christ —birth, life, death, resurrection, ascension—must be reproduced in us.

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

If we are persuaded of the moral freedom of character, then there is no more useful and necessary task than the occasional examination of ourselves, the deliberate taking of an impression, and the endeavor to estimate whether our character is of the right type, and whether it is being so molded that there lies ever before us still greater approximation to perfection. To beg off self-examination as being unnatural and morbid, liable to lead either to pride or despair, is only a concealed excuse. For we exercise ourselves in this way continuously where others are concerned, and with the most microscopical and meticulous care.

Our powers of detecting the flaws and defects of character in others are highly developed; they would recommend many of us for the post of recording angel. In a momentary glance we take in the inconsistencies of which another is probably unaware; we blame him for moral weaknesses for which he would find plenty of excuse; if we ever appraise virtues or excellences, we do not neglect to point out how far they fall short of perfection or are overshadowed by faults that make them worthless.

Since this wonderful faculty of criticism is rarely of any value as far as others are concerned, for we make little attempt to change them, it is obvious that it must have been given us for some other purpose; and that surely was to turn upon ourselves with the same severity and care. If we had spent a tenth of our time upon self-examination that we have spent upon the criticism of others, they would have less fault to find with us today.

[*Zion's Herald*]

Every man knows in his inmost soul that he can choose the better part, and that that higher life is to be found in vital connection with Christ. Selfishness is natural, but it is not necessary. It is easy to be a prodigal, but it is equally possible to become a son whom his father delighteth to honor. The conditions of life are daily setting before us good and evil. What will we of either? None can force us one way or the other against our choice. And if the election by us of God and heaven and the society of the redeemed be not conscious and resolute and continuous, we are really making a choice of evil, and throwing in our lot with the enemies of God, and so with the foes of man.

[*The Universalist Leader*]

It is strange, almost inconceivable, that men should call in question the integrity of God, and yet that is what is being done constantly by those who would shape His nature to fit their own theological scheme.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

From the Editor

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



From the Publishing Society

The pamphlet "Prayer and Confidence" is now published in Swedish as well as in Dutch. Both of these pamphlets are printed with the English version opposite each page of translation.

"God is Good," a lecture by George Shaw Cook, C.S.B., has been published in pamphlet form and is now ready for distribution. Single and quantity prices for this pamphlet are printed on the opposite page with the list of previously published pamphlets.



From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.



From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $2; six months $1; three months 50 cents. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 15 cents. For Canada add 25 cents for postage. SALE PRICE: Single copy 20 cents; four or more copies to one address, each 17 cents. In all other countries add 65 cents for postage for each annual subscription. SALE PRICE: Single copy 25 cents; four or more copies to one address, each 20 cents.

BOUND VOLUMES: Current and past year, cloth $3.00; half calf or half morocco $3.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year 50 cents; single copy 15 cents; four copies or more to one address, each 12½ cents. For all other countries one year 60 cents; single copy 18 cents; four copies or more, each 15 cents.

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, Cuba, Porto Rico, Hawaii, the Philippines, Guam, Tutuila, Shanghai, Panama, and the Canal Zone, one year $1; six months 50 cents; three months 25 cents. For other countries, one year $1.25; six months 63 cents; three months 32 cents.

SALE PRICE, DOMESTIC TERRITORY AND CANADA, POSTPAID: Single copy 10 cents; four or more copies to one address, each 8 cents. Foreign rate, single copy 12 cents; four or more copies to one address, each 10 cents.

Bound Volumes in cloth, $2.75 each; half calf or half morocco $3.50 each. Write for list of volumes in stock.

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

Vol. XIX No. 44

Boston, June 30, 1917

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Christian Science Sentinel

A weekly periodical for the home, containing articles, editorials, and special information regarding the Christian Science movement, also testimonials of healing and news items of general interest

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Items of Interest

A statement relating to the Federal Government supervision in Australia of company promotion and the increase of capital by existing companies was issued by the Prime Minister's Department on April 20. It shows that 86 per cent of the applications for the raising of capital required was granted, while 8 per cent was not proceeded with by the applicants. The statement adds that many companies would have been floated but for the restrictions, the promoters preferring not to face the Government criticism. The intention of the regulations was mainly to provide against the speculative element in the formation of new companies, and to insure, as far as practicable, that capital raised should be for the extension of manufacturing and producing concerns in the Commonwealth. Company promotion, except for *bona fide* objects, has been restricted. Particular attention has also been given to the nationality of all shareholders of all companies requiring extension of capital.

It is claimed by a person in Melbourne, Australia, that by a newly discovered process, even with the present crude equipment, sole leather can be tanned in seven days, sheepskins in one hour, ordinary hides in from one to six hours (according to weight), calfskins in six hours, and fur skins, such as rabbit and the like, in three days. The process plumps the leather as little or as much as is desired until the maximum is reached, and increases the strength as much as 500 per cent over normal. The durability of the leather is also said to be increased, and leather ropes and buckets in use in Australian mines for the past sixty years, the leather of which was tanned by practically the same method, are offered as proof of the claim. The New York district office of the Bureau of Foreign and Domestic Commerce is in receipt of samples of this leather, which will be on exhibition later at various district offices.

It is estimated that there are 3000 hand looms in Changsha, China, all engaged in the manufacture of cotton piece-goods, fancy and plain, known to the trade as nankeens. These looms are small wooden ones with little or no iron about them, manufactured for the most part locally, although some are imported from Shanghai or Japan. They are scattered in small groups about the city, sometimes singly, sometimes in groups of as many as fifty.

From these looms two kinds of cloth are produced, a figured cloth and a white shirting. Weavers are paid by piece work. Those who work on the figured cloth weave from fifty-eight to sixty English feet a day, and for this receive thirteen cents. An experienced operative is able to produce three pieces (about one hundred and five English feet) of white shirting a day, and for this he is paid eleven or twelve cents, including rice money. Some of the weaving establishments have special looms for the manufacture of toweling. A weaver can complete fourteen towels in a day, earning approximately twelve cents, less three cents for his rice.

The Government of Nicaragua has made a contract for the establishment of various industries. This contract specifies that 60 per cent of the shares of the development company shall be placed with Nicaraguan citizens. The proposed industries are the cultivation of sugar cane, oranges, bananas, and all kinds of tropical fruit; the cultivation of textile fibers and the installation of factories for utilizing the fibers; the establishment of sawmills; the raising of live stock and the manufacture of cheese and butter; the establishment of tanneries; the canning of fish from the Gulf of Fonseca and other waters; the manufacture of salt; the manufacture of paper from wood pulp or bagasse. The development company also proposes to construct railroads, and the Government will grant free admission of the materials required for this purpose.

Marshall Field & Company, of Chicago, are having a town site laid out near Martinsville, Va., where the corporation is planning to establish extensive facilities for manufacturing textile products. Contracts have been awarded for textile machinery and plans for mills are being drawn. The concern plans to develop 2000 acres of land for an industrial city, including mills for manufacturing cotton cloth and various textile specialties. The company has invested about three million dollars for buildings, machinery, mill villages, public service utilities, and so forth, at Spray, Draper, and Leaksville, N. C., in eight mills having a total of 117,000 spindles, with 2455 looms. Reports have it that $1,000,000 will be expended for the Martinsville development.

The quantity of platinum in the United States is estimated by the United States Geological survey at 1,000,000 troy ounces, besides which there are over 400,000 ounces of other metals of the platinum group, principally palladium, iridium, and rhodium. In 1916 the crude platinum mined in Colombia, South America (25,000 ounces), was refined in the United States, and 28,088 ounces of metals of the platinum group were recovered by American refiners from all sources, foreign and domestic, of which 24,518 ounces were platinum. Apparently the normal requirements of platinum in the United States call for 165,000 ounces annually.

The Venezuelan island of Margarita, which Germany has denied having attempted to get as a submarine base, lies off the north coast of South America, says a bulletin issued by the National Geographic Society. It is separated from the Venezuelan peninsula of Araya by a channel 12 miles wide, has an area of 440 square miles, with a length of 45 miles and a width varying from a few feet to 20 miles. Maize, sugar, coffee, cotton, and live stock are the leading products of the island, while fishing and the making of salt are the chief industries of the 40,000 inhabitants. The women plait coarse straw hats, which are sold all over Venezuela.

The New Zealand hemp industry has been prosperous during the last year. In the year ended Feb. 28 there were 150,339 bales graded, prices ranging from $236 to $240 a ton. The industry is largely centered in the southern portion of North Island, where some of the best fiber in New Zealand is grown. At a point a little north of Wellington an area of 2100 acres is devoted to the cultivation of hemp. The fibers from these plants average from six to seven feet in length and are of very fine quality.

The Miaoerhkou iron mine, says the *Manchurian News*, is owned by the Penchihu Colliery & Mining Company, and furnishes ore for use by the company's smelting furnace, located a little more than twenty-five miles away. The mineral bed is quite extensive, though the bulk of it consists of what is known as "poor ore," containing only 30 to 40 per cent of iron. It is interspersed at places with "rich ore," containing 60 to 70 per cent. The quantity of the rich ore is thought to be considerable.

A firm interested in copper mining has reported the discovery in the Tchernaef district of Central Asia of extensive deposits of copper ores with a reported richness of 20 to 60 per cent of metal; and in the neighborhood of Tchimgan, sixty miles from Tashkend, Central Asia, gold deposits are reported to have been accidentally discovered. It is asserted that the assays have disclosed a high percentage of metal in the ores and washings that have been recovered.

Russia supplies practically the whole of the world's consumption of licorice. The exports in 1913, the latest normal year, were 62,209,077 pounds, valued at $965,681. Most of this came to the United States. The production is carried on in the Ural Province, in the steppe country on the eastern side of the Ural Mountains, in the Transcaspian region, and in Transcaucasia and the adjoining districts of Asia Minor.

There are 2213 miles of main roads open for traffic in Jamaica, and most of these are macadamized highways, which are always kept in good repair. As one of the direct results of good roads the importation of motor vehicles has increased with great rapidity during recent years. The latest official census gives a total of 833 cars and trucks, 70 motor cycles, and 15 traction engines in the island.

A simple high vacuum pump, recently developed at the United States Bureau of Standards, has some very useful applications. It can be built entirely of glass by a reasonably skilful glass blower and requires for its operation only a Bunsen burner and a water aspirator, although it is capable of giving vacua down to better than 0.001 millimeter pressure.

Notwithstanding the scarcity of labor and the many transportation difficulties due to the war, exports in 1916 to the United States from the Grenoble district of France were fairly well maintained, especially in shelled walnuts. The shipments were, in shell, 1,761,550 pounds; shelled, 2,395,506 pounds.

More than half of Sweden is covered with forests, and about 15 per cent is within the Arctic Circle. The country has a thrifty population, large deposits of excellent iron ore, abundant timber, extensive water power, considerable areas suited to agriculture, and natural shipping facilities.

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Christian Science Sentinel

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

Vol. XIX June 30, 1917 No. 44

Inertia

BERTHA V. ZEREGA

If asked to define the term inertia, the majority of people would promptly reply, "Inaction," and leave the subject there. The writer shared this popular misconception until one day, while conversing with some college boys who were amusing themselves with the seemingly childish diversion of spinning a top, she was surprised to have one of them ask her if this were not a beautiful example of inertia.

Glancing at the almost perfect illustration of perpetual motion she replied to this seemingly absurd inquiry, "Why, that is not an example of inertia!" Whereupon one of the students recited the following definition, which he said he had lately committed to memory for a physics test: "Inertia is that property of a body which tends to make it remain in that state of rest or motion in which it lies, and if in motion, to continue in a straight line unless deviated by an outside force." The seeming inconsistency of the question was then dispelled through the explanation that if the top were not gradually stopped by the friction of the atmosphere in which it revolved, the law of inertia would cause it to remain forever in that humming rhythm of perpetual motion.

What an excellent example of mortal mind and its attitude toward itself and its problems! thought the writer, while pondering the lesson learned. From a metaphysical standpoint the comparison is unmistakable; for how determined the carnal mind is to have its own way, and how persistently it holds to "that state of rest or motion in which it lies"—its self-centered mental indolence or its misdirected energy—until deviated by the "outside force" of correct spiritual thinking, and so awakened to yield obedience to "the mind of Christ." Sin, disease, and death, fleshly beliefs of pain or pleasure, all inharmonious convictions of whatever nature, are but different phases of the inertia of mortal mind, which because of its tenacious obstinacy and fear tends to continue indefinitely in the "straight line" of sense-limitation, or "in the direct line of matter," as Mrs. Eddy expresses it on page 189 of Science and Health, unless scientifically arrested in this course of inevitable self-destruction and compelled by the truth to abandon its erroneous method of procedure.

Has not a determined, overanxious effort to dislodge mortal mind from its inertia of sense-gratification and indifference to spiritual things often been the means of bringing about a rude severance, for the time at least, of the slight metaphysical connection between the individual and the Science of man's being which interest, perhaps in a demonstration of healing, had created? With this experience there comes to many of us the tardy realization that the only successful way ever to lead the human mind out of its lethargy of spiritual ignorance and self-indulgent motives is the gentle Christ-method of individual ascension in thought above earthly desires, and reflection of the divine nature,—an uplifted mental attitude which Jesus declared would scientifically "draw all men" unto us,—unto our knowledge of the truth.

A question which in this connection immediately presents itself is: Since physical science recognizes the existence of a property called inertia, which insistently remains quiescent or active as the case may be, and which is exhibited in all the phases of mortal mind phenomena, what is the spiritual opposite of this propensity? In other words, what aspect of reality, or what operation of divine Principle, the source of all action and creative power, of all concord and tranquillity, is thus cleverly counterfeited? What is it but Love, the essential nature and character of God, which is so all inclusive that it comprises in its expression all the attributes of the divine Mind, as sunlight contains within its radiance all the colors of the rainbow?

Love continues uninterruptedly and persistently to manifest the life giving, compassionate activity of spiritual law which heals and regenerates all those who turn wholeheartedly to the truth for deliverance from evil. There is no "outside force" greater or more powerful than Love, for nothing can reverse or deviate the Love which is God from the direct course of impartially seeking to bless and sustain in perfect completeness every idea included in His spiritual creation. On page 208 of "Miscellaneous Writings" Mrs. Eddy says, "This unbroken motion of the law of divine Love gives, to the weary and heavy-laden, rest." This healing energy, or divine inertia, Love, omnipotent to reverse, deviate, and arrest all forms of error in their supposed action and inaction, is irresistible in its spiritual attraction to "draw all men" unto the comprehension of their God-given birthright of dominion,—their rightful inheritance of "the riches of his [God's] grace."

Jesus the Christ so thoroughly understood the capacity and power of divine Love to counteract the destructive tendencies of every material counterfeit, the sensual, self-willed instincts of the carnal mind, that he entrenched himself and taught his disciples to rely constantly on the unfailing operation of this law of spiritual light, Life, and Truth. Through absolute dependence upon this divine "outside force" or energy, he controlled persistent phases of disease, calmed tempestuous elements, neutralized the poisonous effects of malice, condemnation, and revenge, reversed the mesmeric arguments of limitation and loss, and conquered "the last enemy," death, for others and then for himself. He knew that no matter to what extent these material conditions manifested the evidence of excessive action or stagnation, his knowledge and application of the "unbroken motion of the law of divine Love," the irresistible activity of divine Principle, operating as a spiritual force outside of material sense perception, could and would deviate these phases of error from their prescribed courses and destroy their harmful intents. Continuing in the "straight line" of obedient, courageous adherence to his spiritual consciousness of being, the Christ-idea, and keeping to the narrow way of complete self-renunciation and purity, he glorified his Father by conquering the obstinate resistance or inertia of the carnal mind, thereby giving rest to the "weary and heavy-laden."

When through our grateful receptivity and intelligent

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application of the truth we endeavor to express each day more of that love which is a reflection of the divine, we individually earn the privilege of becoming the medium through which the law of divine Love operates to cast out all manner of discord from the hearts and lives of men. This love, so much needed to spiritualize our work for the uplift of suffering humanity, permeates our affections and aims as we willingly renounce the self-seeking ambitions of the world; as we substitute constructive spiritual thinking for personal opinion, and as we actively cultivate the loving qualities of kindness, forbearance, meekness, charity.

Knowing the subtlety of error's disguise, it is well for us to weigh our motives prayerfully before putting them into action, to see whether we are yielding to the counterfeit inertia of mortal mind which would tend to make us "remain in that state of rest or motion" (mental apathy or the activity of evil) in which we may be tempted to indulge. By steadfastly clinging to the fact that "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action" (Science and Health, p. 283), we are guided into the haven of right decisions, into the realm of Truth, where spiritual understanding—the unvarying, all powerful inertia of divine Principle, Love—reigns supreme.

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Equilibrium

WILLIAM E. BROWN

OFTEN it has been said, and indeed truly, that the progress of Christian Science is much hampered by the wisdomless zeal of many of its most earnest advocates. There seems to be a stage in neophytic growth where there is considerable danger of temporarily losing one's equilibrium. During this period overzeal shows itself in extravagant statement, talking in the wrong place and at the wrong time, and much time and effort are consumed in endeavoring to push others into the kingdom of heaven whether they wish to go or not. Again, the perception of an ideal, coupled with the determination to bring it instantly into human experience, regardless of inopportunity and the means and ways of human environment, is a condition which ultimates in what the world terms fanaticism. Wisely foreseeing such loss of equilibrium, Mrs. Eddy writes: "The neophyte in Christian Science acts like a diseased physique,—being too fast or too slow. He is inclined to do either too much or too little" (Retrospection and Introspection, p. 78).

Abnormal growth of this nature also frequently manifests itself in an erroneous conclusion that human ways and means for advancement are of no consequence, and the subsequent lack of interest evidences a loss of balance which does not favorably impress the onlooker. Forgetting that every thought must be brought into captivity to Christ, and that all legitimate human activities must be purified and improved by Christian influence, the beginner may conclude, for example, to take no interest in politics, and may not even take the trouble to cast his ballot on election day. Now politics, or the science of government, is perhaps the most important of all secular institutions. Through wise and just legislation people are permitted to live their lives (under proper provisions) as they deem best. They are at liberty to worship God after the dictates of their own conscience and adopt any and all methods which they believe will enhance their health, happiness, and prosperity. Many of these rights and privileges, however, may be denied by unjust laws, and it is self-evident that better legislation waits for better legislators.

To neglect an opportunity of this kind is not only to fall short of being a good citizen, but negatively may aid in the election of unprincipled and biased lawmakers through whom special interests of various kinds may abrogate personal rights and privileges now enjoyed. Many of the human activities, subject to Christian Science influence, can be made important factors in the working out from sense to Soul. On page 288 of "Miscellaneous Writings" Mrs. Eddy says, "Wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute." We must be as "wise as serpents," so that we may take advantage of and utilize every important factor in human economy, to the end that human concepts may first be improved through better belief and then replaced by divine ideas.

Let us consider for a moment in this light the prohibition movement which is sweeping over the world. Every one knows that prohibition legislation is not a panacea for the evils of alcohol, but it certainly goes without saying that such legislation will usher in a better belief. Less poverty, disease, crime, and unhappiness are some of the results which follow legislation of this kind. It has been declared that fully one half or more of the drinking indulged in arises from the convenience of the saloon or other sources of supply. So it is through a long line of human endeavor. If we are wise we shall not ignore remedial measures simply because they are not capable of wholly exterminating the evils combated, but we shall rejoice in every opportunity to improve human conditions, and thus to create a state of consciousness which will make possible the recognition of the great truth of being as set forth in Christian Science.

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Educating Our Children

MOLLIE O. WALDRON

WHEN I became a student of Christian Science, I realized almost from the beginning the necessity of giving a part of each day regularly to the study of the Bible and of our Leader's writings. I also began to help my little daughter study her Sunday school lesson, and to explain to her as well as I could the simpler meanings of the truth taught; but we did not have any regularity about this work.

After a few years had passed by in this way, I awakened to the fact that since systematic work was necessary for my spiritual growth it was just as necessary for hers. It also came to me very clearly that as she had regular hours for her meals, for her music, and for her school lessons, why should she not have a regular time for her study of the Science of life? I had often made the statement to her that Christian Science was the most important thing in the world—then why not impress this fact upon her by requiring her to start the day with this work?

We began by taking fifteen minutes each morning, just before she went to school, for our study period. This gave her time enough to read one section of the lesson, two pages of Science and Health, and a few minutes for mental work in Christian Science. Rarely indeed was anything ever allowed to interfere with this daily work. Each year as my daughter's spiritual understanding has grown, she has increased the time given to her Science work, until now after four years she spends one hour daily with her books,—one half hour before breakfast, and the other before going to sleep at night,—this work being recognized as the most important of her studies.

The fruits of this plan of study have been so good that I am writing this little article with the hope that it may help some one, even as I have been helped by the experiences of others. Our Leader says that "a mother is the strongest

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educator, either for or against crime" (Science and Health, p. 236). In what way can we mothers better educate our children than by putting God's Word into their hands and seeing to it that they read it, letting divine Truth do the needed work in the child's consciousness, as it most assuredly will.

I have often heard it said that it is wrong to force children to study Christian Science, for by so doing they may grow to dislike it. To my thought this is such a foolish argument of error that I wonder any one could be beguiled by it. Children naturally love the truth, and the very words of truth and love which they would put into their thoughts each day would protect them and antidote the suggestions of error. The more a pure, unbiased thought knows of divine Truth and Love, the more it desires to know.

Let us consider a simple illustration along this line. What would be thought of an educator who had found a perfect text-book of mathematics but hesitated to make his pupils study it for fear they would grow to dislike mathematics? Should he not rather rejoice to put the book into the hands of his pupils, even if he were compelled to make them study it daily, knowing that only by such faithful work could they ever master the problems of the science of numbers. Doubtless there might come many days in which the child would not feel like doing his mental work aright. Most of us adults have days when the deadly inertia of mortal mind and its hatred for spiritual things would seek to keep us from our daily communion with God. But if we are honest and sincere we do not listen to this tempter, knowing through bitter experience, perhaps, the danger of such a course.

Then if there should come to us the foolish argument that it is wrong to make our children study God's Word, let us ask ourselves these questions: What do I myself do in regard to Science work? Why should I be kinder to myself than to the little ones in my keeping? In Science and Health we read, "Good demands of man every hour, in which to work out the problem of being" (p. 261). Should we not then, reflecting this good to our children, demand that they begin to make this demonstration, accepting the wise man's saying, "Train up a child in the way he should go: and when he is old, he will not depart from it."

Perfect Reflection

RUTH INGRAHAM

One day two little girls filled a garden with their cries of delight over a new game,—that of chasing a reflected sunbeam. The first appearance of the sunbeam set them to wondering, an excited rush to capture it followed, but not until they had played with it for some time did they note any connection between its quick going and coming and the manipulation of a small mirror in the hands of some one who was standing by. The glass was then given them, and great fun they had turning the bright reflection upon each other, illuming the roses which grew on the shady side of the porch, or flashing light into obscure corners where startled little creatures which love the dark suddenly scrambled for a safer hiding place. Occasionally the bright spot would disappear, greatly to the mystification of the small experimenters until they discovered the secret, namely, that the mirror must always be held in the sun.

There are few things sweeter than the innocent gaiety and happiness of little children, yet to the writer this scene typified something even sweeter and more enduring. It reminded her that we become conscious of light when it falls upon some object which reflects it. A ray of sunshine entering a darkened room is perceived only at the point where it strikes the opposite wall, unless dust motes or dancing insects cross its path. The sun's clear light flooded the garden where these two little ones played; they were surrounded by it, enveloped in it; unconsciously they depended upon it every moment. Yet until a medium for its more brilliant, concentrated, and perfect reflection was put into their hands its presence and possibilities were largely unrealized. On page 510 of Science and Health Mrs. Eddy says, "Light is a symbol of Mind, of Life, Truth, and Love, and not a vitalizing property of matter."

Light is therefore a symbol of that Love and intelligence which governs the universe, filling all space to the exclusion of whatever is unlike God. We are surrounded by this Love, live by it, are utterly dependent upon its illuminating power and guidance, yet while in a state of spiritual ignorance we do this without realization or appreciation. It might be said that we absorb instead of reflect it. When a thought is found pure enough to reflect this celestial light, whether in our own consciousness or that of another, we cognize it in a new way, marvel at it, rejoice in it, consciously utilize it.

This figure explains "the effectual fervent prayer" of Christian Science, and is as applicable to absent as to present treatment. The mirror did not have to be taken into the dark corners in order that they should be lighted up; indeed, its efficacy was instantly lost when it was out of line with the sun. Its far thrown reflection revealed what had before been hidden, showing what needed to be removed and making more fair that which was already beautiful. So is the clear, bright reflection of Truth sent forth undimmed from the receptive thought of the Christian Scientist. It can cross a world of shadows and penetrate the darkest recesses of the troubled consciousness which calls for aid, revealing therein both what requires correction and what is beautiful though lost to sight.

According to the law of physics, "the angle of reflection equals the angle of incidence;" that is to say, light is thrown from a reflecting surface at the same angle as that at which it strikes the surface. This being true, when the light is received at a right angle it is directly reflected back,—a phenomenon often witnessed in the blazing windows of houses at sunrise and sunset and in the dazzling brightness of a body of water at midday. Here, then, are other types and symbols. We find that the most perfect reflector presents a clear, smooth surface to the light; that it must remain ever in the light to retain its character of reflector; that its ability to reflect is increased in proportion as it is in a position to receive directly the rays of light. And assuming that we desire the reflected light to reach a certain object or point, the reflector must be so adjusted as to maintain the relation between that object or point and the source of light.

While material symbols must be taken at their worth and cannot be accepted as exact spiritual guides, they are nevertheless helpful as illustrations and acceptable in the realm of simile and comparison. Thus we may infer that the thought of one who would perform the sacred office of light bringer to another—and all have this office to fill who have learned even in a degree their relation to the one source of all true light—must necessarily remain in right relationship with God, divine Mind. The thought should be as clear and as even as possible, and ever in line with the light of Truth, direct in its contact, free to perceive and adapt itself to the needs of the individual case.

He who said "I am the light of the world," gave all the glory to God. A dewdrop gleaming and glowing in the morning sun is a well-nigh perfect type of spiritual reflection. It is filled with the light which outlines and reveals it, making

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it a jewel of surpassing beauty; yet it both transmits and reflects all the light it receives. So in Science the idea of God, a creation of pure Spirit, luminous, translucent, presents no obstruction to the divine attributes of wisdom, beauty, glory, power, and love, but being filled with these yet gives them wholly back again. Science teaches reflection, not absorption. As partakers of the divine nature and essence, in our true being we must forever reflect to one another the very fulness of God.

The Christian Science Monitor

HUGH J. BARNES

SOME few years ago it was my joy and privilege, while staying in Boston, to get the *Monitor* daily at the newsstand, fresh from the presses. I learned to love and appreciate its clean message of good news, and also to grasp something of its universality, for many times there were interesting items regarding my home country, Australia, which proved very comforting to me while in the midst of the ways and customs of a different clime. Upon returning to my native land I found to my surprise that comparatively few realized the blessing to be had from a daily reading of this newspaper.

The problem with many seems to be this: The *Monitor* is sent to Australia in quantities of from ten to twenty issues in one mail, and according to mortal sense of time the papers are some weeks old when they reach there. As the first desire of the senses is for the latest news, it seems well-nigh impossible to read, together with local dailies, the *Monitors* somewhat in order of date before the next batch comes along. It is therefore claimed, according to sense-testimony, that there is insufficient time to read them properly, and on occasions I have seen them untouched until the pile has become so large that the possibility of their performing the important work with which they are charged seemed to become less and less hopeful, and eventually error would argue the uselessness of attempting to read them at all. In this way the testimony of the senses would tend to hinder the work of the literature all the time. These and many other suggestions were encountered by the writer, and on one or two occasions through a seeming combination of circumstances he was entirely cut off from a regular supply of the *Monitor*, until he fully realized that it was the subtlety of error trying to hinder the good already experienced.

In thinking the matter over I could see that it was possible to read the issues systematically, and so determined to arrange them upon arrival in their consecutive order, and, beginning with the earliest date, read one each day, as well as the local daily, sometimes reading little and sometimes more, as the opportunities of the day offered. And so, without the belief of time, and consequently with no sense of confusion or hurry, I daily find ample food for thought and direction of thought on many questions, world wide in scope and interest, which are by no means settled when the paper reaches its readers; that is, when thought opens the pages of the *Monitor* to receive the message.

Just here a few of the useful points of the *Monitor* may be interesting. "A newspaper edited and published by the Christian Scientists has become a necessity," Mrs. Eddy wrote in 1883 (Miscellaneous Writings, p. 4). She adds that "further enlightenment is necessary for the age, and a periodical devoted to this work seems alone adequate to meet the requirement." *The Christian Science Journal*, established at this date, gave out, so far as its pages could do so, the message of healing by spiritual means alone, and later came the *Sentinel* and *Herold*. A Christian Science periodical naturally must embody many of the high qualities of which Mrs. Eddy wrote from time to time. On page 195 of Science and Health we read: "Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal."

If we read *The Christian Science Monitor* as our Leader has requested us to do, we shall find that it fulfils this requirement. A recent experience proved this. The desire for a better knowledge of the history of different peoples and the ideals of humanity in general was becoming more clearly pronounced, so much so that it was arranged to take an extended course of lectures on these subjects; but after attending the first lecture it was realized that the *Monitor* contained the same information, and even more. Moreover, it was seen that the desire for a greater understanding of world problems was the result of the education gained from the reading of that paper; therefore that what had brought out the desire would surely fulfil it. With so much of good in store we surely cannot afford to leave the valuable pages of the *Monitor* untouched or lightly scanned.



Purified Desires

LOUISE C. MARTIN

PRAYER is the mental process by which the human consciousness seeks access to and aid from a power beyond itself. The mainspring of prayer is desire; and the quality of the desire determines the character of the prayer and its answer. In view of this, the important point is not only how we pray, but why we pray. When our hearts go out in prayer, what desires are impelling us? What motives are inciting us? To ascertain this requires constant vigilance and frequent heart searchings,—a continual separating between spiritual motives and material ones. So subtle is the carnal mind, so constant are its efforts to beguile us, that unless we are sober and watchful we shall find that the cravings of the carnal mind, the fleshly desires, have crept in while we slept.

Pure, spiritual longing, then, is the seed of true prayer, the seed that must be nurtured and cherished until it springs up and unfolds into deeds. This tender seedling must be watered with consecration, guarded with watchfulness, and protected from the thorns which Jesus said were "the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in." Right here some one may ask, "What of the daily needs,—food, clothing, shelter,—the needs which press so insistently upon us: should not one take account of these in his prayers?" Indeed, these things form such an integral part of human experience that they cannot be ignored, and Christian Science deals wisely with this question.

Mrs. Eddy answers the query in the following sentence, to be found on page 307 in "Miscellaneous Writings": "God gives you His spiritual ideas," she writes, "and in turn, they give you daily supplies." Despite the transcendentalism which this statement implies, it is nevertheless demonstrably and invariably true, and is in exact agreement with Jesus' saying, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." From this it follows that our great need is to gain spiritual ideas; then the needed material supply will follow in turn. Therefore the intent which should inspire all prayer is the desire to gain more and more of the spiritual ideas which are included in real being.

So prone is the human mind to incline to the side of matter, that alertness is ever necessary. It is the "Yea, yea," to

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all thoughts which speed us Godward and away from self, and the "Nay, nay," to all sordid suggestions of evil which would bind us to materiality and mortality. Alertness is symbolized by the flaming sword which turns every way, whose flame consumes all the wrong desires which appear at the gateway of consciousness. The untiring exercise of this spiritual perception spares us many a painful experience. The constant adjustment of thought to the standard of divine Principle is the practical application of the Scriptural counsel, "Pray without ceasing."

Thus the seedlings of pure desire, protected with wisdom and watchfulness and nurtured with self-forgetfulness and universal love, will gain vigor and sweetness, until they blossom into words and deeds of kindness, truthfulness, justice, obedience, patience, forgiveness, expressed in healing and regeneration. Jesus' three years' ministry was but the fruitage of his boyhood prayers, which were inspired by the holy desire to be about his Father's business. Mrs. Eddy's spiritual interpretation of the Master's life of prayer, and her consequent demonstration of it in giving Christian Science to the world, was the full blown flower of prayer which unfolded from the seed of heavenly desire.

What form or expression our desires shall assume in their fulfilment is not ours to say. "Thy Father, which seeth in secret, shall reward thee openly," said the Master. Then can we not trust our heart yearnings to infinite Mind, divine Love? Can we not leave their fulfilling to His unerring direction, supreme wisdom, and ever operative law of love? Nothing can retard the activity of the divine will or blot out its perfect manifestation. God recognizes lofty desires and aims. He molds them with the hand of spiritual power. He unfolds them in beauty and harmony. He blesses them "for his name's sake." If our motives are worthy of the Father's recognition, we may be sure we are not asking amiss, and know with certainty that our prayer will bring forth fruit in its season.

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[Written for the *Sentinel*]

Walls of Salvation and Gates of Praise

LYDIA B. MC KINLEY-HAY

O YE who are stones in the temple of God,
Who much of the way have so faithfully trod,
What dost thou think when there enters its gates
One called a sinner, whom every one hates,—
To purity stranger, to thanksgiving dumb,—
Dost thou hold out thy hand, though so late he doth come?
Dost say the kind word, for he needeth it much,
Or dost thou give praise that thou art not as such?
Dost think in this temple, by thee cleansed each day,
That he has no place—should be out of the way?
Rejecting the brother with swift condemnation,—
What thou shouldst remember is praise and salvation!

And ye who are laboring the sinner to save,
Who, loyal and loving, are humble and brave,
Say, what dost thou think when within hallowed walls
Thou sittest, the while Love's behest ever calls
For tributes of praise to His goodness and care,
Which saveth from sin, from disease, and the snare?
Dost e'er feel disheartened—the way seems so long,
Reward seems to loiter, and silent is song?
Remember the joy 'tis to save and to heal;
Teach the fallen to rise and the proud one to kneel.
Rejoice! Then defer not thy voice to upraise,
Unite in Love's temple salvation and praise!

Selected Articles

[Samuel Greenwood in *The British Columbian*, New Westminster, B. C., Canada]

In the face of Mrs. Eddy's well known achievements it is a literal begging of the question to call her a confused thinker, or so to characterize her writings. The learned as well as the unlearned have found these writings illuminating and practically helpful, even to the extent of lifting them out of discordant moral and physical conditions. As Christian Science accepts the Scriptural teaching that God is infinite Spirit, and that His creation, government, and law are consequently spiritual, the attempt to make Christian Science correspond with prevailing theories might well result in confusion.

The assertion that Christian Science has displaced the gospel of Christ is disproved by the fact that its adherents accept Christ not only as their Redeemer but as their Physician. That Mrs. Eddy founded "a great organization" and called it a church, can scarcely be used as an argument against her. In the churches of this organization the truth is preached every Sunday that God is All-in-all, that there is none beside Him, and that Christ redeems men from both sickness and sin.

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[Carl E. Herring in *Geneva* (Neb.) *Signal*]

An evangelist at the Methodist church is reported to have said, "Who ever heard Christian Science preach repentance?" The answer is, Everybody who ever heard anything about Christian Science. Of course Christian Scientists do not revive the superstitions of the dark ages or resort to evangelistic methods, but it can hardly be said they are not reforming the lives of men and women and bringing peace where before was turmoil. If by repentance is meant "to cease to love and practise sin," then Christian Science is full of the call to repentance.

The old idea of repentance was for one to confess to a lot of crimes he never committed, carefully avoiding the thing that was keeping him out of the kingdom of heaven. The fact is that Christian Science teachings differ from other religions in placing emphasis upon the necessity of ceasing to practise sin.

Mrs. Eddy puts this strongly on page 19 of Science and Health, where she says, "If the sinner continues to pray and repent, sin and be sorry, he has little part in the atonement." And again on page 291 she says, "The suppositions that sin is pardoned while unforsaken, that happiness can be genuine in the midst of sin, that the so-called death of the body frees from sin, and that God's pardon is aught but the destruction of sin,—these are grave mistakes."

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[John L. Rendall in *Monroe County News*, Albia, Iowa]

Our critic seriously objects to Mrs. Eddy's interpretations of the teachings of Christ and states: "The teachings of Christ are self-explanatory. They are intelligible today. Whenever God wants men to understand certain revealed things, He makes them so clear that man can understand them." In view of this statement it seems strange to the ordinary observer that there are about one hundred and fifty-seven Christian denominations, each of them based upon a different interpretation of the Bible teachings. Every Christian denomination is quite insistent in its stand that it is right and that all others are lacking in some respects.

There is therefore need of an interpretation of Scripture which is practical, logical, satisfactory, and demonstrable, upon which these varying theories may unite in the demon-

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stration of the exact Science of Christianity as Jesus taught it. "Science and Health with Key to the Scriptures" by Mrs. Eddy has given this interpretation, which is being proven to the complete satisfaction of hundreds of thousands of people of at least average intelligence and spiritual attainment. On page 320 of the above mentioned book Mrs. Eddy states, "The one important interpretation of Scripture is the spiritual."

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[E. L. Webb in *Ulster Guardian*, Belfast, Ireland]

I have read with interest the column entitled "Talks for a Quiet Hour." While I appreciate the fair manner in which the writer has endeavored to set forth very briefly the faith of Christian Science, still with your permission I would like to point out, in case some of your readers might take from the remarks that Christian Science is similar in its teachings to Hinduism or what is called "mental science," that it differs fundamentally from these and has nothing whatever in common with their methods.

In "Science and Health with Key to the Scriptures" Mrs. Eddy says (p. 126): "I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority." Christian Science teaches that the human mind is not a healer, because it is a mind imbued with a belief in both good and evil and of life and intelligence in matter, and that disease or sin is manifest in the body through this mind. Therefore in order to heal scientifically the healing must come through the divine Mind, which is "of purer eyes than to behold evil;" and in proportion as the Christian Science practitioner divests himself of his belief in human will-power, or the carnal mind, which Paul tells us is "enmity against God," true healing follows.

We do not deny that the human will can produce certain phenomena which to the casual observer may look similar to the results brought about through the understanding that God is the only power. We have an instance in the life of Moses when the magicians counterfeited the wonders brought about by Moses' spiritual understanding, but your readers will also remember the sequel. Christ Jesus said: "I can of mine own self do nothing;" "The Father that dwelleth in me, he doeth the works." He recognized that disease came as a result of the carnal mind, and repudiated the accusation that he cast out evil by a greater evil in these words: "How can Satan cast out Satan?" "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."

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[Frederick H. Eley in *Santa Ana* (Cal.) *Register*]

For a number of years I have been interested in the relationship of Christ's teachings to the doctrines founded on these teachings according to the regular orthodox churches. It seems to me that somehow these doctrines, as usually understood, are lacking in some way from what might be expected from the New Testament accounts of Christ's work and teaching while on earth. Possibly the chief of these doctrines is that relating to the understanding of sickness and other inharmonious conditions of the human body. Until recently, and even today, sickness has been looked upon as a kind of natural process which we must put up with as best we may; indeed it is looked upon as a kind of blessing in disguise. Doubtless such results have been accomplished through sickness, but does it necessarily follow that the sickness was for that purpose?

In every age there have been exhibitions of physical healing apart from the recognized method of the physician, most of them being in connection with some religious system. Notably is this true in the case of the methods of Christ. Is it really consistent to think that Christ—the one who is held up as the great example for all the world—would have taught, demonstrated, and enjoined upon mankind a healing and saving method which was effective in the first century but impracticable and impossible at the present time?

We are forced to admit, if we reason logically, that the law which would work once and oftener, would always work if properly invoked. The law of mathematics is a fixed law; any problem worked out by that law brings right results. If we fail to get the right answer every time, the fault is not with the law but with our working out of that law; the mistake is ours. We follow this truth in practical affairs, but when we come to matters spiritual we fail to apply the same common sense. If that law worked with Christ and with his early followers, why should it not work today, and always, when properly applied? It is not enough to be told that the day of miracles is past. Every day proves the fallacy of such a belief. Ever since the foundation of the earth the law of Hertzian waves has been operative, but only recently has it been discovered that we can send messages without the use of wires. Electricity was a force from the beginning, but we were in ignorance of it until Franklin stumbled upon the discovery of this great force.

We admit theoretically that God is good, omnipotent, omnipresent, infinite, and then try to help Him out by material means, which at once proves that we are not willing to stand by our beliefs. Had God created drugs and given them healing power, it seems perfectly reasonable to suppose that Christ, who came to show us the way of life, would have used them himself and recommended them to others. His own success in healing proves that he fully understood a healing art which had no recourse to material means.

That this system of healing was not intended to end with Christ is easily proved by his own words, and also by many cases of healing recorded by his disciples and some of his followers who were not his personal students. Most of the books of the New Testament were written many years after the personal ministry of Jesus, and contain nothing to indicate that the practice of this healing had ceased.

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[W. Stuart Booth in *Pueblo* (Col.) *Chieftain*]

The confusion regarding the teachings of Christian Science evidenced by a recent contributor would be dispelled by sincere, unbiased study of the Christian Science text-book, "Science and Health with Key to the Scriptures," wherein Mrs. Eddy makes plain all controverted points, and does this by taking the Bible as her sole authority. The basis of all Christian Science teaching and practice is that God, good, is Spirit; that "all things were made by him; and without him was not any thing made that was made;" that "God created man in his own image," therefore man is spiritual, not material. Christ Jesus expressed this clearly in the words, "It is the spirit that quickeneth; the flesh profiteth nothing."

Our Master's attitude toward disease and all evil is shown by the fact that he overcame them by his knowledge of the truth. After healing one who for eighteen years "was bowed together, and could in no wise lift up herself," he said that Satan had bound her, and Jesus spoke of Satan as "a liar," and the father of lies. From this it is evident that to Jesus evil was not true, but a falsity. Mrs. Eddy's words on page 230 of Science and Health agree perfectly with this position of the Master: "If sickness is real, it belongs to

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immortality; if true, it is a part of Truth. Would you attempt with drugs, or without, to destroy a quality or condition of Truth? But if sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality. This awakening is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick. This is the salvation which comes through God, the divine Principle, Love, as demonstrated by Jesus."

We are counseled by Paul, "Let this mind be in you, which was also in Christ Jesus," and it is certain that in the degree this is heeded mankind will realize the divine power, peace, and protection so perfectly exemplified in the life of Jesus.

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[Thorwald Siegfried in *The News*, Port Angeles, Wash.]

It is evident from an article in *The News* that "Uncle Dave" completely misunderstood the teaching of Christian Science as given at a lecture which he recently attended in your city. To claim that Mrs. Eddy's writings repeat the thoughts that have been expressed by others, except as found in the Bible, is simply to claim that she is not the Discoverer of Christian Science—a claim which every Christian Scientist knows to be false. It is expressly stated by "Uncle Dave" that the difference between Mrs. Eddy and the authors he names is that Mrs. Eddy's writings refer to the Bible and the others do not. This should completely differentiate her writings from the others, because there is nothing in literature which even approximates the spiritual insight coupled with the power to overcome all manner of disease and discord that is in the Bible, except the writings of the Discoverer of Christian Science. On page 110 of "Science and Health with Key to the Scriptures," the Christian Science text-book, Mrs. Eddy herself has stated, "In following these leadings of scientific revelation, the Bible was my only text-book."

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[Robert S. Ross in *Buffalo* (N. Y.) *Express*]

Writing in the *Express*, a critic asks, "How, please, does Mrs. Eddy know that Spirit never created matter or that God could create nothing without using His own essence as the material?" We answer, for the simple reason that because God is Spirit, His creation must be and is spiritual. Spirit can no more create its opposite, matter, than light can produce darkness or good produce evil. Jesus said: "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Translating Jesus' words into modern English, they would read, "Like produces like."

Farther along the same critic asks, "How does Mrs. Eddy know that mind and matter are so opposite that both cannot be real?" We answer that because God is Spirit, changeless and indestructible, matter, Spirit's diametrical opposite, must reasonably and necessarily be both changeable and destructible. Now we know that nothing which is subject to change and decay is real; therefore we conclude that Spirit alone is real, because Spirit alone is eternal. If Spirit, God, is omnipresent, reason and revelation tell us that matter is nowhere present, for two things cannot occupy the same space at the same time.

According to the latest conclusion of materialists, the electron or ether void is fundamental; therefore matter is now believed to be an aggregation of ether voids called electrons. Physicists have come to this conclusion through reason supplemented by experiments. Not so very long ago Mr. Balfour went so far as to say that physicists were explaining matter by explaining it away. It is only a question of time when the world will be compelled to admit that Mrs. Eddy's teaching about matter is the correct one, namely, that matter is simply mortal belief objectified. On page 220 of Science and Health Mrs. Eddy writes, "Mortal mind produces its own phenomena, and then charges them to something else,—like a kitten glancing into the mirror at itself and thinking it sees another kitten."

Christian Science will agree with the critic when he declares that mortal mind came from "the bottomless pit," error, darkness, ignorance. The sooner, therefore, that matter and all that has the mark of error is cast into the pit (reduced to nothingness) by the understanding of the truth, the better. The critic can best aid in this undertaking by working with those who are definitely accomplishing the destruction of matter and evil, instead of criticizing them from a safe distance because they are not doing it in the way he believes it should be done.

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[Editorial in *Owensmouth* (Cal.) *Gazette*]

"State religion" and "state medicine" are both detrimental to the cause of true liberty, and tend to violate the constitutional right of every American citizen to "life, liberty, and the pursuit of happiness." Every human being should be free to worship God according to the dictates of his own conscience—else we are not a free people. Likewise each person should be free in case of illness to employ the method of treatment which suits him best. A serious menace to California is the attempt being made by the American Medical Association to entrench the allopathic school of physicians as the only legalized practitioners in the state. An unjust feature of the workingmen's compensation law is that it compels people, in order to receive benefit, to accept treatment from "old school" physicians. Tens of thousands of the most intelligent people in the state are advocates of various forms of drugless healing, and they should have the privilege of choosing their own physician—else we are not a free people. Coercion in matters of religion and medicine is obnoxious to the American ideals of liberty! If the churches and the medicos can show the people something which will increase happiness and improve health, no legislation will be required to enforce its acceptance—every one will want it.

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[Written for the *Sentinel*]

Dawn

MABEL HYDE

'Mid mists and shadows, sinister and gray,
Encompassed sore, and often led astray
By phantom fears that hide the narrow way,
We wait the dawn.

Behind the veil that seems so closely spread,
Above the path our faltering footsteps tread,
Beyond the valley that is shunned in dread,
There shines the dawn.

Attune our ears that we may hear aright,
Strengthen our hearts that we may bravely fight,
Open our eyes to meet that wondrous light,—
The light of dawn.

Then when the night is spent and faith soars high,
Knowing that Love is All and hate a lie,
We shall upraise a glad, triumphant cry,—
"Now is the dawn!"

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Editorial

Harmonious Government

So generally helpful is the following letter, written to one of the branches of The Mother Church by The Christian Science Board of Directors, that we are glad to share it with our readers:—

Dear Friends:—Replying to your letter of June 18th, Christian Science churches which have had a rapid and successful growth are occasionally faced with the necessity of meeting certain arguments of ambitious mortal mind expressed in the form of veiled attacks on The Mother Church by-laws in the name of "democracy." In such instances it is usual for every effort to be made to force some particular definition of democracy upon the members regardless of their desires, and to "suggest" to the thought of the young students and those who have not yet become analytical thinkers, that there is something wrong with the plan of government of the Christian Science church.

It should be remembered at all times that Mrs. Eddy's mission as Founder of Christian Science was no less divinely directed than was her mission as Discoverer. The plan of government set forth in the by-laws of The Mother Church represents her demonstration as Founder. This government is the essence of impersonality and acts automatically and without friction to those individuals and organizations which have caught a glimpse of the spiritual meaning of "church" in Christian Science and are bringing forth in some measure the demonstration of their vision.

It is a part of the mission of Christian Science to give a new definition of "government" to the world. It is the destiny of Christian Science to show to the world that mankind cannot be deprived of their right of representation unless they be deprived of their right to think. It was, of course, the attainment of harmonious government through the inexorable law of right thinking which constituted Mrs. Eddy's vision of the church triumphant.

The by-laws of The Mother Church, and the Board of Directors whom Mrs. Eddy has made responsible for their enforcement, can have no conflict or friction with Christian Science churches or with individual Christian Scientists when loyalty to Principle, honesty of purpose, and selfless devotion to the cause are controlling motives.

As Christian Scientists rise in consciousness from the plane of material thought to an enlarged understanding of the power of spiritual scientific right thinking, they see that government in Christian Science is based upon individual spiritual responsibility. The government of The Mother Church and its branches approaches the fulfilment of the spiritual ideal which Mrs. Eddy foresaw and described, in the exact proportion that Christian Scientists recognize and demonstrate their individual responsibility for reflecting the divine government of Mind.

We believe that —— Church of —— is capable through demonstration of establishing and maintaining a normal and right sense of government, and that its members will accept and demonstrate the truth of Mrs. Eddy's statement on page 230 of Miscellany: "I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner."

Sincerely yours,

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

"He doeth the works"

HE who was the greatest of all teachers, who overcame all material law, even that of death and the grave, yet humbly said, "I can of mine own self do nothing;" and again, "The Father that dwelleth in me, he doeth the works." How unlike to this humility, this recognition and acknowledgment of divine omnipotence and wisdom, is that common trait of mortal mind which impels men and women to forget the source whence all of good which has come into their experience has been poured forth, and to establish in them the belief that they themselves have furnished the motive power for all that has seemed worth while in their affairs.

No matter how cleverly it may be disguised, this trait still bears the earmarks of that subtle tempter in the garden of Eden with its seductive implication, "Ye shall be as gods." If mortals achieve success in any line of endeavor, that success seems to them entirely their own. If they acquire wealth, their own ability is responsible. If they have maintained their health, this has been due to their own foresight and care, and so on to the end of the chapter the dominant thought is one of personal achievement. It does not seem to occur to them that there is a guiding and governing Principle which is the source of all real success, and that the seeming success which has been achieved without regard to or reliance upon this Principle is but the fulfilling of a belief which may be likened to the gathering of Dead Sea fruit, which turns to ashes in the hand that grasps it.

Mrs. Eddy has summarized all this in the terse yet comprehensive statement that "success in error is defeat in Truth" (Science and Health, p. 239). Through these words she turns the thoughts of Christian Scientists to the real source of all that is good and beneficent in human experience. She shows how necessary it is, if they are to accomplish anything worth while, that they have in them that Mind "which was also in Christ Jesus," because "no wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows" (Science and Health, p. 275).

This is of course another way of saying, "Thou shalt have no other gods before me;" and to the extent that this command is obeyed, and only to this extent, is mankind ushered into the kingdom of heaven. Students of Mrs. Eddy's writings cannot fail to be impressed with her utter dependence upon God in all that she accomplished, and her thankfulness to Him for all the good that He bestows. Happy may that student be who achieves in his demonstration of Christian Science even a modicum of what she accomplished, yet with what Christlike humility she writes of herself, "Today, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix). In this our Leader has set an example for Christian Scientists, and in her frequent use of the words thank, thanks, thankful, thankfulness, grateful, gratitude, gratefully, and others of similar import, they can see her recognition of the divine impulse of all her work.

Every Christian Scientist must at times become retrospective in order to realize fully the measure of thankfulness which he owes to God, divine Mind, for the many blessings that have come to him; and in giving thanks for these he will not fail in gratitude to the one through whose labor and achievement he has found his way to the open fount from which flows all good. Those who have exchanged sickness and misery for health and happiness, want and woe for plenty and comfort, sin for holiness, through the ministrations of Christian Science, are heavily indebted to God for these blessings,

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and to His messenger for pointing out the way. Let them, therefore, devote some time each day to contemplation of these blessings, to full recognition of their divine source, and to adequate expressions of thankfulness and gratitude for the good that has been bestowed upon them. To do this will raise them to a higher plane of Christianity and a greater usefulness to all mankind.

ARCHIBALD MCLELLAN.

"Haste toward harmony"

PEOPLE in general are acquainted with the proverb "Haste makes waste," and its sentiment is undoubtedly true on the plane of material activity. We however find in Science and Health a different concept of activity to that usually held by mortals, in Mrs. Eddy's definition of the word Gad (Jacob's son): "Science; spiritual being understood; haste toward harmony" (Science and Health, p. 586). Even in studying this definition we may with profit think upon the proverb already cited, and see whether there is any danger of mistaken methods in our efforts to realize harmony,—efforts made in forgetfulness of the promise, "I the Lord will hasten it in his time."

Students of the Bible are not unacquainted with the many warnings given therein, especially in the book of Proverbs, against haste with its attendant evils on the part of those who desire material riches; and it may safely be said that these warnings may also be applied to those who desire personal possessions of any kind, and who seek to attain them by the frenzied efforts put forth by human will-power. Christian Science plainly teaches that no good thing is withheld from any of God's children. It therefore rests with us to understand and demonstrate what it means to be a child of God; and in doing this we must get rid of everything which is unlike the perfect Father.

It is very apparent that the prodigal son thought he was making haste toward happiness when he left his father's house on a quest for pleasure; but a false concept led him, as it will lead every one, into the path which ever leads swiftly downward toward misery if not despair. Happily for humanity, however, there is no pathway so steep that it cannot be retraced by the one in whose heart man's spiritual instincts are stirring, and who remembers with humility and gratitude the goodness of the Father, even though that Father may be little understood. We are not told how heavily weighted were the feet of the prodigal on his first returning steps, but we read in Jesus' wonderful parable that when his father saw him coming back he ran toward him; and can we doubt for a moment that the repentant son hastened to the embrace of his father's love? All that follows exemplifies in a wonderful way Mrs. Eddy's definition of Gad, for after the first glimpse of "spiritual being understood" there was undoubted "haste toward harmony."

In the twenty-eighth chapter of Deuteronomy we find a solemn warning against those who fail to acknowledge to themselves or others the infinite goodness of God. The passage reads: "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies . . . in hunger, and in thirst, and in nakedness, and in want of all things." The enemies may not necessarily be literal hunger or nakedness, but some other phases of mortal belief,—sickness, sin, and fear,—which have come upon those who did not gladly and quickly recognize and acknowledge the rich provision of divine Love. If we are not quickly approaching the desired harmony of being, we need to know that error has no power to hold us in bondage; for Jeremiah in a wonderful way voices the divine purpose in these words: "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. . . . And I will cleanse them from all their iniquity."

In guarding against the waste which a false sense of haste involves, it must be clear that no mere desire for physical health or a desire to outstrip another can do anything toward our real advancement. At the same time it is well for us to measure ofttimes our own progress to see whether increasing spirituality is accelerating our progress, thus bringing us nearer and nearer to the realization of the divine fatherhood with all the blessings which this implies, so that each day is marked by joyful service, and its close by a sense of the renewed strength which comes from all true effort. Over all should be the fuller realization of divine Science which not only promises but ensures the harmony that all desire.

ANNIE M. KNOTT.

Inspiration of Woman

WHEN Goethe in the Chorus Mysticus of his Faust Epilogue penned the words *Das Ewig-Weibliche zieht uns hinan* (the eternal womanly draweth us on, or upward), he reached the zenith of his career and that of his race. Had the world been ready to maintain this elevation of the true concept of woman it need not have lapsed back into male domination or into world war. But Goethe's momentary illumination was not founded upon the rock of spiritual understanding, and so it faded, and a woman discovered and founded the Science which has placed "the eternal womanly" in the ascendant, never again to descend into subjection. Mrs. Eddy has pointed out on page 508 of Science and Health that "the Mind or intelligence of production names the female gender last in the ascending order of creation. The intelligent individual idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love."

What the world needs today beyond everything is the inspiration and spiritual intuition of woman, expressed in man. This inspiration cannot be kept under and suppressed any more than you can suppress the sunshine. Pressed by war the nations are today willing to admit woman to the plow, into the ammunition factory and to the driver's seat; tomorrow they will clamor, not so much for her work as for her inspiration in their council chambers,—for her spiritual intuition, which divinely guided makes harmless the venomous serpent. Woman's hour is man's hour. Free men do not begrudge the rise of free women, although autocrats and hierarchs and their complementary bondwomen read the handwriting on the wall and sullenly await their doom. The bondwoman who insists upon man's incompleteness creates a male tyrant for herself and places the whip in his hand. This perversion of the highest likes to suffer and wishes others to do likewise. It ends by finding pleasure in misery and cruelty, and intoxicated by the interplay of the carnal mind upon human affairs finally assumes the rôle of betraying others in order to benefit self.

The early Christian movement, though founded upon a man's teaching and practice of truth, drew largely upon woman for protection and encouragement and for that divine compassion without which neither the sinner can be saved nor the sick healed. The faithful Marys were indispensable to Jesus' earthly career and to his demonstration of victory over death. Paul, who by previous training was doubtless little inclined to appreciate the importance of woman's influence, gives special mention to a number of women workers in his epistles. The writers of the Bible had no hesitation in exposing the methods of the bondwoman, but they were duly

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appreciative of the value of the free woman. With touching respect the beloved disciple writes his second epistle to a certain "elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth."

Today Christian Science, discovered and founded by a woman, is teaching the world the indispensable nature of woman's guidance. A large majority of practitioners and teachers and readers in this movement are women. Their constant assiduous application, indicating joy and spontaneity, provides a never ceasing love currency; their growing wisdom and experience fits them to take the helm of state, to instruct, to leaven the lump.

Safety demands that masculine methods, so well known and hence so easily forestalled by the carnal mind, should be supplemented by woman's intuition. The world already knows *ad nauseam* the mistakes that males make. It cannot resist the reflection of truth originating in the Mother who is Love. With the resurrection of woman comes the new Jerusalem, the heavenly state of consciousness which cannot suffer. The veil of the temple of a one-sided ecclesiasticism is being rent from top to bottom, and many of "the saints which slept" are rising again. Why make a demigod out of the male when Mrs. Eddy states so clearly in Science and Health: "Gender is mental, not material." "Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God" (pp. 508, 516). Goethe's fatherland, reviving his message of "the eternal womanly," will learn compassion once more and grow through the unfolding of love as well as truth into a motherland.

WILLIAM D. MCCRACKAN.

"Cheerfully met"

OUT of a multitude of letters which bear eloquent witness that the increase in prices of the periodicals is being "cheerfully met," we take the following brief extracts:—

"The increased price with the accompanying declaration that the present standard of excellence is to be maintained, should result in an increased circulation of the papers already subscribed for and an increased subscription as well. It will undoubtedly cause the subscribers to have an increased appreciation of the paper's worth to them and the world at large and should double the number of the readers of the paper."

"I am writing this as an expression of my unreserved approval of your action in advancing the price of the Christian Science periodicals. Referring to present prevailing conditions along this line of commercial activity, I do not hesitate to express my conviction that it would have been manifest injustice to our high class publications to have done otherwise. Surely you have no excuses to make, no apologies to offer for this action on your part. It will be heartily endorsed by all true Christian Scientists throughout the field."

"I sent fifty cents last month for the renewal of my *Quarterly*. Since then I see that the price is one dollar, and for all my order was in before the raise of price, I wish to pay the extra fifty cents. I feel that I owe it to the *Quarterly*, as I was healed this last February of a broken arm, while doing my lesson."

"The directors of this branch of The Mother Church desire to express their grateful appreciation of your action in raising the subscription prices to the periodicals, in preference to reducing their size or using an inferior quality of paper. Our periodicals have always been distinctive in every way, and your determination to keep them so will be an inspiration to Christian Scientists everywhere. We pledge our heartiest efforts to the end that this necessary action on your part may cause no decrease in the number of subscriptions in this community."

"Loyal Christian Scientists will not be dismayed or intimidated one moment over the advanced prices of our periodicals. I for one know that there is in reality no financial equivalent for the fine articles that bring to us fresh inspiration and courage to press toward the high calling in divine Science unto which every one of us is called. How many times do our hearts go out in gratitude to God for your ever faithful fulfilment of our revered Leader's requirements of our workers at headquarters. I have taken each precious periodical as it was born, beginning with our *Journal*, and that too when almost impossibilities had to be overcome."

"The call to realize more fully and clearly the nature and inexhaustibility of supply, just when the country is being pushed into the realization that like other democracies we must be ready for self-sacrifice and devotion, will help us to meet the personal and world problems with firmer faith and understanding. Perhaps we, who have quick access only to the yellow sheets of a neighboring city and a clean but rather skim-milk-and-watery little local paper, appreciate most keenly our *Monitor*. The cry 'Stale news!' counts for nothing, since so much of it is news that we get in no other way. Moreover, the local paper often prints a meager account of something which has been given us at length in a *Monitor* coming to us in the morning mail!"

"Your announcement of increased prices for our literature will I am sure find most ready response from the workers in the field. The demonstration so far has been one of the Publishing Society. Now it is the turn of the individual to realize the source of supply, and I feel certain you will not find us wanting. May I take this opportunity to thank you for the splendid articles appearing in the *Journal*, *Sentinel*, and *Monitor*. They give one new inspiration and make the road from sense to Soul a more beautiful one."

"May I express to you my gratitude and appreciation of the fact that you have seen fit to raise the subscription price of the periodicals? To me it is only another proof of progress and of the truth of Mrs. Eddy's statement in Science and Health that 'the time for thinkers has come' (Pref., p. vii); and resisting the apathy that would resist greater financial effort, we shall progress and be blessed. The literature is worth to me the greatest effort I could make."

Among the Churches

Current Notes

NORTHUMBERLAND, ENGLAND.—The attitude of the press has been quite friendly to Christian Science. Editors are glad to receive our literature, and the educational value of it is evidenced by the good reports many of the newspapers have given of the lectures and by other friendly references to Christian Science. The literature distributed during the year in the county, which includes that done by the literature distribution committees of Newcastle church and Whitley Bay society, has been as follows: 2214 *Sentinels*, 442 *Journals*, 11,980 *Monitors*, 517 pamphlets and miscellaneous pieces, making a sum total of 15,153. The various gifts from the Trustees under the Will of Mary Baker Eddy have been of great value, first, toward the expenses of general distribution done by the literature distribution committees;

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second, in providing free of cost large quantities of literature for distribution to soldiers' camps, war hospitals, and other places used by the military, the numbers distributed in this way over and above the figures already given being: 1293 *Sentinels*, 472 *Journals*, 16,417 *Monitors*, and 368 pamphlets, or a total of 18,550 pieces; third, in providing public libraries with authorized Christian Science literature.

Committee on Publication.

TEXARKANA, TEXAS.—The Christian Science Society has purchased the old J. F. Smith residence, 612 Walnut Street, and is having plans prepared contemplating the remodeling of the building to make it suitable for the uses of the society. The lot is 75 by 140 feet, and is beautifully situated in a delightful neighborhood.—*The Texarkanian.*

NEW YORK.—Christian Science Society of Columbia University is planning for at least two testimony meetings during the summer session, on July 17 and August 7 at 7:45 p.m. These meetings are open to all members of the university, faculty, officers, and students, and to all who ever have been members of the university.

CHICAGO, ILL.—The members of Thirteenth Church of Christ, Scientist, are rejoicing in the completion of their beautiful building at 10317 Longwood Drive. Since Christmas the congregation has been using the Sunday school room in the basement for all services; meanwhile the finishing of the auditorium has been going on rapidly. On April 22 a service for the formal opening of the church was held.

Weekly Review.

FRESNO, CAL.—The main auditorium of the Christian Science church was used for the first time for service yesterday morning [May 6]. It will seat nine hundred and eighty-seven people. The basement contains a Sunday school room with a seating capacity of six hundred.—*Fresno Herald.*

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The Lectures

SAN QUENTIN PRISON, CAL. (auspices San Francisco Churches).—William W. Porter, lecturer; introduced by Mrs. James Hamilton Morton.

A Christian Science lecture was given for the first time in the history of San Quentin Prison, in Assembly Hall, on April 21, 1917. The speaker was greeted by an attentive and responsive audience of between six and seven hundred prisoners. The lecture was most favorably received by all who heard it, and there have been numerous requests as well as the hope frequently expressed by the men that they may have the pleasure of hearing other members of the board of lectureship of The Mother Church. A more attentive audience it would have been hard to find anywhere. It was remarkable to see the interest shown, and to learn of the desire expressed by so many of the men to learn something more of Christian Science.

SEATTLE, WASH. (First Church).—Bliss Knapp, lecturer; introduced by Miss Adan McFarlane, who said in part:—

"And the leaves of the tree were for the healing of the nations." The world is in its present condition because of the false belief that once upon a time man ate of the fruit of "the tree of the knowledge of good and evil." Man can be healed of this false belief through finding the tree of life, whose leaves "were for the healing of the nations." The nations of the world are today sick,—sick of envy, jealousy, hatred, intolerance, animality; later on they will be sick because of sorrow, regret, separation, and loss.

The nation that commits a great wrong must be healed, and the nation which sees a great wrong as a reality must also be healed; therefore the whole world needs the healing. This can be accomplished only through the truth contained in the teachings of Christian Science, for Christian Science is the only religion in the world that teaches the reality of the allness of God, Life, Love, and the unreality of sin, disease, and death. This healing must continue until the true brotherhood of man is manifested and there is but one country, and that country the whole earth.

North End News.

MEMPHIS, TENN. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Walter M. Browne, who said in part:—

Is there a woman here whose life has been a burden of sickness, sorrow, and despair, who has done all that flesh and blood could do for the health and happiness of herself and loved ones, but whose hopes and ambitions for their prosperity have been shattered? Are your efforts constantly beset with discouragement and fear in the unequal battle with the world; and would you like to hear of a way to be released from these ills? Then to you Christian Science comes today overflowing with the gifts of God's love, with its strong arms outstretched ready to help you, and waiting for you to turn to it, that you may learn through its teachings how to displace human sorrow with the joys of Spirit, and how to overcome discouragement and fear with an absolute faith in God as the only power.

Is there a man here who has traveled up and down the broad road of materialism and sin, who through indulgence in passions and false appetites has brought upon himself many pangs of suffering and ceaseless woes, until he has finally come to realize the utter folly of such a course and his urgent need of a strength above his own to free him from this bondage? To you also Christian Science comes with the saving strength of the almighty God, to encourage and sustain you, to renew your depressed hopes, and to unclasp the deadly grip of sin which has so long deceived you and cheated you of your manhood.

ABERDEEN, WASH. (First Church).—Virgil O. Strickler, lecturer; introduced by Miss Elsie Mary Marion, who said in part:—

Jesus said, "Ye shall know the truth, and the truth shall make you free." Christian Science gives a demonstrable understanding of God, and this understanding is the truth that makes us free. Christian Science teaches us to think correctly about God, man, and the universe, thus freeing us from envy, hatred, malice, strife, fear, and discords of every nature, and bringing health, joy, love, harmony, freedom, and peace into our lives.

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

ENGLAND—London (Third Church): 8 p.m., July 16.

NEW YORK—Buffalo (First Church): Elmwood Music Hall, 8:15 p.m., July 9.

Hempstead, Long Island: Church Edifice, Franklin Street, 4 p.m., July 8.

WASHINGTON—Tacoma: Masonic Hall, South Fifty-sixth and Union Streets, 8 p.m., July 10.

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Testimonies of Healing

A number of years ago I took up the study of Christian Science, and of the many blessings that have come to me through this truth there is one for which I feel especially grateful. My eldest son, when about eight years old, was stricken with what is called epilepsy in a very severe form. I stood alone in Christian Science in the town where I was living at that time, and my relatives were very antagonistic. I worked for the child to the best of my understanding of Science, but he grew worse, and I seemed indeed to be in a dark place. Great fear and belief in the so-called laws of heredity were held over him, but the saying that "man's extremity is God's opportunity" was proven true.

A letter was received from a lady in a neighboring city, a stranger to me, asking me to visit her. She wrote that she had heard I was alone in Science, and thought I would enjoy meeting some one who was also trying to be a Christian Scientist. I cannot tell how much happiness this loving letter brought me; it seemed as though a door had opened in a solid wall. I joyfully accepted the invitation, asking if I might take my little son with me. I shall never forget the day that I went; it seems to me one of the happiest of my life. I told my new friend my trouble and asked for help. After supper she took me for a drive around the city, but left my little boy with a young lady who was staying with her. His bedtime was eight o'clock, and the most severe attacks of this trouble always came when I was putting him to bed, and always reminded me of the boy that Jesus' disciples could not heal. When it came near eight o'clock I was filled with fear and begged to be taken to him, but the lady talked to me and the fear was overcome. When we returned to the house about nine o'clock, we found the child sleeping peacefully. He has never had another attack of this trouble and is now thirty years old. After such a wonderful demonstration, can any one doubt that God is Love and that His faithful servants reflect that Love?

I am striving each day to be worthy to be called a true Christian Scientist. I have raised a family with no other help than the Bible and the Christian Science literature which our beloved Leader, Mrs. Eddy, has given to the world. Some of my children have married and are raising families, and they also use this truth as their only remedy.

CORA W. BONESTEEL, Watertown, S. Dak.

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One Saturday in August, 1914, our son was brought home from an outing suffering greatly. A physician was called, and after an examination he pronounced the trouble pleurisy. On the following Monday he said the boy had acute lung trouble, and the next day declared there was no chance of recovery. Wednesday morning we called up the same physician again, and also another one. They came about eleven o'clock, and after examining the patient said he had meningitis and there was no hope for him. At two o'clock in the afternoon we called them again, as conditions were still more serious. This time they said he would not last more than two hours, as he had congestion of the brain. He became cold to his knees and his finger nails turned blue. We rubbed him with stimulants for an hour or more, but with no effect, so we gave up all hope.

Our daughter, who knew something of Christian Science, insisted that we try that; so we called up a practitioner, who began giving our son absent treatment. In only a few minutes we saw color coming into his face, and in about half an hour he regained consciousness. He spoke to his sister and knew all the rest of us. The practitioner came to the house and explained the healing, saying that it was of God and not of man, and then gave a present treatment. Our son had been in a high fever from the first, and had been out of his head nearly all the time. He had not eaten anything except a little milk for five days. On this same Wednesday night, at about two o'clock, he wanted to get up, but his brother would not let him, so I was called and went to him. He got up, and after I had dressed him we went into the dining room, where he sat in a chair for about ten minutes and drank some grape juice. He then went back to bed and rested fairly well the rest of the night. In the morning he ate a hearty breakfast. Friday he was out of doors, and on Monday he went down town. From that time on he has been in the best of health.

We have had other experiences of healing through Christian Science. Our granddaughter could eat hardly anything, owing to stomach trouble. She had a few treatments and has since been in the best of health, and eats anything she wants. Our daughter had a carbuncle under each armpit. She came from Seattle to be treated by the same practitioner and was healed in three days' treatment. I had rheumatism in my knees so bad that I could hardly get up and down, but was healed in a few days by reading Science and Health. Our little boy, ten years old, through the understanding gained by attending the Christian Science Sunday school, has had several demonstrations. He looks to God for all his help.

God does answer our prayers, and we are thankful to Him and praise Him for the healing power He has given us through Christian Science. We cannot half express our gratitude for Christian Science, but we are studying every day to get a deeper understanding of Truth.

EZRA B. WAGNER, Olympia, Wash.

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Our little boy, aged five, was taken suddenly sick in July, 1916, in the middle of the night, and as there was no way to obtain help from a practitioner I had to do my own Science work. In the morning, however, the child was not any better, so I telephoned to a practitioner, who treated him that day, but he still grew worse. Great fear crept in, and my husband, who does not believe much in Science, called a doctor, who said the boy had an upset stomach together with a very high fever, and left two prescriptions. I did not get these filled, but after he went told my husband I was going to continue Christian Science treatment. For two more days the boy grew worse, and that night he had two convulsions. When morning came he seemed no better; the fever was very high, the bowels did not move, and there was a nervous condition which affected him so that he was unable to sleep. My husband telephoned again for the doctor, but for some reason he did not come. At seven o'clock that night I decided to change practitioners, so telephoned to one nearer us. She said she would treat the boy right away, and if at ten he was no better, she would come at once. When ten o'clock came I was able to tell her she would not have to come that night, as the child was much better. The next morning she came to the house and gave a present treatment.

That afternoon after a short nap my boy awoke, crying for me. I went to him and was about to pick him up when I discovered that his entire left side was paralyzed. I can hardly tell what happened; but I walked the floor, declaring the truth, and when I laid him down about five minutes later he was free. The next day I dressed the child with difficulty, as he appeared to be sore to the touch, and when he attempted to walk he was unable to do so. Each day, however, proved the power of God, and each day there was a big improvement, though he had to learn to walk again.

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About a week afterward, as I was talking to my son, the door opened suddenly and the doctor came in. He said some one had made a complaint, saying the child had infantile paralysis and we were trying to cure it with Christian Science. He told the boy to get up and walk, so that he could see how he was, and my heart was filled with joy when I saw the child get up and walk across the floor, so nearly perfect that the doctor could not say anything.

It is needless to say the demonstration was almost complete; the condition of the bowels, the voice which was almost gone, the use of the left leg, the trouble with the lungs and heart, and the nervous condition have all been overcome, and not one drop of medicine passed his lips. We owe it all to the understanding of God, as taught in Christian Science. The boy is now perfectly well, and able to run as fast and play as long as he did before his illness. I am very grateful for this wonderful healing, and for the knowledge I have gained through the study of Science.

Just after Christmas the same child was healed of acute lung trouble. This healing was not so quick as the first, owing to the fact that there was great opposition to Science treatment and the doctor was called; but I had taken a firm stand, and even after all the medical laws had been put upon my child, I still clung to the truth. Just when the condition was at its height my husband gave his consent to Science treatment and the doctor was told it would not be necessary for him to call any more. Seven days afterward the boy was up and around, playing. This was a complete healing; the child was not even convalescent. Through this healing I have experienced a most wonderful growth in Christian Science, and am learning to apply the truth in my daily life and to know that "progress is the law of God" (Science and Health, p. 233). No words can ever express my thankfulness to God, and my gratitude to Mrs. Eddy.

Mrs. F. Terwilliger, North Bergen, N. J.

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[Translated from the German]

Gratefully I would add my testimony to the healing power of Truth. A short time ago our little girl sustained a severe burn on the arm, causing her to scream with pain, and the skin came off. I immediately telephoned to a Christian Science practitioner for help, with the result that the pain stopped immediately and the child was able to sleep. The same night she even lay on the injured arm.

Through this instance of healing, as well as through many others, I have learned to appreciate and to understand more and more Mrs. Eddy's glorious teachings, and my endeavor is to assimilate more of the truth which they contain, while giving thanks unto God for having been led into the right way.—Frau E. Wampfler, Wimmis, Ct. Bern, Switzerland.

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I wish to give my testimony of what Christian Science has done for me, mentally, morally, physically, and spiritually. It has given me comfort, endurance, satisfaction, and assurance; has healed me of false appetites, an impatient and irritable disposition said to be due to physical conditions, and of many other tendencies characteristic of mortal mind. I have been healed of a severe case of chronic bronchitis considered hereditary, of liver trouble and bowel disorder. The very strongest medicine had been used for the last difficulty but had come to be almost non-effective. Stomach trouble, rheumatism, extreme nervousness, bladder trouble, and other physical conditions have also yielded to the power of Truth. I had tried physicians of different schools, also all kinds of medicines, as well as change of climate.

The last physical examination and diagnosis that I underwent was merely to satisfy a sister-in-law who felt that her physician would be able to benefit me. He told her that my condition was serious and my recovery doubtful; that I had a serious catarrhal condition of the whole system, added to the other troubles. Although thinking my condition hopeless, I turned to Christian Science for healing, and in a little less than two weeks almost all these diseases were gone, and today I am in perfect health. A case of blood-poisoning with very high fever was overcome in just a short time.

Spiritually I have been brought closer to God, have an uplifted, purer sense of righteousness and of what it means to be a Christian than I ever had before I knew of Christian Science. While I am indeed appreciative and grateful for relief from physical suffering, I am more grateful for the spiritual regeneration and revelation that I have found in Christian Science. I am striving daily to assimilate more of the Christ-spirit, that I may be able to do these works.

Bonnie Caraway, Sherman, Texas.

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My expression of gratitude for the saving and healing power of Truth revealed through Science and Health can no longer be withheld. I want to express my thankfulness to God for Mrs. Eddy's teaching, and for the wonderful peace I am obtaining through the study of her wisely arranged Lesson-Sermons. Since I started to search Christian Science literature in connection with the Bible, my life has been transformed in every way. In two treatments I was healed of a lung affection with the most alarming symptoms; and constant pain in the back was overcome through the study of Science and Health. Fatigue and minor ailments began to vanish as the truth dawned in me, and this also taught me to be more loving and forbearing to my fellow men. The tobacco habit of thirty years' standing was overcome, and through the understanding of divine Love a mental house cleaning was achieved which made me a happy man.

The study of divine Truth and Love has enlarged my mental capacity and put me on better footing financially. Most of all, I rejoice that I have found our heavenly Father to be All-in-all, and have learned to trust Him and depend on Him. Harmony has been realized in our home, and for all these blessings I strive to show my thankfulness by endeavoring to be a real Christian Scientist.

Richard Heidrich, Los Angeles, Cal.

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With deep gratitude I testify to what Christian Science has done for me. For many years I suffered from what is called gastritis. In 1904 I had a serious attack of gastric trouble, and from that time until Christian Science came to me in 1910, I was constantly breaking down in health and never perfectly well. Now I am a strong, healthy woman, rarely having any disturbance which is not almost instantly overcome by the understanding gained through the study of Christian Science.

When I first read the *Sentinel* I thought it all beautiful and the testimonies impressed me very much, but I soon found we needed Science and Health, and so my husband borrowed a copy from the Christian Science Society in this town. I shall never forget the joy which came to me in reading the opening words of the Preface, "To those leaning on the sustaining infinite, today is big with blessings." My husband and I read the book together, and we most certainly have found the study of Christian Science "big with blessings." When faithfully applied it has proved adequate to overcome all difficulties, whether mental, physical, or financial.

After about two years I had what seemed to me then a

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very dark time, but it really only brought bigger blessings. It would be impossible to enumerate the many benefits springing from this experience, but one I should like to mention is class teaching. This step was opened up for me in a wonderful way, and the instruction received has proved of inestimable value in helping me always to turn from the human sense of things to the divine, encouraging me to put into practice the great truths contained in the text-book, and in all things to lean only on "the sustaining infinite."

I am grateful to God, who has given us the blessing through Christ Jesus, and now again through divine Science, made so plain for us by our dear Leader, Mrs. Eddy. I am thankful for the church services, and for all the literature which comes to us as "a never ebbing sea." I hope to go on and work for others in the same loving way that I have been helped.

CLARA STUART BRISCOE, High Wycombe, Bucks, England.

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Christian Science has changed my entire life and made it well worth living. Until I learned of this healing truth I was ill a great deal of the time. I had tried various kinds of treatment, but was still sick and very much discouraged. Through the healing of a friend I became interested enough in Christian Science to want to try it for myself, and soon after that, when a minor case of sickness came on, instead of going to the doctor I went to a Christian Science practitioner. The healing experienced in that one treatment seemed wonderful to me.

Shortly afterward I had a severe attack of rheumatism, so that I was almost helpless and in constant pain. I sent for a practitioner and asked for treatment, and while at the time the healing seemed slow to me, as it took three or four months, still it was thorough. About eight years have passed and there has never been a return of the trouble. I am very grateful for the physical healing, but more so for the clear, impersonal help received, for I gained during this experience a new understanding of Life, a broader sense of Love, a fuller realization of the necessity of working out our own salvation here and now, and the understanding in a larger degree of how to do this in Christian Science.

Christian Science has been the only remedy in our home since this healing, and we have proved many times that it not only heals physically, but is a very definite, practical religion, one that can be applied to every phase of human living. I am very grateful to our beloved Leader, Mrs. Eddy; grateful that she was good enough and pure enough to discover this Christ-teaching and give it to a hungering world in a practical, usable form.

R. ETELKA HOLT, Wheaton, Ill.

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With a heart full of gratitude to God I testify to the wonderful healing power of Christian Science. Nearly seven years ago, when suffering from a nervous breakdown in its worst form, I began the study of Christian Science. I had been told by my physician and nurse that these breakdowns would occur every few years, and realized that I must try something different. On the advice of my mother, who had been healed of neuritis through Christian Science a few years previous, I discharged the doctor and nurse and called for help in Science. My healing was very slow, as there were many wrong thoughts to be overcome; but my condition improved from the first, and through the loving help of practitioners and friends I was entirely healed.

An organic trouble which physicians said only an operation could relieve disappeared, also severe headaches, a continuous pain in my right side, and many minor ailments; but I am most grateful for the spiritual uplift, which has changed my entire viewpoint of life. Where once material pleasures constituted my chief delight, I find now that I am happiest when trying to conform my actions and thinking to the teachings of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I feel I can show my gratitude only by putting this truth into daily practice.

ALICE FERGUSON FORBES, Omaha, Neb.

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It is with gratitude for physical healing and for other blessings received through Christian Science that I give my testimony. I suffered from muscular rheumatism, and in 1911 was discharged from a hospital a physical wreck, so to speak, after getting no permanent benefit, although doctors and nurses had done all in their power to relieve my suffering.

At this time a friend told me of Christian Science, and I attended a Wednesday evening meeting and heard a number of testimonies of healing. A practitioner was asked to take my case, but I did not realize I was healed until one day when she told me to go up some stairs. It seemed an impossible thing to do; however, she said she was knowing the truth for me, and I went up the stairs and came down. I continued to progress, and rejoice to say I have used no drugs since becoming interested in Christian Science almost five years ago. I have been able to make many demonstrations for myself and also to help others.

I am indeed grateful for the healing, but more so for the understanding of God as Love, who does not wish His children to suffer. Words cannot express my thankfulness to God, and my gratitude to Mrs. Eddy and to all who have been the means of bringing the truth to me and to the world.

R. T. LINDSAY, Watts, Cal.

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I wish to thank God, divine Principle, for the privilege of attending the services in The Mother Church for over a year. I did not come to Science for the healing, but for the beautiful religion, which teaches us to love our enemies and to do unto others as we wish to be done by. This Science of Christianity, as taught by our revered and inspired Leader, never fails to help and heal, to comfort the sorrowing, and to alleviate all suffering. It has been an ever present guide in bringing up my two children, who hardly know what medicine is. Many childish ailments have been overcome quickly without the aid of a physician.

At the time of the declaration of war in Europe it did not seem right to keep the children here in an atmosphere of such trouble, so preparations were made for the journey to the United States. All the loving help that was given by Scientists was greatly appreciated, and we were protected in a marvelous way throughout the trip. There was a good deal of fear expressed at the time in crossing the ocean, but spiritual food was given me when I found in one of our periodicals just what I needed to overcome fear. This demonstration helped me to be brave and to aid others. There was joy and happiness felt when other Christian Scientists were discovered aboard the steamer. Words fail to express one's deep gratitude for this beautiful religion.

MRS. W. S. DALLIBA, Paris, France.

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I became interested in Christian Science through a Scientist who came to live near my home over six years ago. She was very kind to me, and loaned me an extra copy of Science and Health, together with some *Sentinels*. Although greatly in need of help, I did not seem quite ready to trust Science

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to heal me; but after all material means had failed, as they soon did, I turned to it, and was healed in about six weeks. Stomach trouble of eight years' standing, bowel disorder, neuralgia, and many minor ills disappeared. It is now over five years since my healing, and during this time Truth has met every need. My husband became interested in Christian Science through my healing, and was freed from an organic trouble for which tapping had been resorted to.

Some time later my daughter became afflicted with canker sores. The cankers had eaten deeply into the flesh, but she was entirely healed in four days through absent treatment. God has certainly done wonderful things for me, and I am most grateful that through our beloved Leader, Mrs. Eddy, this great truth has again become manifest to a suffering world.—BERTHA RICHMOND, Oswego, N. Y.

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The understanding of God that is gained each day through the study of Christian Science means everything to me. Divine Love certainly does "meet every human need" (Science and Health, p. 494), but not until we resign our human hopes and fears to God's wisdom; and I have proven that this is the only road to happiness.

Although brought up in Science, I did not begin to study it earnestly until about five years ago. Many difficulties have been overcome, but the overcoming of mental disturbances has meant more to me than all else, and I have found that peace of mind comes to us if we lean on the divine Mind. God's law applied is the great and only preventive of sickness and all other forms of inharmony. My desire is to be of some use to my brother man.

NEVA CHILBERG, Los Angeles, Cal.

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It is with great joy that I express my gratitude for the blessings experienced through Christian Science. After witnessing the healing of my daughter I realized that this must be the same truth which Jesus taught and practised, and I at once took up its study. When about ten years of age I received a bad rupture, and wore a truss continually for nearly sixty years. I am now able to get along without it and can do all kinds of work, such as spading and hoeing. I have also been healed of bowel trouble of many years' standing.

I am truly thankful to God for the physical healing, and for the understanding of the Bible which comes from the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I feel that my unbounded gratitude can be expressed only in daily activity for the cause of Christian Science.—W. H. CROSS, Milwaukie, Ore.

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It is seven years since I first took up the study of Christian Science, and in a short time was convinced that I had found a religion which would be a constant help in my daily life. After reading Science and Health for six months, in connection with the study of the Bible, I was healed of imperfect eyesight after having worn glasses for twelve years. Christian Science has been my only help and comfort in time of great tribulation. It is also teaching me to be less critical and more loving and compassionate.

My daily prayer and most earnest desire is to grow in the understanding of this great truth, and to learn that "good is my God, and my God is good. Love is my God, and my God is Love" (Miscellaneous Writings, p. 206). Words fail to express my thankfulness to God, and my gratitude to Mrs. Eddy for Christian Science and all that it has done and is doing for me.—FANNIE A. FARGO, Pittsburgh, Pa.

From Our Exchanges

[*The Christian Work*]

Inspired words are always finding utterance, and he whose ears are trained well will hear them. They are not all uttered *ex cathedra*, nor from pulpits or chancels; they may be spoken within the walls of the humblest conventicle or by a Salvationist corporal on a street corner. We often find what strongly approves itself to us as the message of the Spirit in the columns of daily newspapers, or on the pages of magazines, or in stray leaflets or pamphlets, or in the more matured discourse of printed books. There it is that the heavenly influence diffuses itself through the channels of our human intercourse, mingling its light with our shadows, its truth with our traditions and guesses, and giving us as much as we are able to take of its great revelations.

We are thinking now, however, more of what the Spirit is saying to the world and to the church in the events that are taking place, in things that are being done. It is quite as true of the divine as of the human methods of communication that "actions speak louder than words." It is by what He does more than by what He says that the Spirit of all truth makes known His will to men. There are certain great movements now going forward which signalize the presence of God among men in impressive ways and convey intimations of His will. These movements have to do with the Christian churches, and indicate a conviction of some of them that the time has come for a pretty radical reconstruction in their life. This conviction is, we think, largely the product of this fiendish war. The war has brought to some of them, and will, we hope, bring to more of them, a startling revelation of their own weakness.

[The Bishop of Albany in *The Living Church*]

There is widespread discontent today,—and I am not speaking here of those mutterings and threatenings which have come from the less privileged members of the social order. These must be considered, and no one can doubt that a stable democracy demands that government must be exercised for the best interests of all the people without special regard to classes of any sort.

The discontent which I have in mind is that which is awakening in the hearts of those who have enjoyed privileges and who are truly desirous of knowing where they ought to stand in the process by which a new world must solve the problem of social righteousness. I am not thinking of those who seek protection against that which may assail their personal interests, but rather of those who feel the responsibility of playing their due part in establishing a civilization which shall endure because it shall rest upon justice and regard for the rights of all.

[*The Advance*]

Religion to be effective and meet every emergency must cultivate a spirit which loves God and righteousness and obeys the truth for the sake of God and duty. Only as religion rises to this level can our righteousness exceed that of the scribes. It is better for a man to live decently for fear of hell than to live indecently and to have no fear. But no man ever got very far into the Christian life on the motive of fear. It is better for a man to do right for the hope of heaven than not to do right at all. But the hope of heaven may be a mere bribe. It can never reach the profounder depths of human life nor stir the springs of the noblest human endeavor. Only he who loves the right and does it with his whole heart can be in any highest sense a follower of Jesus.

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[Dr. Lyman Abbott in *The Outlook*]

The church and its ministers for nineteen centuries have been praying: "Thy kingdom come. Thy will be done in earth, as it is in heaven." They should preach as they have prayed. Too long have we been trying to prepare men on earth for a kingdom in heaven. If we would follow our Master's example and manifest our Master's spirit, we must inspire men to build a kingdom of heaven upon the earth. He who urges the ministers to preach the gospel is quite right, but he who does not know that the gospel is the glad tidings that a deliverer has come, and who does not summon followers to unite with him in establishing upon the earth a kingdom of righteousness and peace and joy in holiness of spirit, needs to begin afresh the study of his New Testament. The object of the church is not to show men how when they die they can escape from a world given over to paganism; it is to inspire men with a resolve to transform a pagan world in which the princes exercise dominion over the people, into a kingdom of God in which the people exercise dominion over the princes.

[*Zion's Herald*]

The really great physician looks beyond immediate cases of illness to the ideal condition when disease and suffering in the world will be minimized by better methods of living. A doctor who always entered the sick room with a smile on his lips was asked how he could meet so many grievous conditions and not lose his equilibrium. He answered, "I always look upon disease from a curative standpoint." Hope is the nerve of ministry to the body as well as to the soul. This curative attitude expresses the mind of the Christ, whose purpose is to abolish the evil conditions out of which sickness and suffering come; for the cure intended is not simply of an individual here or there immediately, but of society at long range and finally. Neither sin primarily, nor ill health inferentially, are *a priori* necessary. So long as the world is as it is, both will plague humanity; but the world is not to remain as it is now—if only all Christians will with redoubled zeal exert themselves to bring in the sooner the coming "day of the Lord."

[*New-Church Messenger*]

Democracy must come through the recognition of the law of service inspired by a love of righteousness and common aims and achievements working in harmony for the good of all. This new and comprehensive democracy in men and their governments is not by any means ideal. It will come gradually, as judgment and justice inspire the hearts of men and they are prepared to accept and practise the truths of the second coming in the teachings of the Lord Christ Jesus. The world war cannot have any other result than to hasten this consummation.

[Prin. D. L. Ritchie in *The Christian World*]

Men grow and religions advance by the constant challenge of a moral ideal. It is the gleaming peak flushed with the glow of a rushing dawn that calls forth effort and keeps the soul in the sublime mood of faith.

Such an ideal works most powerfully when it is incarnate in a person. That is one of the many reasons why Christianity has the preeminence among the religions of the world. Its Founder was its ideal. He himself was what he taught; he did what he commanded. There is, therefore, a true sense in which the faith is comprehended in his simple and sublime "Follow me." Christ, what he was and what he wrought, is Christianity. He is at once the ideal and by his resurrection the moral motive power that energizes men to pursue it.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

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From the Editor

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

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From the Publishing Society

The pamphlet "Prayer and Confidence" is now published in Swedish as well as in Dutch. Both of these pamphlets are printed with the English version opposite each page of translation.

"God is Good," a lecture by George Shaw Cook, C.S.B., has been published in pamphlet form and is now ready for distribution. Single and quantity prices for this pamphlet are printed on the opposite page with the list of previously published pamphlets.

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From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

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The Christian Science Quarterly

Published January, April, July, and October

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

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Published Daily, Except Sundays and Legal Holidays

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 45

Boston, July 7, 1917

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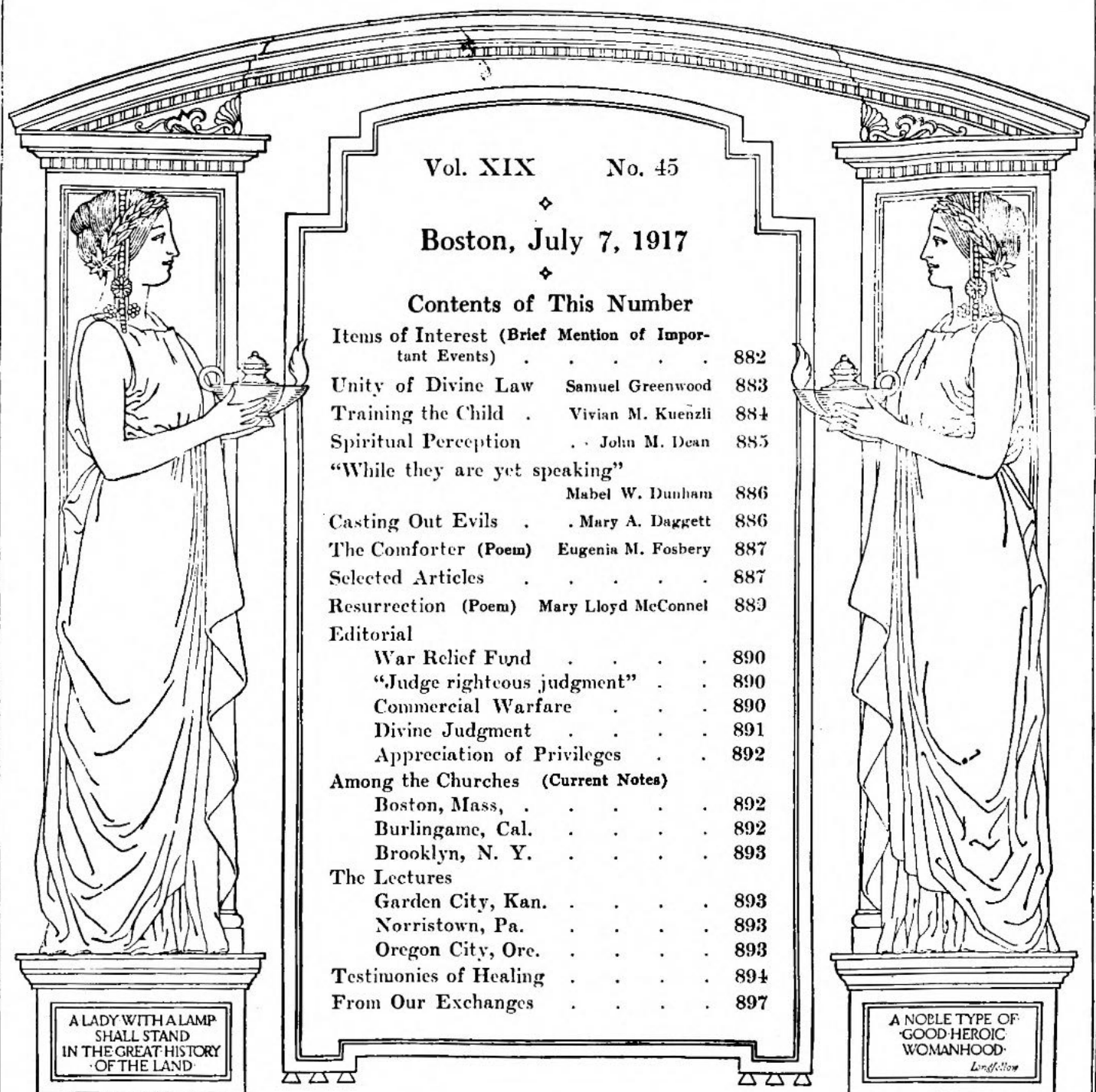

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Christian Science Sentinel

A weekly periodical for the home, containing articles, editorials, and special information regarding the Christian Science movement, also testimonials of healing and news items of general interest

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U.S.A.

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Items of Interest

At Whitby, on the Yorkshire coast of England between the Humber and the Tyne, the manufacture of jet ornaments has been carried on for many centuries. From about 1850 to 1880 was the most flourishing period. Some fifteen hundred men and boys were employed, but changes of fashion and the competition of German-made glass imitations of jet had almost put an end to the industry before the war. The war has revived the trade, though the number of men now employed at Whitby is not large. It has likewise stopped the importation of jet from Spain and correspondingly extended its mining at Whitby, where the supplies are believed to be practically inexhaustible. Jet is a substance apparently allied to anthracite, and is also mined in Spain in the province of Asturias, in France in the department of the Aude, and in Germany in Wurttemberg.

A decree signed by the President of Brazil on May 9 authorizes the secretary of the treasury to issue an additional 20,000,000 milreis ($4,800,000 United States gold) of treasury notes in accordance with the law of Aug. 28, 1915, which sanctioned a total issue of 350,000,000 milreis for liquidating the compromises of the treasury prior to 1915, meeting the deficits of the budget, providing aid and preventive measures against drought, and assisting the bank of Brazil with funds at 3 per cent to develop its operations of discount and rediscount, etc. Of the total amount authorized, notes to the value of 815,000,000 milreis have been issued. With this latest issue the amount of paper money in circulation in Brazil now reaches the total of 1,157,527,725 milreis, or $277,806,650.

All paper mills in the United States will be placed under Government control during the war, and a request be made that the Canadian Government take the same action, if a recommendation made to the Senate by the Federal Trade Commission is carried out. It is estimated by the commission that paper manufacturers during 1916 received over seventeen million five hundred thousand dollars in excess profits and that paper during 1917 will cost $35,000,000 more to the consumer than last year. "The news print paper situation is very serious," says the report, "not only to the consumers of paper, but to the public generally and to the Government of the United States, which is itself a large consumer of paper. The commission has reason to believe that this situation will be still more aggravated and serious in the ensuing months."

The clove, which is an important industrial product of the Sultanate of Zanzibar (including the islands of Zanzibar and Pemba) was not indigenous to the country, but was introduced from abroad. It is stated on good authority that Zanzibar is the source of over 90 per cent of the world's supply of cloves, the balance being furnished by the Molucca Islands of the Dutch East Indies and by the French island of Madagascar. The value of this product to the Arab planters of Zanzibar averages roughly two million five hundred thousand dollars annually, the production varying widely from year to year. Cloves are the dried unexpanded flower buds of the clove tree. The corolla forms a ball on the top between the four teeth of the calyx, and the stalk is the immature ovary. The balls are at first green, then turn yellow, and finally bright pink or scarlet, and when in this last stage they are ready to be picked.

The Bureau of Fisheries, Department of Commerce, has for some time, in correspondence and in personal interviews, been advocating the use of the meat of whales, porpoises, dolphins, and other cetaceans for human food. Whales and porpoises are mammals, like cattle and sheep, and their flesh is "meat," not "fish." In texture and appearance it resembles beef, though the color is darker red, and the flavor is closer to that meat than to any other. It is devoid of all fishy taste. During May an enterprising whaling company, it is reported, placed fresh whale meat on the market in Seattle, Wash., and Portland, Ore. The product met with a ready sale at ten cents a pound and was immediately placed on the menus of the hotels and restaurants under its proper name.

The Buenos Aires press announces that the great dry dock at Puerto Militar, near Bahia Blanca, Argentina, the largest in South America, is completed and has been successfully tested. Actual construction was begun the latter part of 1911. The total cost of construction, including the building of 1500 meters of berthing dock to replace an old stone breakwater, is estimated to have been $6,606,959, not including, however, the cost of the machinery installed, which was $632,075. The principal dimensions of the new dock are: length, 600 feet available over the bed; depth over entrance bottom, 32 feet; width at entrance at base, 115 feet; width at entrance at top, 120 feet.

A system of Chinese shorthand has been invented by K. V. Dzung, a native of Shanghai, according to advices received by the Presbytarian Board of Foreign Missions. The system contains thirty-nine signs, of which fifteen are vowels and twenty-four are consonants, and these represent every Chinese character, while a speed equal to that of most English systems can be attained. Mr. Dzung says the course can be mastered as readily as any, and can be used in conjunction with the newly invented Chinese typewriter.

There is said to be at present a strong sentiment among the bankers and business men of Nottingham, England, and that vicinity, in favor of the decimalization of the British currency, and all available information indicates that this sentiment is general throughout the country. The agitation of this question began as far back as 1880, when the Decimal Coinage Association was formed, and since that time there has been a steady accession to the ranks of those who favor a change in the currency system.

Thousands of acres of swamp lands in the Carolinas, Florida, Mississippi, and Louisiana are being drained of stagnant waters that have long made them seemingly useless, and converted into plantations, groves, and orchards. According to the United States Geological Survey there are 80,000,000 acres of good land in the United States which is more or less covered with water. Most of this land lies in the South, where vast drainage projects are under way. There are nearly twenty-five companies at work draining swamps not far from New Orleans, and some of the swamp tracts there cover upward of 250,000 acres. The Mississippi Valley swamps contain 20,000,000 acres of rich soil, which the great river, depositing about 400,000,000 tons of sediment each year, has carried down.

The following subjects were to come before the extra session of the Chilean Congress that convened at Santiago May 9: Merchant marine, public health, national police, the establishment of a national department of agriculture, the employment of specialists for the purpose of introducing the iron and steel industry into Chile, and also a specialist in ceramics for a like purpose, the regulation of the exportation of wheat and other cereals, and several other matters.

Another new shipyard is to be erected on the Delaware River by the South Jersey Shipbuilding Company. The plant is to be constructed on Morris River, near its junction with the Delaware at Leesburg, N. J., and according to officials of the company it will build wooden schooners of a standard type having a capacity of about eighteen hundred tons.

Within a short time active construction will start on a new bridge over the Connecticut River, between Springfield and West Springfield, Mass., provided the findings of the special bridge commission, which have just been filed with the Massachusetts supreme court, are approved. At present prices the cost of the bridge is estimated at $2,500,000.

The annual report of the department of public works of the Madras Presidency, British India, for 1915-16 states that nineteen estimates for water supply schemes, with a total value of $986,926, and six drainage schemes with a value of $474,322, were examined in the technical section of the chief engineer's office.

So satisfactory have been the results in Tripoli and Cirenaica in northern Africa from the eucalyptus and acacia trees set out in 1912 that the Italian Government has given orders for the planting of 50,000 more eucalyptus trees there this year. The new plantings will probably be along the railways.

The English language is the medium for much of the business correspondence in Siam, and it seems probable that the literature in that language will become the most popular, for it is now taught in many of the public and other schools throughout the kingdom.

An effort has been made by the South Australian Government to attract young men with ability into the Forestry Department, in order to develop timber industries of the central state of the Commonwealth, and a comprehensive scheme has been devised.

The sum of 250,000 pesos (about $112,500) is to be spent by the Government of Salvador in the construction of new school buildings throughout that country.

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Christian Science Sentinel

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

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Unity of Divine Law

SAMUEL GREENWOOD

God's law in its applicability to mankind was interpreted by Moses in what is known as the Ten Commandments, which were designed to cover the various phases of human experience and to help mortals overcome their tendencies to sin. Jesus embodied "the law and the prophets," all the religious teaching that preceded him, in two commandments: the first enjoining supreme love for God, and the second, its corollary, love for the neighbor. In Christian Science God's law is understood to mean His allness. Writing on this subject on page 30 of "No and Yes" Mrs. Eddy says, "God's law is in three words, 'I am All;' and this perfect law is ever present to rebuke any claim of another law." God is a "jealous God" in that His infinitude permits nothing to exist apart from or unlike Himself, so that the human acknowledgment of aught besides Him is a direct infringement of divine law.

Because the law of righteousness as presented in the Hebrew Decalogue was seemingly divided into separate parts, mortals have conceived the notion that they can choose which of these parts they shall observe, which means that they have the moral liberty partly to obey good and partly to obey evil. Many Christians have gone even farther in believing that they can obey the first command of Jesus and love God with the whole heart, while they disobey the second, which requires them to love their neighbor. This view was uncompromisingly rebuked in the statement found in the epistle of James, that an offense against the law in one point makes one guilty of all. An examination of the Ten Commandments from the spiritual viewpoint of Christian Science shows that all are included in the first, the succeeding nine serving to exemplify its varied application to human life and conduct.

The evil in human thought is therefore the belief that men have power to transgress the law of God, but this belief is not an intelligence or a person. In supposition it is a counterfeit of good, asserting itself in qualities, activities, and presence opposite to the divine. It is consequently indivisible in its spirit and effect, as indicated in the apostle's statement just quoted. Honesty, mercy, justice, love, and the like are not separate virtues acting independently of each other, but the varied expressions of the operation of one divine Principle; while their human opposites are but different phases of the one belief in evil. If a mortal identifies himself with any one of the category of errors, accepting it as a rule of thought and conduct, he virtually admits them all, and joins himself to the whole intent and spirit of evil. One could not, for instance, give himself over to dishonesty and separate himself from contact with its evil source, or escape the defilement of association with other forms of iniquity.

To the human sense men seem to be naturally partly good and partly bad, but such a combination does not express the ideal man whom God created. A Christian will never reach heaven by being partly good and partly bad, for that would mean that he is a perpetual lawbreaker. It is impossible to divide one's loyalty and service between what he knows are opposites, and be sincere about it; nor are there any means by which evil can be rendered harmless or inactive while one limits his acceptance of good. No argument can make it honest to invoke the power of God for the destruction of one form of error, while wishing to leave the remainder undisturbed. As the ancient Israelites experienced a loss of divine favor and protection whenever they partook of the idolatries of the land they were subduing, or preserved for their personal use aught of what was doomed for destruction, so the pilgrims of today, Israelites in a larger sense, journeying toward the understanding and demonstration of Truth, cannot enjoy the fulness of God's blessing while making compromises with error, or while attempting to preserve from destruction some cherished indulgence. The whole consciousness must be unreservedly thrown open to the inflow of purifying truth if one would be wholly a Christian Scientist.

Let a student attempt to heal mentally on the basis that evil need not be altogether denied or forsaken, and what authority will he have for expelling the disease? Or let him take the attitude of admitting the infinity of Spirit as a metaphysical theory to be used in giving a treatment, but holding to some of the things of material sense as too good to be outgrown, and how far will he progress in spiritual understanding? Choosing to express the qualities of good which demand the least sacrifice, and indulging those phases of evil which offer the most satisfaction in a material way, may content the indifferent student when conditions are apparently harmonious, but what aid or protection can such a position afford in time of storm and stress?

The unity of God's law is such that it must be kept intact; it cannot be kept at one point and broken at another. A man who is sincerely honest must express in some degree the whole nature of good. Love is never found in company with impatience or unkindness, nor can one be patient and kind without being loving. All the attributes of God, having the same Principle, are inseparable in their nature and effect. Conversely the same holds true of their counterfeits: one element of evil runs through all the qualities and activities of the carnal mind. All the expressions of good combine as one in the manifestation of divine Love, while the errors that oppose the sovereignty of God in man are but links in the chain of hate, binding mortals to sin and suffering.

Because of its very infinitude divine Love must be reflected impartially. It is the infirmity of human selfishness which claims to love one and hate another, but the love which is godlike cannot be thus divided. Though we loved ninety-nine persons and yet hated the hundredth, our love for the ninety-nine would not protect us from the effects of our hatred for the one, for in so doing we break the whole law of Love. Right doing in any direction is praiseworthy and acceptable, but our righteousness will not save us from condemnation if in some directions we are unfaithful to God.

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The illusion of evil waits to invade human consciousness whenever the way is open, and it cares not what that way may be. One may comfort himself that another's malicious thought is harmless if it meets no response in his own thought, and that is true; but what if he is consenting to some other form of sin? Evil does not stop to examine the names on the mental avenues into consciousness. It does not stay out because it finds no enmity there, if some other door is open to it. Evil always finds admittance at the point of our weakest defense, described in Scripture as "the sin which doth so easily beset us." Discouragement, ambition, pride, apathy, self-justification, mental idleness, and other poorly defended points, if we are not alert to keep the whole law, may provide the open door for evil to enter and work its mischief.

It is sometimes asked why so many good Christians have been subject to disease and suffering, but it should be remembered that to believe that evil exists at all as a reality, transgresses what Jesus called "the first of all the commandments." Popular religious teaching sanctions the belief that there is a power apart from God operating against His children, and this keeps the door wide open to fear, disease, and death. The law of God is the ever present truth that there is nothing besides Him; that apart from good, from divine Love, there is no power, intelligence, substance, joy, consciousness, or life. There can be no permanent safety or goodness except in keeping this law unbroken.

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Training the Child

VIVIAN M. KUENZLI

With each succeeding year the writer has had occasion to feel more and more grateful for having been given the teaching of Christian Science to meet the problems of daily living. Especially in working among the children in the home and the Sunday school has she felt much joy for the helps along the road furnished through the wise forethought of our dear Leader and the loving, unselfish work carried on continually through The Christian Science Publishing Society.

On page 61 of Science and Health our Leader asks this pertinent question: "Is not the propagation of the human species a greater responsibility, a more solemn charge, than the culture of your garden or the raising of stock to increase your flocks and herds?" If the parents who are studying Christian Science were awake to the great blessing and inestimable value of our daily newspaper, *The Christian Science Monitor*, along this line alone, there would be fewer homes without this pure and uplifting educator. If there were any truth in the suggestion that we ourselves have not the time to read it, still there are the children to be considered, and the pages devoted to them are well worth the interested attention of older children as well. In our own home we found that when there was another sort of newspaper lying about, the children were quite likely to pick it up to read or to look at the pictures, and after much prayerful thought we decided that we did not want them given such mental food as is contained in most of the daily papers. Then the question arose, If it is not good for the child to think on such accounts of crime and disease, why should it be good for us? So we discontinued the use of other dailies in favor of our own,—"the full grain in the ear."

Many times the question is asked regarding the method of teaching a child to be obedient, and we know that it must always be by example; that is, by the earnest daily effort of the parent to learn obedience to Principle, as we are taught through Science and Health and our Church Manual, not forgetting that our Leader sounds the positive note on page 236 of our text-book when she says: "Children should obey their parents; insubordination is an evil, blighting the buddings of self-government. Parents should teach their children at the earliest possible period the truths of health and holiness." Again, on page 51 of "Miscellaneous Writings," she has given us a more complete statement regarding the question of governing the child.

Through several years the writer prayed earnestly to be guided aright in the training of the young, and her experience may be of value to others who are working along the same line, although we know that each individual is guided by Truth as he or she comprehends it, and we are warned on the first Sunday of each month by the reading of the by-law from our Church Manual regarding the danger of being influenced erroneously. During the first year of this study, having heard the statement made that man is governed by divine Love, and lacking the ability to make it practical in my own case, I naturally failed with the child. I found that insubordination was increasing rather than diminishing under my efforts to apply the truth in love, as I then understood the word; so I reasoned with myself that it certainly was an evil to have a disobedient child.

We know that Christian Scientists are naturally looked to as expressing higher and better hopes in all ways, and while it is sorrowfully true that the use of the rod is to be regretted, I saw clearly that there were human footsteps to be taken in many directions before I could demonstrate this perfect system of child training. I felt that even if it were through the use of the rod, the child must be taught obedience, if I was to be obedient to the Scriptural rule. Other mothers may be able to follow a better and higher plan, but this is the record of one mother, written in the hope that it may be of some help at least, for of all evils it would seem that a disobedient, disrespectful, impertinent child should receive our earliest attention.

In searching our text-book for helps I found on page 142 the following: "As in Jesus' time, so today, tyranny and pride need to be whipped out of the temple, and humility and divine Science to be welcomed in." Remembering that Paul tells us we are the temple of God, I found myself more willing that tyranny and pride should be whipped out, after finding just how much of the desire to have the child obedient was inspired by these two human qualities of thought,—the desire to dominate and false pride. After this it was easier for the child and myself to work together for that Mind to be in us "which was also in Christ Jesus," because we were each trying to learn obedience to the one Mind through the inspired teaching of Christian Science, which presents the knowledge of God as comprehensible and practical. Then, if it seemed to become necessary to resort to corporal punishment, through our failure to apply what we had learned of truth, it was a matter of equal regret to each of us, and of resolving to be more watchful in the future—a very poignant sense of failure having to be overcome in each instance.

Through the succeeding years it has been a great joy to see that some progress has been made; that while there is still much to be wished and worked for in the growth of every member of the household, the fact that each member is striving for greater unity and helpfulness toward each other and toward all who come within their circle of thought, has proven beyond the shadow of a doubt the practicability of Christian Science as applied to the problems of home life in every particular.

With reference to the question of amusements, it is quite clear that no sane parent would hesitate to refuse to give a child a dose of what is called poison, no matter how attractive it might seem, nor how the child might cry and coax for

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it, or demand it. It should therefore not be thought unscientific to refuse with the same degree of firmness to indulge children in forming tastes for amusements or entertainments where they will hear and see differing degrees of evil, disease, depravity, and degradation manifested. We are learning how necessary it is to yield implicit obedience to the loving exhortation of Paul, "Whatsoever things are of good report . . . think on these things;" and can we do this by continually allowing thought to be replenished with erroneous pictures, suggestions, and surroundings? If we are not watchful, we may find that through our uncertainty or weakness we are occupying the unenviable position of neither entering the kingdom ourselves nor allowing those dearest to us to enter.

There is no doubtful tone to be found in our text-book, and we are inexcusable if we ignore or shirk our duty of progress along this as well as every other line of right living. Knowing that most of us were educated from childhood to have more faith in the power of evil than in that of good, because of having it presented to us continually in various guises, should we not be diligent in the effort to spare our children the result of partaking of this forbidden knowledge of good and evil from which we have suffered so much? Though this may call for the sacrifice of some beliefs of pleasure, we know that the pleasures as well as the pains of sense must and will be outgrown as we realize more and more the truth of the psalmist's words, "At thy right hand there are pleasures for ever more,"—pleasures which result from right thinking.

Surely, then, we may face our "greater responsibility" and "more solemn charge" with gladness and gratitude for the able and competent helper found in the *Monitor*, presenting as it does amusements, occupations, pictures, poems, stories, anecdotes,—a newspaper which can be handed to the child in its entirety, with absolute assurance of its purity of expression along every line. Christian Scientists should prove their gratitude for this expression of our Leader's loving thought for the welfare of mankind by making use of their daily paper more fully, and by frequently reminding one another of this added proof of God's affluence.

Spiritual Perception

JOHN M. DEAN

PERHAPS the most comforting thing connected with Christian Science is the assurance it gives of God's never failing provision for His children. God does not create new and special things to fit some peculiar need either of the universe or of the individual. We are told in Genesis that God's creation was "finished," and certainly the finished handiwork of the all wise creator requires neither additions nor embellishments. Also, in Ecclesiastes the wise man tells us that "the thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." The inexhaustible supply in the storehouse of divine Love is ours, but until this fact is recognized and utilized it will be of no more value than a sealed book or a hidden mine. God's blessings are available to His children only in the degree of their recognition of God as Spirit and of His universe as spiritual.

That which is true always was, is now, and always will be. Neither God nor His creation can change. Nothing changes except our concept of things. On page 68 of Science and Health Mrs. Eddy says, "Christian Science presents unfoldment, not accretion," and on page 507 she tells us that "creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source." Human conceptions are always as material as the thought which forms them; hence the real, spiritual creation is apprehended only as mortals put off a material method of thinking. Mortal mind has assumed to set up a modus of its own, in which the only creation it can cognize is as fickle and unstable as mortal mind itself, and thus to this false thought there is constant mutation or change in everything.

Truth is none the less true because it is not demonstrated to mortal sense. The science of numbers is as old as Mind, yet even our little knowledge of history easily spans the time when few, if any, were able to demonstrate it in any appreciable degree. Mathematics would be none the less based upon a fixed law if no problem had ever been solved according to its rules, and if the figures which give it expression had never been invented. A failure to demonstrate any phase of truth proves nothing except the weakness and ignorance of the flesh. Christian Science would be true if it had never reformed a sinner or healed a case of sickness. The failure of mortals to perceive things in no wise affects the things themselves. The ancients might have had all the so-called modern inventions if they had only known enough. The component parts of these were always available, but men have not always known how to make use of them. Thus it becomes plain that nothing, however beneficent, is of any value until it is appropriated and set to work.

Spiritual recognition of things which always existed involves the destruction of nothing but wrong concepts, and wrong concepts can be destroyed only as they are replaced by right ideas. In this process nothing can be hurt and nothing can be lost. The education of a child calls for the destruction of nothing except ignorance, and thus education may be defined merely as the displacement of ignorance by understanding. Ignorance may be described as darkness, and education as the light which dispels the darkness. Thus it is seen that ignorance is not an entity, for if it could properly be classed as such the education of one individual would merely drive his ignorance to some other individual, and the sum total of ignorance would always be the same. Likewise, when ignorance of spiritual things is displaced by a right and perfect understanding, nothing happens except that the point of view is changed.

When this is understood it must be clear that Christian Science is a discovery, and not an invention. Christian Science claims to be nothing but Truth itself revealed and made manifest, and Truth is synonymous with God. The complete saving power of divine Truth was lost to men almost as completely as though it had no existence, until there came upon the scene a woman who was spiritual enough to perceive it, wise enough to define it, and brave enough to offer it to a none too friendly world. Like the medieval prisoner, humanity was languishing in a hopeless dungeon, ignorant of the fact that the door was not really locked and needed but to be pushed open in order that light and liberty might come and come at once.

Spiritual or physical healing comes only in the degree of our recognition of man's perfectibility, and it cannot come otherwise, whether the process involves minutes or years. A complete transformation of thought must precede one's final perception of harmony, or heaven, as is made plain by Mrs. Eddy's statement that "mortal mind must change all its conceptions of life, substance, and intelligence, before it can reach the immortality of Mind and its ideas" (Miscellaneous Writings, p. 218).

Every day should bring unfoldment, and each unfoldment will make possible a still greater measure of understanding, or spiritual perception. It is our privilege to enjoy a continuous revelation of the infinite wonders of God's law and God's universe, which have been obscured from view by

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wrong thinking, but even an occasional ascent into the mount of transfiguration will present new views of old things which can never be obliterated.

At present the universe of Spirit is but faintly comprehended, "For now," as Paul says, "we see through a glass, darkly;" but he also says, "When that which is perfect is come, then that which is in part shall be done away." Man in the image and likeness of God never fell, but this real man is seen only as the Adam-man is put off. The perfect is seen only as we unsee the imperfect. The musician never masters harmonious expression by holding discord as a part of music. John says, "Beloved, now are we the sons of God," but this sonship becomes apparent only in proportion to our individual demonstration of that eternal fact.

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"While they are yet speaking"

MABEL W. DUNHAM

THERE is a quotation from Mrs. Browning which has many times brought to the writer's thought instances when guidance and healing had come through listening to and discerning those silent messengers of Truth which without her study of Christian Science would have been overlooked as meaningless. In one of her poems Mrs. Browning says,—

> Earth's crammed with heaven,
> And every common bush afire with God;
> But only he who sees, takes off his shoes.

The writer was gratefully reminded by this of a recent experience, which came at an hour when help was most needed. It not only lighted her path to instant healing, but led to the removing of the shoes of material thinking. For several weeks she had been working on a problem which seemed baffling. There had been faithful application of the truth as taught in Christian Science, yet without apparent results; instead, what seemed an aggravation of conditions manifested itself. As she sat sadly pondering upon her seeming inability to cope with the situation, and wondering what could be withholding rightful harmony, the telephone rang. She took down the receiver and answered, but there was no response. Again the telephone rang, and again she answered, only to find that silence reigned.

This happened five or six times, and then it occurred to her to apply the truth earnestly and to know that there was no obstruction or interference which could interrupt the perfect activity or prevent rightful communication between any of God's ideas. Instantly the prompting came to look over the instrument in her hand and see that all was right there. Upon investigation she found that one of the cords attached to the receiver had slipped from its position. She replaced the small metal piece, and at once heard a clear, sweet voice saying, "I can hear her, Central, but she evidently does not hear me." Instantly there flashed upon her with a joyful certainty the thought that even so does God hear the call of His child, and that He answers, even though at times we do not seem to hear.

With grateful heart she sat down at the close of the conversation to think about this experience which had so evident a meaning for her. The Bible verse came to her, "Before they call, I will answer; and while they are yet speaking, I will hear;" and she realized that if we do not hear the answer which is always given, it is because there is hidden in human consciousness some clogging belief of separation from the Father-Mother God, a mental state perhaps undetected and unrecognized until revealed by Truth.

As she continued in silent prayer, listening for "a still small voice" and seeking to bring "all the tithes into the storehouse," every thought to the touchstone of Truth, she realized that the same Mind which uncovered the seeming obstruction in the one case would remove it in the other. Then there dawned upon her awakened sense the realization that the only obstruction which remained was the belief that the inharmonious condition had real existence. This recalls Mrs. Eddy's words on page 339 of Science and Health, "You conquer error by denying its verity." Thereupon the burdened sense vanished, a great peace enveloped her, and she knew that all was well. She went about her work rejoicing, taking each needful step that she would have taken had she already witnessed the healing.

That afternoon the adjustment took place, every barrier was broken down, and the promise in Isaiah proven, "I will break in pieces the gates of brass, and cut in sunder the bars of iron." The memory of this experience has remained a precious guiding star, never to be forgotten, bringing fresh meaning to the oft proved words, "While they are yet speaking, I will hear."

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Casting Out Evils

MARY A. DAGGETT

THE familiar motto on the Christian Science text-book, "Heal the sick, raise the dead, cleanse the lepers, cast out demons," is a reminder that this entire command of Jesus is in force today as much as in the day when it was spoken. The belief has however been more or less prevalent that it is impossible for us now to obey these commands. It has, moreover, been believed by some that none are possessed of devils at the present time; but Christian Science is exposing the demon beliefs of today, and bringing to light the Christ-power to cast them out. It is showing that evil beliefs, besetting sins, bad habits, and even other human traits and customs not generally regarded as sinful, often grow so strong as to dominate or possess a person, and become devils indeed, as those who come in contact with the individuals can testify.

It is recorded in the book of Acts that many people listened to Simon the sorcerer, because for a "long time he had bewitched them with sorceries." Then the true Christian preaching of Philip the apostle caused these "unclean spirits" to cry out and come out of their victims. Incidentally, even the sorcerer recognized the power of Truth, and was finally led to ask the disciples to pray for him. This is a significant fact for us to meditate upon. In Isaiah we read: "The Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them." We thus see that there are at least two ways in which people may become possessed of devils; one by self-mesmerism, and the other by being mesmerized or "bewitched" by another.

In the gospels we read that Jesus of Nazareth cast out devils. One possessed of a legion of devils recognized the Christ-power, and voluntarily came to be healed. All Bible students are familiar with the story of this glorious healing. Others besought Jesus to leave them, and not to "torment" them before the time, for his very presence rebuked the evil and caused the beginning of its destruction in suffering. Jesus cast out seven devils—words which express the sum total of all evil—from Mary Magdalene, who was afterward the first to behold the risen Christ. She felt from the beginning his wonderful spiritual attraction; she saw the beauty and power of the spiritual idea of Love, and this turned her in loathing from her sins. Jesus doubtless saw her spiritual possibilities and upward tendencies, and also that she was able to perceive the nothingness of error and to rise above it.

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It is sometimes asked how Jesus' command to his followers to cast out devils is to be obeyed. Christian Science answers that it can be accomplished through spiritual power alone. According to Jesus' own words on one occasion, "This kind goeth not out but by prayer and fasting." In proportion as one has subdued his own mortal will and belief in materiality, is he able to control and cast out the same errors in another. The qualities which enable one to obey the Master's command are fearlessness, scientific self-control, spiritual insight, love.

As an animal through instinct detects fear in a human being, so an insane person, or one possessed of a devil, detects fear in another and acts accordingly. He therefore seeks to take possession of the situation and torment or injure his victim. On the other hand, a calm, fearless thought is superior to error; it has real spiritual power, and is recognized to be master of the situation. Another human will tends to antagonize and stir up the evil spirit without controlling it. Only the spiritualized thought, disciplined through self-conquest, has dominion, and the power of spiritual love casts out the devil.

A most encouraging fact is that Christian Science is preventive as well as curative. Surely Jesus knew that right thinking and Christian living would prevent any one from becoming possessed of devils, and those disciples whose spiritual growth enabled them to cast out devils must have understood this fact in some degree; but so little was then known of spiritual law and its demonstration, that the law of healing and of prevention had not appeared. We read in Science and Health that although marvelous cures were performed, yet the science of those cures was not yet understood.

We may well rejoice today that we have the exact Science, the perfect Principle and rules, not only for healing, but for preventing all manner of disease and evil. By applying these rules, checking material tendencies, and cultivating spiritual aspirations, we shall never harbor devils in our own consciousness, and the use of the same rules will prevent our becoming victims of hypnotism or mental malpractice of any kind. To use our revered Leader's words on page 242 of Science and Health, "In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death."

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[Written for the *Sentinel*]

The Comforter

EUGENIA M. FOSBERY

Cease thy repining, O my heart!
"Be still, for I am here,"—
The voice of Christ yet echoing
Rebukes the selfish tear.
God's presence doth enfold us all,
And Love no sorrow knows,
For from that Word of life revealed
The stream of healing flows.

Then hush the cry disconsolate:
Nor time, nor space, nor loss
Can e'er God's children separate,
But from our love the dross
Of self is purged in Truth's pure light;
The Father holds us in His care,
The while He sees His children all—
Sees all both "here" and "there."

Selected Articles

[Editorial in *The Ottawa* (Ontario) *Citizen*]

When will clericals learn that it is no part of the religion of Christ Jesus to attack—in the pulpit or out of it—the sincere religious convictions of their neighbors whose understanding of the Nazarene's teachings differs from their own?

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[Charles W. J. Tennant in *Tonbridge* (England) *Free Press*]

In an interesting report of an address on Christian Science we are glad to see a clergyman dealing with this subject in a fair, open minded way; we are glad he has recognized "the immense amount of good in its teaching." A closer study of Mrs. Eddy's works will reveal that she really lays much more stress on the overcoming of sin than of sickness. On page 2 of "Rudimental Divine Science" she writes: "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin; and this task, sometimes, may be harder than the cure of disease; because, while mortals love to sin, they do not love to be sick."

While delivering his address the clergyman asked: "If God is All-in-all, whence and how came mortal mind and its delusion of disease, sin, evil, death?" On page 465 of Science and Health God is defined as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." From this it follows that man and the universe, as the expression of God, must be spiritual, like producing like. This fact is revealed to the human consciousness by the Holy Spirit, the "Spirit of truth" spoken of by Jesus, which will lead into all truth. Now the Greek word for sin means "not shooting straight, to miss the mark," so that, since God is infinite, All-in-all, to believe in anything apart from God is to sin, or to miss the mark. It is a mistake, just as much as it is to believe that two and two make five.

In mathematics one knows that the belief that two and two make five is not a reality; yet it has to be reckoned with occasionally and corrected in human experience by the understanding of the principle governing the conservation of numbers. In precisely the same way, while sin and disease are no part of God or His perfect creation and are therefore unreal, they have to be dealt with in human experience and overcome by a spiritual understanding of the eternal facts of being. Our Master has given us a definition of evil in the words, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Nevertheless he invariably proved the unreality of evil by overcoming it in every form.

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[W. D. Kilpatrick in *Schoolcraft* (Mich.) *Express*]

Above all else, and unquestionably to a degree not approached by any other religious denomination, Christian Science finds its authority in a strict and spiritual interpretation of the Scriptures from beginning to end. Bible teaching constitutes the warp and woof of Christian Science, and at no point do its teachings differ from the spiritual import of Holy Writ.

The wonderful and unparalleled growth of Christian Science is due not only to the fact that its teachings differ from those of dogmatic scholasticism, but to the fact that it offers present proof of its teachings by "signs following," in place of mere speculative promises for the future. Christian Science is proving itself to be the truth by proving the Bible

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true. Jesus said, "By their fruits ye shall know them," and in no unequivocal terms did he point out what those fruits are. He said that all who believe on him shall do the works that he did,—that they shall preach the gospel, heal the sick, and raise the dead. Those are the fruits which he taught are evidences of a correct understanding of Truth. In its earnest endeavor to follow all the commands of the Master, rather than merely the one to preach the gospel (which, by the way, cannot be effectually done if one has not the understanding to heal the sick), should Christian Science be subjected to the vilification and anathemas of those who have not perceived their full duty to God and refuse to accept the whole gospel of the Christ?

Christian Science, more than any other contemporaneous denomination, places implicit faith and confidence in God,—in His power to heal the sick today as readily as He did two thousand years ago when Jesus walked the hills of Galilee. No influence has come into the world since the time of Jesus that has done so much toward the evangelization of mankind, that has so stimulated a deep and understanding interest in the Bible, that has so enthroned the almighty God and His Christ, that has so effectually and finally overcome the sins of the world in the lives of its adherents as has Christian Science. One of the most potent factors today against sin and the terrible effects thereof is Christian Science.

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[From the *New Bedford* (Mass.) *Times*]

The statement attributed to the Rev. Dr. Cortland Myers, pastor of Tremont Temple, Boston, that the Christian Science church was losing members and that the sale of The Mother Church was planned, brought an emphatic denial of any such conditions from Clifford P. Smith, head of the publication committees of the church. Mr. Smith, in a statement to the International News Service, said:—

"Referring to the statement published, to the effect that the Christian Science denomination was fast losing in membership and that it had become necessary to sell The Mother Church, in Boston, it is false and utterly without foundation. The percentage of increase in membership, as reported in the annual business meeting in June of this year, was greater than in any previous year. During many years the membership has shown a steady and consistent gain. No sale of The Mother Church has ever been contemplated. On the contrary, during the past year it has acquired property immediately adjoining the church and publishing house amounting in value to over one million dollars in order to meet the increase needed for expansion."

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[Robert S. Ross in *Buffalo* (N. Y.) *Express*]

Christian Science, or Christ's Christianity, differentiates between the temporal and the eternal, the material and the spiritual, the mortal and the immortal. Thus, when on page 388 of Science and Health Mrs. Eddy writes that "food does not affect the absolute Life of man," she does not refer to human so-called life, but to the spiritual, absolute Life of the ideal man, God's image and likeness. Nobody would think of administering food to a lifeless body. In order for a body to appear to need food, the material sense of existence called the human consciousness must be present, proving that the demand for food does not emanate from the body itself, but from the age-long inherited human belief in so-called material existence, wherein matter is appealed to to support matter.

Matter has no real intelligence to help or to harm. In proof of this, the greatest scientist that ever lived said, "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." In other words, food is beneficial or harmful only in proportion to one's belief in its power for good or evil. No consistent student of the New Testament will deny that the teaching of Christianity exhorts mortals to overcome the tendency to lean on the broken reed of matter for life and happiness. Because of the reluctance of mortals to heed the divine command, however, the process of putting off the "old man" must necessarily be a gradual one. Ultimately it will be seen that the "bread of life" (spiritual understanding) is the only real sustenance of man. In this, as in everything else, the Christianity of Jesus and the Christianity of Science and Health are in complete accord.

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[W. Stuart Booth in *Loveland* (Col.) *Herald*]

During the past forty years, since Mrs. Eddy first published the Christian Science text-book, "Science and Health with Key to the Scriptures," tomes of sermons have been preached and tons of paper printed in opposition to its teachings by those whose concepts of Christianity are expressed in creeds, and who have felt the rebuke of Christian Scientists' methods of proving their faith, so concisely stated by James in the words, "Show me thy faith without thy works, and I will show thee my faith by my works."

In one of these censorious publications recently circulated in Loveland it was acknowledged not only that Christian Science heals the sick, but also that "its teachings appeal to a very intelligent, well to do class of people, of considerable mental independence." The critic's thought, however, has evidently been so biased by his theological training that he cannot accept anything not bearing his own particular hallmark, for he attributes Christian Science healing to human will instead of the divine will. This reveals his utter misconception of Christian Science teaching and practice, wherein the human will, which is capable of both good and evil, must give place to the will of God, good, which is of course capable of good only. Although Jesus said, as he went about healing the sick, that he came not to do his own will, but the will of God, he was accused of casting out devils by Beelzebub, which was simply the oriental way of saying that he healed by means of human will or hypnotism.

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[Aaron E. Brandt in *The News*, Harrisburg, Pa.]

The recognition and understanding of the fact that God never violates His laws, that despite some one's misguided faith and mistaken zeal they never cease to operate, and that they are perfect and enduring, established "in truth and uprightness," as the psalmist says, places mankind in an intelligent and absolutely right mental attitude toward evil in all its phases. It shows that the seeming existence of the latter is due to a lack of spiritual intelligence, that it is of mankind's own suppositional making,—that is, not of God's making, who is the only real creator,—and that it must be corrected from this standpoint as the only solution of the problem of salvation from evil in all its forms.

Mrs. Eddy says: "It would be contrary to our highest ideas of God to suppose Him capable of first arranging law and causation so as to bring about certain evil results, and then punishing the helpless victims of His volition for doing what they could not avoid doing. Good is not, cannot be, the author of experimental sins. God, good, can no more produce sickness than goodness can cause evil and health occasion disease" (Science and Health, p. 230). In the book of Ecclesiastes we learn that the wisdom of the preacher found "that God hath made man upright; but they have sought out many inventions." The Scriptures further show that God made all good, and that "whatsoever God doeth,

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it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." It is plain, therefore, that to reach a state of uprightness the human consciousness must undo and eliminate its own so-called inventions, made contrary to the laws of God.

With reference to the "digestive processes in man," which the editor declares are governed by definite laws of the creator, Christian Science shows that every law of God is spiritual and universal, the same to every individual, like a rule in mathematics that changes not; while human invention includes a so-called hygienic law which is said to control health and digestion, varying not only with every generation, or faster, as the medical schools change their opinions, which are accepted in turn by those who believe them, but varying also in almost every individual. In Christian Science it is learned that an understanding of spiritual law enables thought to be removed from the body and digestive processes, and to follow Jesus' wise counsel to "take no thought for your life, what ye shall eat, or what ye shall drink," and thus allow digestion of food to go on naturally and easily, with no discomfort whatever.

The study of Christian Science gives an understanding of that Mind which Paul said was in Christ Jesus, as distinguished from that which the apostle called the "carnal mind," at enmity with God and responsible for all evil. The latter is the author of evil and works through suggestion, while the former, to the extent that it is understood, gives a faith not based on matter or material means, but an understanding faith, which intelligently protects him who has it, and his body, from disease, contagion, and the fear of any evil power, since by purity of mind the consciousness of evil and the source of its activity is eliminated, and approaches that of Him who Habakkuk said was "of purer eyes than to behold evil." The Scriptures are explicit in teaching that when evil is seen as a reality, or as a creation of God, or as a part of man, it is the eye which sees it thus that needs purifying, as in the case of the mote and the beam.

If the views expressed here seem to be extreme and beyond human comprehension and practical application, let it be remembered that because the laws of God, Truth, are as absolute, invariable, and exacting as the rules of mathematics, the salvation of mankind cannot be worked out in disobedience thereto; that they are being taught in Christian Science, and rapidly apprehended by mankind throughout the world, as proven by the healing, to their lasting gratitude, of many thousands formerly considered incurable.

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[B. W. Oppenheim in *Star-Mirror*, Moscow, Idaho]

The evangelist who by printed handbills, over his signature, circulated in Moscow during a series of revivals in his church, linked the Christian Scientist in a class with the "adulterer, the seducer, the unclean, the murderer, the drunkard, the thief, the godless," and other criminal and sinful offenders, has gone so far beyond the limits of propriety and truth that not even his priestly office can protect him from the accusation of having stated that which he could not but know to be untrue.

He must have known, for he has the means of knowing, that the Christian Scientists in his own community are law abiding people. This is true of Christian Scientists not only in his own community, but in every community throughout the world. Christian Scientists are engaged in worshiping God according to the dictates of their own consciences, and are by law entitled to freedom from such slanderous reviling. No minister of the gospel is commissioned by any power, human or divine, to bear false witness against them, little as he may agree with their doctrine.

It is not true that the designations used by this man apply to Christian Scientists in any sense or at all; nor can any sophistical definition of sin place Christian Scientists and the offenders mentioned in the same class together; nor do the teachings of Christian Science tend toward the commission of crime or the upholding of sin. On the contrary, the whole teaching of Christian Science and the constant effort of its followers is toward purity, morality, sobriety, the uncovering of crime, the overcoming of sin, and the healing of disease and suffering. Christian Science is based on the teaching and practice of Jesus the Christ. Its example is the risen Saviour, who overcame every form of sin and discord, even death, and who admonished his followers to attain unto the perfection of the Father which is in heaven.

Christian Science does not come with a message of frightfulness, asking man to "get right with God" through fear of "spending eternity in hell." Its message is one of freedom from his bondage to the sinner, of healing to the sufferer, and of peace to the sorrowful, of good will toward all mankind. It brings glad tidings of hope to man, and offers the present fulfilment of God's promise of health and peace on earth to all who accept and practise its simple Christian rules.

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[Ellis O. Jones in *Life*, New York, N. Y.]

When revolutions occur it is man's laws only, not God's, that are affected. This is because man's laws are not laws at all, but merely attempts to establish something as law. God's laws, on the other hand, are not subject to revolution. They are made right in the beginning, and are unchangeable. Man's only connection with them is to discover them, apply them, and conform to them. No nation or community could be so ignorant as to try to start a revolution against the law of gravitation, but revolutions will continue to occur so long as men set down their opinions in a formal way and try to dignify them with the name of law.

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[Written for the *Sentinel*]

Resurrection

MARY LLOYD MC CONNEL

"WHO shall roll us away the stone?"
They asked in dread,
As at the darksome sepulcher
They sought their dead.

But when they reached the tomb the stone
Was rolled from sight,
And in its place with joy they saw
Life's radiant light.

Thus to our saddened sense does death
Seem real and near,
When bidding us give up e'en those
We hold most dear.

Yet at this hour which darkest seems,
Still may we prove,
Like women of the olden time,
Our Father's love.

For then in truth the heavy stone
Burdening our heart
Is rolled away, and sense of loss
Love bids depart.

Then with the rising of the sun,
Upon new morn,
Lo, Spirit speaks, and brings to us
A faith new born.

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Editorial

War Relief Fund

THE war relief fund of The Mother Church will be continued during the period of the war. The contributions to this fund have now amounted to over $325,000, and much more can be used to great advantage. Amounts forwarded from this fund reach those in the war stricken countries without any deductions for cost of administration or for other purposes. The far reaching humanitarian results obtained in this work are only limited by the amounts at the disposal of the committees.

Christian Scientists as individual citizens should decide for themselves the question of sending additional contributions to the National Red Cross, Y. M. C. A., Boy Scouts of America, and other organizations which have been founded from worthy motives and are rendering special and efficient service connected with war relief. It seems wise, however, for The Mother Church as an organization to concentrate its efforts on its own war relief fund.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

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"Judge righteous judgment"

A MAXIM well known to business men is that the man who is to succeed in selling his wares must give his attention to presenting their merits rather than to dwelling upon the faults, or alleged faults, of his competitor or his competitor's goods. There is much in this homely maxim which should appeal to the Christian Scientist who is called upon to talk or write about, or in behalf of, his religion. Of course it should be noted in passing that Christian Science and Christian Scientists are not in competition with any person or any system, and to this extent the maxim we have quoted is not in point, but it does point a moral or a rule of conduct which may well be observed.

That Christian Science is able to reform the sinful and heal the sick is not in the slightest degree due to defects, or alleged defects, in other forms of religion or other systems of healing. Its accomplishments are entirely due to its inherent truth and the applicability of this truth to the understanding and needs of humanity. This would be true irrespective of the success or non-success of other religions and other systems, therefore there is no need for Christian Scientists to indulge in comparisons to the would-be disadvantage of others. The real benefit that they can confer upon the world is not by tearing down what others have done or are doing, but by themselves building up a right understanding of the teachings of Christian Science and what these teachings are doing for mankind. In Mrs. Eddy's writings she clearly points out the need for Christian character, Christian tolerance, and Christian forbearance, and in the Manual of The Mother Church there is especial admonition to members of her church on this point. Section 26 of Article VIII reads as follows: "A member of this Church shall not publish, nor cause to be published, an article that is uncharitable or impertinent toward religion, medicine, the courts, or the laws of our land."

The record of Christian Science for fifty years is such that it does not require invidious comparison with the work of others in order that it may shine with increased luster. The works of this religion stand out as the demonstration of a divine Principle which is ever applicable, and these works are sufficient endorsement of its reason for existence. To say that others are not doing the works which the followers of this religion are doing, is simply to beg the question. What the person inquiring about Christian Science wishes to know is whether it heals the sick, gives comfort to the sorrowing, and brings the sinful to repentance by destroying the desire to sin. To answer these questions by decrying the efforts of other systems and pronouncing them of no value, would not carry conviction to the inquirer. On the contrary the testimony of one or more reliable persons that they had received the benefits craved by the inquirer, would carry conviction.

When Jesus was questioned as to his Messiahship he did not denounce or belittle the efforts of the patriarchs and prophets who had preceded him, but quietly and Christianly called attention to the works which John's messengers had witnessed, and calmly rested his case upon the evidence which he was able to submit as to his own powers and his own correlation of teachings and works. If he had confined his efforts to convince these messengers to a denunciation of the failures of the prophets of Baal, the wickedness of the high priests, the hypocrisy of the Pharisees, or the materiality of the religion which surrounded him, he would have utterly failed in establishing his own position or the truth of his teachings.

The fact is that a very large majority of Christian people are trying to find their way to salvation from both sickness and sin, and no one knows better than do they the heartburnings and discouragements of failure and hope deferred. What they need to know is that they can rise from these conditions to newness of life through the healing and regenerating power of Truth and Love. To help them to this knowledge is the work of Christian Science, and the supreme question is whether Christian Science is in fact doing the work which it claims to do. Our Master said, "By their fruits ye shall know them," and it is only as Christian Scientists show these fruits that the world can be convinced. To rail at the failures of others simply leaves the great question unanswered, and adds to this negative attitude the offense of uncharitableness. Far better and wiser is it that words and deeds should be in accord with our Leader's teaching on page 444 of Science and Health: "Students are advised by the author to be charitable and kind, not only toward differing forms of religion and medicine, but to those who hold these differing opinions. Let us be faithful in pointing the way through Christ, as we understand it, but let us also be careful always to 'judge righteous judgment,' and never to condemn rashly."

ARCHIBALD MCLELLAN.

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Commercial Warfare

GREED and fear at work in commerce produce warfare, and non-combatants are the principal sufferers. Such warfare is but a phase of the general confusion in human consciousness as to real values. Were it understood by all that reality is wholly spiritual, the fierce struggle for material things would cease and abundance would be as ever present as is God Himself. The need of the hour is the readjustment of values by Christian Science.

In the world war of today, therefore, the moment has arrived when the mere military conflict is being sharpened a hundredfold by hunger based upon the belief that this can only be appeased by matter. The struggle for matter brings brute instincts to the surface, and the force of physical explosions on the battle field is supplemented by the tension and strain of mental manifestation at home. The world wide problem of high cost of living argues that perhaps man's body will not be sufficiently clothed and fed. The solution of

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this is found on page 62 of Science and Health: "The divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily; but let no mortal interfere with God's government by thrusting in the laws of erring, human concepts."

Fear is the wickedest thrust at God's government. It tries to create confusion in the minds of men, doling out arguments by the hour, so that the filibustering habit may retard the spontaneity which would be expressed by divine intelligence. A thousand arguments of fear may present themselves, but the mind that is filled with trust in God cannot be disturbed or influenced. "For he shall give his angels charge over thee, to keep thee in all thy ways," we read in the Scriptures. Without the heavenly Father's knowledge not a sparrow falleth; by Him even the hairs of the head are numbered. How can there be any doubt that God is capable of taking care of His own!

Out of this chaos will arise the orderly feeding and clothing of nations through the teaching and practice of Christian Science. The recognition of one Principle operating in behalf of all men, scatters the fear of scarcity, supplies human needs, extracts the sting of greed, and showers the brotherhood of man with benefits. Why? Because an all powerful, impartial God, who never faileth, is an inexhaustible source and is Principle. It is the very nature of Principle never to fail. We read in the Scriptures, "Love never faileth" (Rev. Ver.). Then Principle and Love are both clothed with the characteristic of never failing, and things equal to the same thing are equal to each other. Under the greatest pressure, when the cupboard and purse are empty, the infinite hand will provide when rightly appealed to.

God then will not let His creation starve and suffer. The bread of life will become more important to man than material bread. The worst form of starvation that man can experience is to deprive himself of spiritual thinking. This places him under the laws of the world, which are illegitimate with reference to the law of God. The mushroom growth of the self-important individual fades to nothingness in Christian Science under the hallowed awakening to a spiritual consciousness of man and the universe. Out of His infinite superabundance God pours forth His replies to prayer, His response to human need, and men and nations trusting in Principle and rejoicing in Love are fed and clothed as were the five thousand through the spiritual understanding of Christ Jesus.

Let all Christian Scientists make a practical application of the great gift of the Christ-science which has come to them through Mrs. Eddy. Let them give freely of the divine assurance that ever active Principle operating as law and defined equally as Love does not fail. Then will the clamor for special privileges and the push and pull of preferment cease, the expectancy of extra profits subside, the delusion of materialism spend itself, and commercial warfare be seen as a foolish performance, purporting to mock the ever flowing affluence of our God.

WILLIAM D. MCCRACKAN.

Divine Judgment

IN the second chapter of Isaiah's prophecy we find a declaration of truth which is of intense significance to the student of Christian Science at the present hour. It reads: "Nation shall not lift up sword against nation, neither shall they learn war any more." As these words are pondered the troubled human sense looks over the world's great battle field and asks how long it must be before this prophecy is merged into fulfilment. Most of us are acquainted with the words themselves, but perhaps we have failed to notice the statement which immediately precedes them and which declares that God will teach us of His ways and that "out of Zion shall go forth the law." Then the prophecy goes on that God "shall judge among the nations, and shall rebuke many people;" and until this spiritual fact is gladly accepted in human consciousness we shall look in vain for the end of war and the reign of righteousness and peace.

On page 281 of Miscellany Mrs. Eddy says, "War will end when nations are ripe for progress." This brings us back to Isaiah's statement that God "shall judge among the nations, and shall rebuke many people." Personal sense might tell us that we individually could decide what nations and peoples most needed the divine judgment and the divine rebuke, whereas we should each of us turn toward the light of divine Truth and gladly welcome its illumination and the consequent rebuke as to our own thinking. If we have harbored a false concept of peace in our individual lives, and have sought to evade the demands of divine justice, we need to be thoroughly aroused to the vital issues of the present time in order that the weight of our influence shall inevitably and invariably be on the side of righteousness and right. In the twentieth chapter of Revelation we have a vivid picture of the divine judgment,—God seated upon the throne with men and nations arraigned before Him, and we read, "They were judged every man according to their works."

Some people object to Christian Science on the ground that it deals so constantly with the individual, and they complain that Christian Scientists do not express the interest in world problems, foreign or domestic, which they think all should do. Here it may be said that Scientists are not lacking in this interest, but they agree with the apostle, who declared that judgment must "begin at the house of God," which to Christian Scientists means that the divine idea operating through their consciousness must make everything right therein before they are ready to recognize and express the righteous judgments of Truth. As they study their Leader's writings and demonstrate the truth therein taught, they become fully aware that righteousness, whether expressed by themselves or others, is the only power in the world; and they also know that the correction of all false or even mistaken views of human conditions must come to themselves in the first place as the rebuke of Spirit, dispelling all mortal illusions and revealing the divine harmony which has never in reality given place to discord of any sort.

It therefore remains for us to become better acquainted with the truth of being, to do what the prophet said many people should do when this truth had entered human consciousness with its healing power. The passage reads, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." Those who truly desire righteousness are ready to be taught God's ways, and this means that when they have learned them and have accepted the divine rebuke which dispels all false concepts, then love will take the place of hate, and the nations shall learn war no more. In one of our hymns (Hymnal, p. 7) we read:—

Kingdoms and thrones to God belong;
Crown Him, ye nations, in your song;
His wondrous name and power rehearse;
His honors shall enrich your verse.

Proclaim Him King, pronounce Him blest;
He's your defense, your joy, your rest;
When terrors rise, and nations faint,
God is the strength of every saint.

ANNIE M. KNOTT.

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Appreciation of Privileges

"I AM writing to express my gratitude for the recent move made by the Publishing Society to increase the prices on our periodicals. It seems fitting that the Christian Scientists should assist in bearing the burden so long carried by our Publishing Society alone. I am also grateful that these prices are universal. Our periodicals are well worth the new rates, and I shall endeavor to bring this out to all subscribers through our reading room."

"We have just finished reading the announcement in the *Sentinel* of the increased prices to be charged for the periodicals. We are prompted to write this letter as students and rank and file workers to assure you that we shall esteem it a privilege to renew our subscriptions to the periodicals as they fall due. This is a vital hour calling for action. It is because of the thought that activity should be expressed by students individually and collectively, this brief communication of gratitude is sent."

"I read with much satisfaction that the selling price of Christian Science literature has been advanced, so that the figures may in some degree symbolize the notable rise to a higher level of spiritual unfoldment so manifest in the quality of thought that finds expression in our periodicals today. These publications, manifesting as they do the actuality of spiritual ideas, can be nothing less than a continuous expression of Truth. Loyal to the highest ideals of Truth, they equip mentality to express Truth; and who can set a price on Truth?"

"Just a word about the advance in price for our publications. More than six months ago a friend who is connected with a daily newspaper published in this city, and one who is competent to judge, said to me that he could not understand how *The Christian Science Monitor* could be sold at the price it was offered; saying that the quality of the paper used and everything in its makeup is first class, hence at the present price of things it was surely selling for less than cost. I am confident all will cheerfully meet the advance because it is right, and besides 'our Father is rich;' He it is that gives us the means—the right idea—to purchase and distribute our messengers of good will to man."

"The Christian Science publications are priceless, and I want to pay what is necessary to bring them forth unhampered by any limitation the world may impose."

"After reading the first editorial in the *Sentinel* of June 2, I felt I wished to pay a balance on what I paid on my subscriptions in early spring. This has not been asked of me materially, but spiritually I deem it my part in the work—I want to help the Publishing Society in its glorious work for all mankind."

"As I have taken out annual subscriptions for the *Journal* and *Sentinel* only one month ago and paid for the *Monitor* until Oct. 1, the thought that I have acquired this literature as a bargain disturbs me, feeling that the spiritual gifts presented in those columns can never be fully paid for with money. I therefore beg to send you the enclosed three dollars difference between former subscription prices and new ones beginning July 1."

"May I take a little of your time to express to you my appreciation of this forward step taken in advancing the price of our periodicals? It seems such a wonderfully fine way for us in the field at large to help spread this gospel of peace. I am always so grateful for all of our periodicals. I cannot imagine what the world would be like just now without the *Monitor*. I have learned to wait five days for my *Monitor*, and thereby saved many an unnecessary disturbed hour."

"We cannot estimate the value of our publications in dollars and cents we all know. For that reason I am glad to respond to the prices which the changed conditions now make necessary, thereby helping to keep the good news before the famished world."

"Enclosed please find money order for two dollars and fifty cents, to be added to my subscription for the Christian Science *Journal*, *Sentinel*, and *Quarterly*, as I see by the *Sentinel* the periodicals are increased in price. As I have already sent four dollars and fifty cents for renewal of same, hope this may be satisfactory."

"I note with pleasure the change in the prices of our periodicals, notice of which is given in today's copy of the *Christian Science Sentinel*. I feel that I shall enjoy these periodicals more, knowing I have paid the price that they will be the greater part of the year of my subscription. Please permit me to pay the difference."

"Thank you for your editorial in June 2d *Sentinel*, 'Of inestimable value.' Surely divine Love is calling us higher,—for a greater love and faith to look to divine Principle for abundant supply to meet every need. This advance in price for our periodicals finds a meaning in what Mrs. Eddy has said in 'Christian Healing,' page 1: 'Heaven's favors are formidable: they are calls to higher duties, not discharge from care.'"

"The announcement in the *Sentinel* of advance in rates of our publications appeals to me as timely, and one that should have the earnest consideration and hearty approval of every Christian Scientist. It awakened my own thought to a comparison of the former rates with those of other publications of more or less universal circulation, and I, for one, wish to testify that I had not before appreciated to what an extent your subscribers had been getting 'all the best of it.' Even though it may seem in one way to make it harder for some to continue steadfast, if we look at it from one viewpoint, what we have saved from low rates in the past will go a long way toward paying the difference in price from now on."

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Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services (during July and August): 10:45 a.m.; Sunday School, 10:45 a.m.; Wednesday, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

BURLINGAME, CAL.—The corner stone of the new edifice which is being erected on Oak Grove Avenue for First Church of Christ, Scientist, in Burlingame, was laid on Wednesday morning, April 11. The building is located in the center of

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the city and will afford a cheerful and commodious meeting place for the large congregation of Christian Scientists in this city.—*The Burlingame Advance.*

BROOKLYN, N. Y.—The corner stone of the edifice of Second Church of Christ, Scientist, Sixty-seventh Street, between Third and Fourth Avenues, was laid at six o'clock on Wednesday morning [May 16].—*Brooklyn Eagle.*

HARRISBURG, PA.—Work on the new edifice for First Church of Christ, Scientist, which is being erected in Woodbine Street near the river front, is progressing rapidly, and the building will probably be completed by July.

Harrisburg Telegraph.

ANCHORAGE, ALASKA.—On March 25 the Christian Scientists of Anchorage held services for the first time in their new church building, corner of Third and H Streets.

Anchorage Times.

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The Lectures

GARDEN CITY, KAN. (Society).—William W. Porter, lecturer; introduced by Mrs. Emma Oldfield, who said in part:—

A French writer has said, "The ceaseless unrest of this weary world is the unvoiced cry for God." The mission of Christian Science is to give to the world a better understanding of God, that we may acquaint ourselves with Him and be at peace. A gentle, tender woman, Mrs. Eddy, in her Message to The Mother Church for 1902, said, "Our heavenly Father never destined mortals who seek for a better country to wander on the shores of time disappointed travelers" (p. 11). Through her consecrated life and her love for humanity she has established through The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., a board of lectureship, and one of its members will speak to us tonight.

NORRISTOWN, PA. (First Church).—John Randall Dunn, lecturer; introduced by Mrs. Emma C. Kirk, who said in part:—

When Jesus was tempted of the devil in the wilderness and commanded to turn stones into bread, he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In Paul's epistle to Timothy he says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." As Christian Scientists we too are trying to divide this word and apply it to every problem,—to poverty, sin, disease, and death.

OREGON CITY, ORE. (First Church).—Bliss Knapp, lecturer; introduced by Senator Walter A. Dimick, who said in part:—

Jesus the Christ said in his Sermon on the Mount: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." This utterance was applicable to Mrs. Eddy. When her discovery was made known to the world, she was reviled, she was persecuted, she was sworn against falsely; yet she rejoiced and was "exceeding glad," she redoubled her efforts, she pushed onward and forward to tell her new message to the world, and great was her reward in heaven, harmony.

What has been the result? From a little gathering in Massachusetts this religion of Christian Science has grown and spread with a strength and rapidity heretofore unknown to the religious world. In a half century it has practically encircled the whole world; its growth has been phenomenal. The day is fast disappearing when its followers are criticized and called freak religionists. Its doctrine of truth, love, and harmony is fast winning the hearts of mankind. It has stamped out sin; it has relieved suffering; it has changed the lives of men and women, and has lifted them out of despondency and want into peace, happiness, and prosperity. It is recognized by thinkers as a genuine, permanent religion. The Master said, "By their fruits ye shall know them." The same is true of Christian Scientists,—by their acts, their lives, and their examples we know that they derive from their religion only that which is good.—*Enterprise.*

BROOKLYN, N. Y. (First and Second Churches).—Willis F. Gross, lecturer; introduced by George Millard Davison, who said in part:—

Dwelling as we do in a world where we seem to be surrounded by much sorrow and woe, we often think that if we could see Jesus and feel his healing presence, we would find balm for all our bruises. An angel once brought the message, "Behold, I bring you good tidings of great joy;" and today we are repeating this message to you. The age of healing did not pass away when Jesus and his disciples finished their earthly ministry. Christian healing continued for over two centuries, after which it gradually fell into disuse. Then it lay dormant for ages, till at last Mrs. Eddy's pure life and perfect consecration enabled her, through earnest work and deep spiritual understanding, to discover and again make available for us the Principle of divine healing.

CHICAGO, ILL. (joint lecture).—Virgil O. Strickler, lecturer; introduced by Milton B. Marks, who said in part:—

The one thing needful in our lives is divine guidance, and Mrs. Eddy, Discoverer and Founder of Christian Science, has used these simple but inspired words about God: "He . . . guides every event of our careers" (Unity of Good, p. 3). It matters not whether one's problem seems to be a sick body, a bad moral condition, a domestic tangle, a load of sorrow, or a discouraging business outlook, infinite Mind, God, knows the one right solution for it, and we have the promise that "no good thing will he withhold from them that walk uprightly."

PASCO, WASH. (Society).—Dr. Walton Hubbard, lecturer; introduced by Mrs. Josephine Cooper, who said in part:—

The heart of humanity is hungering for something it has not yet attained; it is reaching out for something that will satisfy its longings. We are all united in one common desire, namely, to gain happiness. We are all desirous of getting that which will comfort us when in sorrow, heal our diseases, enable us to forsake our sins and to overcome our weaknesses, for that in short which will meet our every need. We all admit that such a possession is worth striving for; that it is indeed, to use the psalmist's words, "more to be desired . . . than gold, yea, than much fine gold." Christian Science shows us that these blessings may be obtained, and that the way to obtain them is to know God better.

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

CANADA—Dawson, Yukon Territory: Arctic Brotherhood Hall, 9 p.m., July 29.

COLORADO—Greeley: Sterling Theater, 3 p.m., July 8.

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Testimonies of Healing

Freely I have received, freely I would give. Christian Science found me in total darkness, materially speaking. I was suffering from nervous exhaustion, sleeplessness, gastritis, and imperfect circulation. My mental condition was wretched, my eyesight very poor, my hearing much impaired. In addition I had a rupture of twenty years' standing, and suffered from night sweats, fallen arches, and other ailments. One day in June, 1915, a Christian Scientist gave me a little pamphlet, which I read before retiring. That night I slept like a child, the first peaceful sleep I had enjoyed in a long time.

Three weeks later, while in Springfield, Mass., my right hand became inoculated with what a physician pronounced blood-poisoning in a severe form. I suffered dreadfully from fear, and requested my wife to write to my sister at Columbus, Ohio, who had taken up the study of Christian Science, and ask her to mail me some literature. She lovingly sent half a dozen *Sentinels*, and I began to read them at once. The first copy fairly staggered me, but upon reading several others the clouds broke, and I realized that nothing was impossible to God. Each day when the physician called he was dumbfounded at my improvement and could not understand it. I continued to read the truth, and at the end of two weeks the doctor pronounced me healed. As I bade him good-by he said I was most fortunate. I told him that I was a believer in Christian Science, but he said it made no difference. To prove what a difference it did make I immediately began to suffer from a relapse, and it was thought I would pass on. The family insisted on a physician, although I had no fear and did not want one; but when my wife telephoned for one she found that he was out.

In the mean time my sister had gone to a Christian Science practitioner, who gave me an absent treatment. At that moment I was perfectly healed, and immediately arose from my bed and dressed. In my great joy I forgot my truss, and the next morning upon arising I threw it into the stove. I laid aside my glasses, threw away my arch supports, together with all medicine, and with them went other erroneous beliefs. To me it seemed as though everything had been written on a blackboard and then erased,—as though gentle hands had taken me out of a deep, dark pit and set me in the sunshine, where I have been ever since.

My wife was at first much opposed to Christian Science, but now God is our refuge, our only physician. Our child was the second to go to church. I knew that I had but one duty to perform, and that was to try to keep the weeds out of my garden and leave the rest to God. Several months thereafter, while I was away from home, the little one said, "Mother, let's go to church; I know the way." That proves the purity of a child.

The joy, peace, health, and spiritual uplift that have come to us make us feel that we are living in a new world. I pray daily for an understanding heart, that I may be able to help my brother by giving him "a cup of cold water." I want to prove my gratitude by my life,—not in words, but in works.—Frederick H. Seibert, Columbus, Ohio.

Sincerely and lovingly I wish to state that my husband has been born again,—has been transformed,—and that baby and I have received many blessings from Christian Science. I was healed of what was termed a chronic bowel trouble of over ten years' standing. For these many blessings I lack words to express fittingly my gratitude to God and to Christian Science.—Kathryn F. Seibert.

After studying Christian Science for over four years and receiving many blessings therefrom, I wish to express my gratitude to our revered Leader, Mrs. Eddy. When Christian Science found me I was suffering from a complication of diseases, seemingly the result of several surgical operations; in fact my health from childhood was very poor and I was continually ailing. After thirty years of suffering and misery, and with such a fear of insanity that I often planned to commit suicide but was always afraid to do so, the doctors called me a nervous wreck.

This was my condition when one day a lady who had moved into the next house talked with me of Christian Science. She asked if I believed in God, and when I answered yes, she inquired why I did not ask Him to make me well. Then she told me I could be healed by Christian Science. I thanked her, and presently these words came to me: "Nearer, my God, to Thee." Off came my glasses and a bandage I was wearing on my head. All the while I kept repeating "Nearer, my God, to Thee."

It was a very hot day, but I forgot the heat as well as the pain, and started a fire in the range, so that when my husband came home there was a nice supper for him. He had such a look of surprise when he saw me, and finally asked me if the doctor had called. When I replied in the negative he said, "I know; it is Christian Science." He felt it in the home atmosphere. Before supper was over I became sleepy, something very strange for me after years of sleepless nights, and I was asleep in a few minutes after retiring. At seven o'clock next morning I awakened greatly refreshed; and such a sense of calm was over me!

That day my husband bought me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and then the feast began. I read and reread daily for months, and began to attend the Christian Science services. For a year this first glimpse of the truth upheld me, then one day I became very ill and had to call a practitioner. I have many times rejoiced over this trial, for through it I learned how to put into practice this truth that makes free. Much purifying took place and the shackles of material bondage were loosened.

I am sure the windows of heaven have been opened and I have received blessings more than there is room to contain, for I have been healed. I am truly thankful to God, and grateful to Mrs. Eddy and to those who have so lovingly helped me on my journey from sense to Soul.

Clara J. Simon, Fairview, Ore.

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A few years ago a gentleman arose at a Wednesday evening meeting and said that a person who attended the testimony meetings week after week and did not express his gratitude for benefits received, was like a sponge which soaked up water and gave nothing in return. I have many times thought of those words, especially after reading the testimonies in the *Sentinel* and *Journal* and deriving much good from them, so I desire to do my part in writing to the *Sentinel*, which is the surest means of reaching those who have helped me.

Christian Science came into our home some eighteen years ago, when a sister was restored from a life of invalidism to happiness and usefulness. To mortal sense she was helpless with what is known as St. Vitus' dance. She could hardly walk across the floor without falling, and could scarcely feed herself at the table. It was a pitiful case, which the doctors pronounced hopeless. After two weeks of treatment there was a radical change in her appearance, and at the end of a year she was almost her normal self. Today she owes

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her rugged health to Christian Science. This healing seemed almost a miracle, and we became much interested in the study of Science and Health.

Through the realization of the allness of God I have been brought out of several serious illnesses, among them diphtheria, and typhoid fever in its worst form. I have also been healed of headaches, which had been "a thorn in the flesh" for several years. I am grateful for these healings, but more so for the wonderful improvement in disposition, as irritableness, impatience, and an ungovernable temper have practically gone out of my life.

A wonderful demonstration was made in a time of danger. We were visiting among the hills in South Dakota, and in making a drive of eighty-five miles by automobile to get to the railroad we came to a divide. The slope of the hill was covered with ice, and snow had drifted over the road, leaving barely room enough for the car to travel. To the left was a cañon twenty or more feet deep, and the driver made the remark, "I do not believe we will make that hill!" The brakes refused to work, and all efforts to stop the car proved useless. We commenced to slide down the hill, gaining in speed as we went. A great deal of fear began to be manifested by the others (who were not Scientists), but I had at once begun to use my understanding of Science and was fearless.

The thought came to me clearly that divine Mind governs the universe, and that fear could not hinder God's work. We went over a five foot embankment and then in an instant had jumped nine feet into a draw; but the car stood upright, with the engine still puffing away, and not a spring, bolt, or any part of the car was injured. For a second not a word was spoken by any of the party, and then the driver said: "It's a miracle! Why the car didn't turn over I can't understand!" For this proof of God's care and protection I am most thankful. I am striving each day to be worthy of the name Christian Scientist.

Lillian M. Truitt, Alliance, Neb.

On June 9, 1914, I was a physical, mental, and moral wreck from the continued use of alcohol. With the exception of a few months I had been a hard drinker for over seventeen years. On three occasions I had been treated in hospitals for alcoholism, and having what doctors would call a strong constitution and wonderful vitality, I had been able to recover somewhat from the effects of this terrible habit, but only to succumb again and again. Gradually my strength became weakened, and with my will-power gone I was no longer able to control my appetite or actions, so that for months previous to the above date I failed in many ways, and my promises to relatives or friends were no longer sacred.

When I did not expect to live twenty-four hours I decided to go to a Christian Science practitioner, more to please my mother and at her request than from any hope of help. For several years she had tried to interest me in Christian Science, but I had no idea of what divine Love really was and my concept of God at that time did not appeal to me. Upon my visit to the practitioner I was instantaneously healed of an aggravated case of kidney disease, heart trouble, and other ailments common to a drunkard. Best of all, the few kind words and the advice given me aroused a new interest in life. I read and studied earnestly the literature given to me, and that night slept as I had not done for years.

I continued treatment for the liquor habit, and nineteen days later, while reading an article in an old copy of the *Sentinel*, I suddenly realized that all desire for drink was gone, and I threw away the supply of liquor I had on hand. For hours I walked the streets with joy and happiness singing in my heart, because for some reason I knew that I was free forever from this terrible habit. I returned to my home city and continued to read and study, and also attended the services of the local Christian Science church regularly. Since boyhood I had been a slave to tobacco, but this habit left me suddenly, nearly four months after my healing of the liquor habit, and I have had no desire for the weed since then.

It is hard to express in words my thankfulness to God and my gratitude to Mrs. Eddy for the blessings Christian Science has brought to me; but the physical healing is as nothing compared to the spiritual understanding of this beautiful truth and the knowledge that God is Love. I am thankful for the literature, which is a great help to me daily, weekly, and monthly, as is also the faithful study of the Lesson-Sermon.—A. Eugene Fosdick, Kansas City, Mo.

When I first heard of Christian Science I was a physical wreck, having suffered from stomach trouble for nine years. The best medical men treated me, but could not give me relief. The stomach pump was used twice daily for four months, but even this did not do me any good. Then a lady spoke to me about Christian Science, but I did not feel I could listen to it. A few days later I was taken very much worse, and she came and had another talk with me. I went to the service the next day, and the following day the stomach pump and my many medicines were put away. I asked for help in Christian Science, and treatment was given me for ten days; then I tried to work out my own salvation, but not without many struggles. In four months, however, I was healed, and since then have been able to eat any kind of food, whereas before I could not take even light food without great pain.

I am grateful for this healing, but above all for the spiritual understanding of God, which has brought great joy into my life. The Bible is a treasure to me now, where it used to be a puzzle. I am grateful for the truth Mrs. Eddy has given us, also thankful to our heavenly Father, the giver of all good.—Clara Abbott, Hull, England.

I would like to express my gratitude for the many blessings that have come to me through the study and application of Christian Science. One of the wrong beliefs destroyed for me when first taking up the study of this teaching was the lack of strength to do my housework. When I began to study Christian Science the care of three small rooms was very burdensome and I was always tired. One day I picked up Science and Health and turned to page 385, where I observed a marginal heading which read, "Honest toil has no penalty." Just opposite was the statement, "Whatever it is your duty to do, you can do without harm to yourself." I did not read any farther, but studied those lines, and I could clearly see that all my life I had been believing a lie. I was instantly freed from that false belief and have been able to do any work presented to me with seldom any sense of fatigue. I now have a house of seven large rooms, take care of it myself, and have time to devote to others. I feel very grateful for the proof of Jesus' statement, "Ye shall know the truth, and the truth shall make you free."

We have had many proofs of the power of Truth in our home. God is our only physician, and I can truly say that divine Love meets every need. I am very grateful for all our literature, especially for the Lesson-Sermons. My little daughter, eleven years old, finds the study of the lesson each morning a great help in her school work. When any discord

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arises we have only to turn to the lesson and we always find the answer to our problem. She was healed of nasal growths through the truth she gained in the Sunday school. One day while out skating with a playmate she fell, striking the lower part of the spine on the cement walk, and a lady told her she had better go right home, as such falls were very serious. The child tried to deny the false law and continued to play for a short time, but the pain became so severe that she started home. When she reached the house she could hardly walk, her legs seeming to be stiff, and she could not sit down or rise without assistance. I was very busy, so told her to study the Lesson-Sermon through and then I would work with her if she needed any help. When about half through the lesson she came to a word she could not pronounce. Having recently bought a new self-pronouncing Bible for her, I told her to go into the other room and get it, for it would give her the correct pronunciation. In her joy at remembering she owned such a Bible, she ran into the room after it, and I saw at once that she was healed. When she came back she too had discovered the truth, and there was no further pain or stiffness.

For these physical healings I am grateful, but far more so for the better understanding of God, man, and of man's relationship to God. Christian Science is teaching me to love my neighbor as myself, and I am truly thankful to God and grateful to our revered Leader for even my slight understanding of it.—Anna L. Wills, Los Angeles, Cal.

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[Translated from the German]

It is with a grateful heart that I testify to the quick healing through Christian Science of our fourteen year old daughter of scarlet fever and a serious throat condition. She did not feel well one morning, but as I was very much taken up with household duties during the day, I gave her scant attention. In the evening, however, it became apparent that she had high fever. As we had been adherents of Christian Science for years, it was our conviction that true healing comes through divine Love alone. I then took up work for her in Christian Science.

The third day was a Wednesday, and I attended the evening meeting, but upon my return found the child in a very serious condition. For a moment it seemed as if I would be overcome by fear, but the beautiful words which I had heard at the service gave me new strength and enabled me to declare the truth with conviction. To my great joy I became aware of an immediate improvement in the child's condition, and there was decided progress during the following days. Owing to her absence from school, however, the teacher asked for a medical certificate, and I had to send for a physician. He stated that the case was scarlet-diphtheria. We did not apply the medical prescriptions, however, but continued to declare the truth, with the result that after a few days the child was completely healed of the disease.

We are most deeply grateful to God for this healing, but more especially for having been led to know this truth which frees us from all disharmony and all bodily ills. We also feel greatly indebted to our revered Leader, Mrs. Eddy, for revealing to us anew this glorious Christ-teaching, and our endeavor is to gain more understanding of this truth.

Frau Anna Mai, Altona a.E., Germany.

I would join my mother in giving thanks for the wonderful blessings which I have had the privilege of experiencing through the power of divine Love in so large a measure. For several years I suffered with an inflamed condition which manifested itself especially on the fingers, and the trouble would often grow so severe that work of any kind seemed impossible, while the pain was almost unbearable; but through declaring the truth this form of error was eliminated. It has also been my privilege to experience in my vocation the fact that divine Truth and Love delivers us from all evil which may lift itself against us.

I thank God from the depths of my heart for having been led to Christian Science, and my most sincere desire is that I may grow in grace. I also wish to thank Mrs. Eddy for the glorious teaching which enables us to know God as Truth, Life, and Love.—Elsa Mai.

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It is about nine years since I became interested in Christian Science. One morning while I was driving into the city accompanied by my daughter, who had been healed in Christian Science, the following incident occurred. It had been raining the previous day, and the roadway was covered with ice, so that the smooth shod pony was able to obtain a footing only with great difficulty. I gave expression to my fear that the pony would surely go down, but instantly my daughter quoted Mrs. Eddy's words on page 392 of Science and Health, "Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously." She added that if I did not wish the pony to fall down I should hold fast to the opposite thought and declare the truth at all times, whatever the condition. This rebuke, so plainly logical and practical, awakened and clinched an interest in Mrs. Eddy's writings, but it was three years before I had courage enough to dispense with the service of a doctor.

For three years I was troubled with severe pain, which would confine me to bed from two to four days before relief came. The doctor said he thought these attacks were due to gall-stones, but he qualified his opinion by adding that I did not appear to have pain enough for him to be sure of his diagnosis, a point with which I was in entire disagreement. The last attack occurred about six years ago, when I asked my daughter for help in Christian Science, and the trouble was overcome in one treatment. A practising physician to whom I afterward related my experience in detail, said that the attacks must have been due to kidney or bladder trouble, rather than to gall-stones. I have also been healed of other ailments. It is with gratitude that I add my testimony to the thousands which have been published in the Christian Science periodicals.

A. S. Fobes, Shanghai, China.

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I wish to express gratitude for the many blessings received in my home through Christian Science. My husband and I have been helped mentally, morally, physically, financially, and spiritually. During our first two years in Science we were not so faithful as we should have been, because we did not understand the demands of this truth. I am indeed thankful to God that I have since then received a clearer understanding of this beautiful truth taught by Mrs. Eddy in Science and Health.

My husband being generous and open-hearted had always made many friends, and from boyhood good fortune followed him, but he never realized whence his supply came. To mortal sense we were both happy with this material abundance. I was however jealous, haughty, and extravagant, and my husband became extravagant, intemperate, and self-indulgent, until error seemed to have a firm hold upon him. He forgot his happy home, his wife, and his many good friends, and found pleasures only in material ways. After

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having tried all material means to meet this error, as a last resort we went back to Christian Science.

Much patience was needed on the part of the practitioner, as erroneous suggestions found us often off guard and made us lose heart. It was only through listening to the voice that inspired us to do our best that we kept up our courage. Then trouble began in my husband's business, and lawsuits were threatening. This time error again led him to choose material means to drown his sorrow; but he soon remembered that all that God made and sustains is "good" and "very good," harmonious and eternal. He left the false friends and came home more humble than ever, ready to repent and to atone for his wrong doing.

We have since learned the true sense of economy and its relation to time as well as money. The desire for material abundance has ceased, and we both know now whence our supply comes. My husband is no longer enslaved to error and sin, and with it all went the drink habit. I was healed of the errors which had beset me, and have learned to love everybody, even my enemies. We have had a number of physical healings, for which we are very grateful, but the spiritual uplift appeals most to us.

Words are inadequate to express our thankfulness to God, the giver of all good gifts, and we are truly grateful for Christian Science.

LILLIAN K. SCHUMACHER, Indianapolis, Ind.

It affords me much joy to be able to add my expression of gratitude to my wife's testimony. I have had many proofs of the truth of Christian Science, and am daily striving to live nearer the Christ-life, so as to reflect God more truly each day. I am indeed thankful to God for the truth that made me free.—ALEX J. SCHUMACHER.

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About five years ago I was instantaneously healed through Christian Science of chronic throat trouble. When the practitioner came to the house I lay on a bed of pain and suffering, and when she left I was able to dress and go for a walk with her. The fever had gone and the inflammation had subsided. The power of God was proven again at the birth of my two little ones. My children have never had a drop of medicine, and they have been healed of colds, bowel trouble, and croup. Many other discordant conditions have been overcome with the understanding of God and man's relationship to Him, as taught in Christian Science.

The Scriptures declare, "Perfect love casteth out fear;" and when I look over the past I am exceedingly grateful for this understanding of "perfect love" and the destruction of many fears. I am grateful for the Christian Science literature,—every article I read helps me, as does the daily study of the Lesson-Sermons,—also for the privilege of being counted among the Christian Scientists. My prayer is that I may ever live a life worthy of the name Christian Scientist, for only in that way can I show my gratitude to God, and to His Son; also to our Leader, who labored for mankind to make Jesus' teachings practical in this age.

MARGUERITE WORTHEN, Vancouver, B. C., Canada.

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Over five years ago I was healed through Christian Science of the tobacco habit, profanity, and many small ailments. Later a severe stomach trouble was overcome. For all this I give my heartfelt thanks to God, with gratitude to Mrs. Eddy for Christian Science.—O. LARSON, Everett, Wash.

I can testify that all my husband's statements are true. I was healed in Christian Science of a bad case of pleurisy, and for this healing I am very thankful.—MRS. O. LARSON.

From Our Exchanges

[John Abner Marquis, D.D., LL.D., in *The Christian Work*]

"Wherefore take unto you the whole armor of God." There is an appeal to the church in the world situation just now which gives peculiar point to the advice of the text. It is a situation the church has never faced before, and can only be met when we are armed with the whole armor of God.

In the first place the church has a special opportunity to be of use to the world, and that is her business. The world is hungry and suffering for an army armed with something else than dynamite, guns, and poisonous gas. It needs vastly more than the ministry of consolation, deep and pathetic as the cry for that is. The demand is for the church militant. The call is to the active side of our religion. The spiritual forces of the world cannot remain quiescent while the material forces are pushing mankind to destruction. This is no time for the church to live a sheltered life. Its place is on the field and at the front, where work is to be done and battles are to be fought. Its whole fighting and working strength must be mobilized and put under discipline.

The church is not a Micawber waiting for something to turn up. The test of her claim to leadership is in the way she reacts when struck by a crisis, such as is staggering the world at this hour. What Christ was his church must be, and some one has characterized him as "the greatest fighter the world has ever seen." He was in opposition to nearly everything that obtained in both the church and state of his day, and he yielded not an inch. He fought with strange weapons for that time, and they are almost as strange to us,—the weapons of the soul,—and he conquered with them. The world has not yet learned what it is the supreme opportunity of the church to teach it, viz., that the armor of God, the weapons of the Christ, are the only ones that really conquer. In everything that makes for real victory they are as superior to the weapons of the flesh as the machine gun is to the bow and arrow.

[*The Christian Intelligencer*]

A man's attitude toward life is determined ultimately by his belief concerning God. What kind of a being do you believe God to be?—that is the fundamental question of our lives. To say there are mysteries of majesty, power, wisdom, and holiness in Him that we cannot understand, is only saying that He is infinitely greater than we; but that within all these unknowable elements of His life there is a character that works through them, and that determines His relation to the world, we may understand.

[*Western Christian Advocate*]

Why an increasing insistence on prayer life? Are we praying less? Are we neglecting spiritual devotions? Do we give sufficient time to talk with Christ, that he may commune with us and that we may hear his voice? A restless man cannot be devotional. This is a restless age. The hurrying man cannot find time to talk with God. This is a hurrying and bustling life. A driven man cannot step aside from the pressure upon him and quietly talk his troubles over with his great burden bearer. This is a hard driven world. Men are neglecting prayer. Not that they are careless, but because they are pushed for time, for thought, and are preoccupied. And yet we must pray. Christianity is maintained by a life of prayer. The soul's salvation is secured and its future determined by prayer. Without prayer we are lost in the maze of material reality and the visions of our ideals flee away.

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[Rev. Clyde McGee in *The Reminder*]

A living faith can be kept only by reinterpreting it in the face of new needs and fresh problems. It can be kept only as it flings out its defiant challenge to indifference and doubt and denial. We can keep faith only as we refuse to submit to a lazy habit of mind that welcomes every excuse offered for inaction. We must not tolerate agnosticism's easy affirmation of regretful ignorance and the dismissal of great problems of human responsibility by a respectful but withal a dismal "I do not know." We can keep our faith from dissolving into the thin air of uncertainty only through positive decision backed up with unflagging loyalty. Faith as a great and growing confidence in God is, after all, the greatest possession of the human soul, and to keep it strong and vital and commanding requires the exercise of the finest powers man possesses.

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

The better time for humanity will surely come only when the nations of the earth shall have a fuller knowledge of each other's lives and an open channel for the communication of the best from each to each; that the special gift of one may be the enrichment of the others, and the fulness of the one the complement of the other, that all together may realize the unified harmonious life of nations as members in the great family of God. For such a time every lover of his kind must strive.

[*The Pacific Baptist*]

Only the Holy Spirit can impart all needed instruction in religious matters. A man must have a Spirit-filled mind before he can discern the things of the Spirit. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." A spiritual rebirth is necessary before a man can even see the kingdom of God. No man can call Jesus "Lord" with true apprehension except the Spirit guide him; it is a revelation from the Father, and not the wisdom of flesh and blood, that enables Peter to say that Jesus is "the Christ, the Son of the living God."

[*The Universalist Leader*]

Today we want the man of faith, who faces the facts of life with a smiling countenance, because his hand is in God's hand and he knows that things are coming out all right, and he is going to do his part in making them come out right. He does not worry about the things of time, because his life is set to the standards of eternity; he does not worry about earth, because he has brought into earth a vision of heaven; he does not worry about men, because he sees the God in them.

[Dean Inge of St. Paul's in *The Guardian*]

We cannot see God until the image of God in which we were made has been converted by a life of service and devotion into a likeness of God stamped upon our souls. Until we are like Him we cannot see Him as He is. Most of us, I think, have had glimpses of what this vision may be. Prayer at times draws the veil aside, or at least shows us the light behind the curtain.

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

It is the hour of temptation that tests what we really are. It is not our best moments, but our worst, that we have to calculate on. The fair day does not prove the seaworthiness of a boat, but the sudden storm. Trouble or adversity shows how much religion there really is in us; the breaking point is the only safe test of the strength of a chain.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

From the Editor

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

From the Publishing Society

The pamphlet "Prayer and Confidence" is now published in Swedish as well as in Dutch. Both of these pamphlets are printed with the English version opposite each page of translation.

"God is Good," a lecture by George Shaw Cook, C.S.B., has been published in pamphlet form and is now ready for distribution. Price for pamphlets is given on opposite page.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

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Published Monthly

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

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

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

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Boston, July 14, 1917

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Items of Interest

The selling by manufacturers of large consignments direct to chain stores, mail order houses, and department stores at prices normally charged the wholesaler and at which the manufacturer cannot profitably sell the individual small retailer, was denounced as unfair competition, according to a committee report to the recent "Liberty Convention" of the National Wholesale Grocers' Association at Chicago. The report asserts: "The tendency to eliminate the small man is, therefore, toward monopoly, and under the present conditions this tendency will soon become an accelerated movement which will sweep thousands of American retailers to eventual ruin, at the same time injuring the jobber, who is their only practical source of supply for other than locally produced goods. It now remains to be seen whether the Government will permit a far more gigantic monopoly than any which have preceded it to be built up with ever increasing rapidity and to obtain control of the first necessity of life."

A bank, known as the Industrial and Commercial Bank (Ltd.), has been organized under the laws of Hongkong with a capital of $1,000,000 Hongkong currency. The plans of the company contemplate ultimate capitalization of as much as $50,000,000 and the establishing of branches and agencies all over China, with a view of affording Chinese commerce and industry modern banking facilities, which are lacking in interior districts at present. The enterprise is being promoted by Chinese who have had American university and commercial training. To a considerable extent the capital of the new concern has been raised by popular subscription.

The most important new industry developed in Venice, Italy, the past year is that of spinning glass for commercial uses. The spun glass is marketed in three forms,—hanks of spun glass thread of straight fiber, called *cotone di vetro* (glass cotton), masses of spun glass curled fiber, called *lano di vetro* (glass wool), and either of the above qualities pressed into sheets or pads from one quarter to one half inch in thickness and resembling white felt pads. At present this product is used principally for insulation, and especially for making separators for accumulators of electricity; but the glass wool would serve admirably for making artificial hair, wigs, perukes, dolls' hair, and for other purposes, and in the pad form it serves as a hygienic filter.

The legislature of California at its last session passed an act providing for the purchase by the state of 10,000 acres of improved land, and its subdivision into small tracts upon which those of small means may settle under favorable conditions, it having been determined by thorough investigation that, because of the high price of land and for other reasons, successful farming has come to be a matter of large investment, and that the whole agricultural situation has therefore come to be attended with unsound social and economic conditions.

The 10,000 acres will be purchased by the state, buildings will be constructed thereon, and the land laid out in small tracts and sold at a reasonable price on easy terms. Purchasers are given forty years within which to repay loans.

Until the recent discovery of an apparently high grade of coal in the Patagonian region it was supposed that Argentina lacked commercially valuable deposits. In La Rioja, San Juan, and Mendoza the mines are isolated and their output is of low quality, containing a large proportion of ash. Samples of the coal recently found at Santa Cruz, however, indicate contents of volatile matter, fixed coal, and ash that will bear comparison with the best European fuel. In the chalky ground where this was extracted the seam was several meters thick; and if the deposits are of sufficient size their exploitation will not be handicapped by difficulty of transport, for the cordillera is not far from the Atlantic coast and the seams may extend even farther in that direction.

Kansas on July 1 adopted the "manager" plan for handling her institutions. This will do away with many boards. The institutions which come under the new board include the University of Kansas, Lawrence; Agricultural College, Manhattan; Normal School, Emporia; Western Normal School, Hays; Pittsburg Manual Training Normal School, Pittsburg; State Penitentiary, Lansing; Reformatory for Young Men, Hutchinson; Industrial School for Boys, Topeka; Industrial School for Girls, Beloit; Orphans Home, Atchison; Industrial and Education Institute, Topeka (for negroes); Western University, Quindaro (for negroes), and eight other institutions.

A bill to bring about more uniformity in the incorporation of limited companies (corporations) has recently had its second reading in the Ottawa House of Commons. At present in Canada incorporation can be had by letters patent or by registration. The result is much confusion and uncertainty as to the rights and powers in one province of a corporation incorporated by another province, or even incorporated under the prevailing Dominion companies.

The Horticultural Club of Trinidad, West Indies, has arranged to have loaves of bread baked from banana flour prepared at local bakeries and offered for sale in order that the people may have an opportunity to know that a most palatable bread can be made from banana flour. At a recent meeting of this club samples of banana flour and bread were exhibited. The process of making the flour is as follows: Full grown green bananas should be selected. Peel, slice, and dry quickly, preferably on a galvanized sheet, then grind in an ordinary corn mill. From sixty-three pounds of green bananas sixteen and a half pounds of flour can be obtained. The bread is made from two parts of banana flour and one part of wheat flour.

There were 112 concerns in the United States in 1916 engaged in the manufacture of 262,558,661 pounds of oil from peanuts, mustard seed, kapok seed, rape seed, sunflower seed, soya beans, walnuts, corn, copra, palm kernels, and olives. The movement to grow soya beans, peanuts, and other oil bearing seeds and nuts other than cottonseed for the manufacture of oil has received a great impetus, and there will probably be several hundred establishments engaged in crushing the crops grown in 1917.

Arrangements are being made to place a tablet upon Chawton Cottage, near Alton, Hants, England, where all the works of Jane Austen were written. The event will take place on July 18, which marks the centenary of her passing away. William D. Howells is one of the American representatives of the committee in charge of this work.

Preliminary statistics issued by the Bureau of the Census give the quantity of cottonseed received at mills in the United States during the period from Aug. 1, 1916, to May 31, 1917, as 4,461,402 tons, the amount crushed during the period as 4,369,760 tons, and the amount on hand at the mills on May 31 as 105,971 tons.

Negroes in the United States, numbering 10,000,000, have a taxable wealth of about $500,000,000, according to the secretary of the National Negro Business League, who made public the figures in a recent appeal to the race for the purchase of Liberty bonds.

Exports of mine products from Venezuela for the first half of 1916 included 782 kilos of gold dust, valued at $362,484; 638 kilos of gold bricks, $326,186; 1600 tons of magnesite, $3088; 8435 tons of copper ore, $184,532; and 16,686 tons of asphalt, $112,631.

According to a bulletin just issued by the Canton Chamber of Commerce for the year ended April 30, exports from that Chinese port, in bales of 112 pounds, were: of raw silk, 51,971; of waste silk, 31,546; of pierced cocoons, 6951.

The government of the city of New York under the administration of a mayor, a board of directors, and a city manager, is proposed in a report submitted to Mayor Mitchel by Henry Bruere, former city chamberlain.

The woodland areas of South Africa were formerly of wide extent, but have been greatly reduced through cutting, the clearing of land, and by fires, until now the principal acreage is in the Government reservations.

The wheat acreage in India is reported as 32,962,000 acres, an increase of 9 per cent over the figures for this time last year. The total yield is estimated at 9,929,000 tons, or an increase of 17 per cent.

The production of olives in Spain during 1916 amounted to 1,146,599 metric tons of 2204.6 pounds each. Of the 1916 crop 1,110,153 tons of olives went to the oil presses, yielding 307,115 tons of oil.

A Dublin publication gives the number of emigrants embarking at Irish ports during 1916, with the intention of settling permanently elsewhere, as 7866, the smallest number ever recorded.

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Christian Science Sentinel

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

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A Study of Self

ROBERT NALL

In pursuance of its divine mission Christian Science is teaching the imperative necessity for the uncovering and destruction of mortality's self. Why this is so becomes apparent as one advances in spiritual knowledge; but frequently this is assented to with reluctance. Its full meaning can only be grasped concurrently with an acceptance of Mrs. Eddy's statement that "mortal existence is a state of self-deception and not the truth of being" (Science and Health, p. 403). The human mind in its crude and unawakened condition sees in this a bland denial of what is to it an obvious fact, namely, that there can be nothing more real than mortal existence, and that therefore it is an integral part of one's real self until it is dropped with the dissolution of the body and merged into a higher state of existence.

In common with other erroneous beliefs, Christian Science overturns this by demonstrable evidence. It leaves no room for dualism. There are in reality not two existences nor two selfhoods, any more than there are two truths or two minds or two worlds. It is true, as our Leader found, that in expounding Christian Science to the unenlightened thought it is necessary to use language which seems to imply a dual existence and a dual self; but he who essays to explain the Science of Mind-healing will wisely and clearly insist that there is but one Life, and that spiritual, just as there is but one God, and one man, who can possess no other life than that which is the reflection of God. Indeed there could be no such thing as metaphysical healing if the theory of duality were admitted, for it would involve the acceptance of a belief in the equality of existence and power of Spirit and matter, also of good and evil; hence there would be no harmonious basis upon which to work.

We are bound to acknowledge, therefore, if we are to solve human problems in the most Scriptural, scientific, and effectual way, that we must give up every belief in mortal selfhood as a factor in attaining the desired goal. If there is any hesitation here, or any attempt to temporize with what is one of the great hindrances to healing, then assuredly it is time to awake to our mental condition. To make any concession to the claims of mortal sense is to endanger one's peace and retard one's progress; it is to surrender a stronghold and thus let in the enemy like a flood.

The Christian Scientist who is earnest in his desire to be loyal to Truth as the first consideration, is always passing through a period of mental displacement. The belief in mortal or material selfhood becomes first restless, then contentious and strategical, resisting strongly the prospect of its overthrow and capitulating only when its utter impotency is exposed. We sometimes speak of abandonment of old beliefs, but it is rather that, being the embodiment of error, darkness, and ignorance, they are dispersed with the entrance of the light of spiritual truth. Yet there must be a conscious act of surrender, an act which synchronizes with that repentance which is ever the prerequisite for communion with God, without which our spiritual nature cannot be nourished. It follows, therefore, as God is ever waiting to welcome and bless us,—thus doing His part in helping man to his spiritual heritage,—that if we do our part,—are prepared to consecrate all to Him,—the greater will be our advancement toward the apprehension of true or spiritual selfhood. To do this every student hears the call to a steadfast adherence to the teachings of the Master as spiritually interpreted in Science and Health. Here we shall learn that the self-denial which is indispensable to Christliness is ever accompanied by some knowledge of the self which is the image and likeness of God. Knowing this, our Leader makes the emphatic declaration that the "human self must be evangelized" (Science and Health, p. 254).

To verify this it is only requisite to apply the test of common experience—one's own, in fact—and see how this human or mortal self, which dwells in a firm belief of life and intelligence in matter and of matter's potency, has ever been a misguide, leading one into mental, moral, and physical quagmires where hope was blighted and the Christianity of Christ Jesus pictured as an impossible ideal. Hence if we are wise there is only one thing to do, and that is to seek to be so taught of God, to look to Him who is ever revealing Himself to His children, that the perfect concept of man may be formed in our consciousness. Is it not in this way that thought is uplifted to the realization, not as a mere fleeting impression, but as a permanent perception of the truth, that divine creation could not and does not include a fleshly man or a mortal selfhood; and that the man we all must know sometime is the man who is above corporeality and can have no existence separate from infinite Mind?

Now, if we are willing to be divinely taught to rely, as the Master did, wholly upon the Father, we shall soon learn how impotent as so-called mortal beings we are. "I can of mine own self do nothing," he said. If we would be like him,—and the only hope of humanity lies in following in his steps and obeying his precepts,—we must resolve more and more to rise above the thraldom of material self, pray that this self may be purified and regenerated, and recognize the benignant process, under the inspiration of Truth, by which every mortal illusion is destroyed and every dependence upon the human self is abandoned.

There are sincere and loyal students of Christian Science who have long sought to attain to this, yet they express disappointment that the material self seems always to be so real, persistently beclouding the prospect and obstructing spiritual growth. It is well for such to remember that it is possible, while conscientiously seeking to redeem the time by patient continuance in well doing, to be frustrating growth by entertaining a spirit of self-condemnation. To speak on the one hand of the necessity for destroying self, and on the other to say that self-condemnation is an evil, seems like a paradox. But the Bible is full of paradoxes, and there is not one which is not a fruitful source of spiritual illumination. The self for which the Christian Scientist has no use, the self which he will come to unknow, is

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blameworthy; but the self which is his real being, which is the reflection of infinite light and Love, is the self which he should spiritually know and foster.

Self-condemnation, to use the term in its general acceptation, is often an excuse for mental laziness, or is the manifestation of a spurious humility which betokens a failure to understand even the rudiments of Christian Science. It is too often the product of a morbid introspection that thinks all one's troubles are centered in the flesh or matter, and would seek a remedy in the hopeless effort to improve the flesh by mortification or asceticism. But he who would find life in Christian Science has no occasion to cover himself with sackcloth and ashes or to cultivate a servile attitude. Rather should he recognize his divine sonship, and know that the clearer becomes his consciousness of this sonship in Truth, the more will he realize that he is endowed with that spiritual perception which becomes to him a power, enabling him to detect the line of demarcation which separates impersonal good from a belief in personal evil,—man's real selfhood from that belief in self which can have no part or lot in the spiritual man.

The steps that lead to this are outlined every week in the Lesson-Sermon. There can be no room for discouragement or doubt or fear in the minds of those who are diligent students of these lessons. If the advance in understanding and demonstration seems to be painful and slow, may it not be that we are not letting divine Love enrich us and strengthen us as much as we should do. We may be unconsciously shutting ourselves within our belief of material selfhood, this little microcosm of erroneous concepts and mental darkness, and never hearing the angel voices that are bidding us, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Would we know the true self? Then we must seek it in the good and the true; in all purity; in holiness of life; in hungering and thirsting after righteousness; in self-abnegation; in the constant accentuation of "harmony in word and deed," which, as our Leader says in "Miscellaneous Writings" (p. 206), is a sign manual of the "real Christian Scientist."

Pictures

AMANDA COLBATH

Pictures, both material and mental, play a far greater part in the human experience than we are conscious of. No home is so humble but that on entering it one will see the thought of the inmates expressed by the pictures on their walls. There is also one picture which we are daily presenting to the world, however unconsciously, and that is our face. It registers either the degree of the sunshine of Spirit which we are reflecting or the extent to which we are dwelling in the chill atmosphere of fear and doubt.

In reading the articles on moving pictures which appear in current newspapers and magazines, we may note that each scene is rehearsed many times before the picture is actually taken. It is also true of individuals that when sitting before a camera they are careful to present a good appearance, so that the picture produced will be as free as possible from defect in outline and expression.

We know that a camera records everything before it, though a mistake made while acting may, in the interest attaching to the scene, pass unnoticed by an audience. Just so it is with the mental camera; we are always before this camera, and it is taking down our thoughts and producing mental pictures that go out either to bless or to ban mankind. Then how important it is that we practise right thinking, until our thoughts change the staging of these pictures from sin, sickness, sorrow, and discord, into peace, harmony, health, and happiness.

A young student of Christian Science once passed through severe trials in the city where she resided, covering a period of several years. Later, having occasion to leave that city, she desired to efface from her memory as nearly as possible all unpleasant experiences. In endeavoring to do this the whole past seemed to be blotted out, so that, although she was seemingly clear in her work, she could not readily remember even the names of individuals with whom she had formerly been associated. This condition became very annoying, and some thought as to the possibility of remedying it was given to it from time to time.

One day while reasoning out the situation from a Christian Science point of view, and knowing that she could not be deprived of anything which it was beneficial to remember, this passage from the fourteenth chapter of John came to her: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Then instantly followed the thought that only good could be brought to remembrance, and a picture of the past came up before her like a panorama.

The picture was so vivid that many scenes were recalled which heretofore had seemed to be entirely forgotten; in fact all the normal experiences of the past came to mind, thus eliminating the sense of time and evolution, and destroying all desire to live over even the pleasant part of her life, for she could see it as a mental whole. This view of the past was not obtained, however, until all the error of the past had been given up as a reality and therefore could not appear in this picture, because nothing remains of error when it has been destroyed by Truth. Thus the joy which comes from having dominion over the past was attained, and with this new possession things past, present, and future began to unfold.

An artist may have in his thought a complete picture, one that has come to him intuitively, but the moment he attempts to reproduce it by putting it on canvas, it seems to come under the law of evolution,—a little appearing each day. When one perceives the spiritual fact regarding anything, the temptation often comes to be impatient, or even discouraged, because all which is discerned does not at once appear in outward manifestation. But if that one will remember our Leader's words on page 165 of "Miscellaneous Writings," it will do a great deal to quiet these suggestions of the human mind. Here she has written: "The secret stores of wisdom must be discovered, their treasures reproduced and given to the world, before man can truthfully conclude that he has been found in the order, mode, and virgin origin of man according to divine Science, which alone demonstrates the divine Principle and spiritual idea of being."

In the book of Deuteronomy we read: "And the Lord said unto him [Moses], This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither." These words spoken to Moses would seem inexplicable from a human point of view. He was more spiritually minded than were the people he had led out of Egypt, and yet he was debarred from entering the land of Canaan while they were permitted to enjoy it. But one should keep in mind that God said, "I have caused thee to see it with thine eyes."

At this point it may be helpful to read the definition of eyes as given on page 586 of Science and Health, namely, "Spiritual discernment,—not material but mental." While entrance to the land of Canaan was a privilege to the children

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of Israel, it would only have delayed the work of Moses, as he did not need to go through all the detail which the experience of entering this land involved. Through his advanced spiritual understanding he already understood all that the experience would otherwise have unfolded to him; therefore he could not have profited by passing through it.

On page 513 of Science and Health we read: "To material sense, this divine universe is dim and distant, gray in the somber hues of twilight; but anon the veil is lifted, and the scene shifts into light." When the human consciousness becomes a reflection of the divine nature, the divine creation will appear to the spiritualized thought. Time is not in the revelation but in the human mind, and the preparation of human consciousness to take in this view will lift the veil spoken of in the above quotation and the scene will shift "into light."

The "eternal now"

WALTER E. YOUNG

Among the many illuminations of the Scriptures which have come to us through the teachings of Christian Science, none perhaps is more potent for good in human affairs than the spiritual light gained from a metaphysical understanding of Paul's words in his second epistle to the Corinthians, where he says, "Behold, now is the accepted time; behold, now is the day of salvation."

The human mind is all too prone to hark back to the past or to look with foreboding into the anticipated future, thereby to its own detriment allowing its attention to be diverted from the all important and only real issue, that of the immediate conscious moment, the "eternal now." The student of Christian Science readily perceives that behind all this fear and mental torment involved in looking back or anxiously peering ahead, is the fundamental mortal belief of time; in fact, it may be said that the whole gamut of mortal experience is indissolubly bound up with and in a large measure is the direct effect of the erroneous belief that time is a fixed, irrevocable law, governing man and the universe by a code of innumerable limitations. Thus it may be learned that time, scientifically defined, is but mortal limitation.

Many a burden has been rolled away from human consciousness when the knowledge of God's ever-presence as available now, even in the midst of the seeming clouds of doubt, despair, sickness, or discouragement, has been grasped and made immediate use of. As we progress in Christian Science we learn more and more that effective work is accomplished in the degree of our ability to reject instantly the suggestions of evil which would assail us, and know without parley or compromise evil's proven unreality. This instant rejection and denial of evil in all its phases of pretense and subtlety, if born of the understanding that the divine consciousness is the only existence there really is or can be, will meet the assertions of evil at the point of extinction, and the "eternal now" of infinite, omnipresent good will be demonstrated.

An experience of the writer while visiting a large European city some years ago may be helpful in showing the desirability of lifting thought quickly and completely out of the belief of time, place, or circumstance, into a consciousness of the "now" of our actual existence as ideas in and of divine Mind. A problem which had seemingly baffled solution, began to assume larger proportions as one day found the writer in the center of a very busy thoroughfare of the city. The difficulties of the situation loomed up so dark in thought, and self-consciousness with all its attendant deceptions appeared so insistent, that dejection and despair threatened to take possession; but right there, at the height of the turmoil within and without, quickly came the inspiration to face the error squarely—to analyze and lay bare its deceptive nature.

Then came the "still small voice" of Truth, which seemed to say clearly and confidently, "You do not exist in all this—your true self, God's likeness, is in the divine consciousness here and now." Instantly there followed a clarity of thought and vision which made it possible to see that the only trouble there could ever be was the wrong thinking which had been allowed to accumulate in consciousness, and which was now seen as utterly unreal and therefore without power to disturb or discourage. The mental chains forged by fear were broken, the burden was lifted and the way made clear for a right solution of the problem, which began to unfold from that hour.

At the same moment there came a spontaneous acknowledgment of gratitude and joy for the knowledge of Christian Science that had made possible such instant freedom and happiness. In the twenty-second chapter of Job we may read this definite promise and assurance: "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

"They shall not hurt nor destroy"

EDITH MAUDE ELLIS

On five different occasions the words in the prophecy of Isaiah, "They shall not hurt nor destroy," and the similar ones spoken by the Master to his disciples, "Nothing shall by any means hurt you," helped me to prove the powerlessness of a wasp's sting to cause any discord. The following experience may prove helpful to parents who have a fear of such things for their children.

I had been making jam, and on finishing gave the preserving pan to my three year old daughter, who always looked forward to a pleasant half hour with the pan and a spoon after jam making. In a few minutes some wasps began to show serious intentions of sharing the booty with the child. At first she strongly objected, but I explained to her that the wasps loved the jam just as much as she did, and that she must either give up the pleasure of scraping the pan at all, or else be unselfish and let the wasps have their share also, as it was impossible to keep them off. I assured her that if she could remember that she was God's child and so could not and would not be harmed, because Love was all around her, she would reflect love and could have quite a happy time. Then I left her in the garden to work out the problem for herself, and proceeded to do other work in the house.

Half an hour later I went out to the garden, and the little one called to me, "I am loving the wasps all the time, mama, and there's plenty for us all." They were swarming around her, and her attitude of love and fearlessness toward them caused a prayer of gratitude to go up from my heart. Here we may remember the words immediately preceding the text already quoted from Isaiah, "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den."

At dinner shortly afterward the same little girl inadvertently put her hand on a wasp which was on the table, and immediately called out that something had pricked her. The other children exclaimed that she was stung. As I declared the truth for her and told them to do the same, I saw the picture of the morning, and with another great wave of gratitude remembered Mrs. Eddy's statement that even "the serpent of God's creating is neither subtle nor poisonous" (Science and Health, p. 515), and knew that the sting could in no wise hurt her. I tucked her up for her midday sleep, and as I kissed her she murmured, "Love will

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take the white spot away." When she awoke all trace of the spot was gone and there had been no pain at all.

That night, as my eldest girl laid her head on her pillow, a wasp stung her. The baby was just saying "the scientific statement of being" (Science and Health, p. 468) to her daddy before going to sleep, and as her sister ran in to tell her father about the sting, they all joined in declaring the truth. In this instance too there was no pain whatever. Twice again during the season the little one was stung, and each time she quaintly said, "Love's tooken the sting all away!" On the fifth occasion I was stung, and once more the truth made free and there was no pain.

I could not help realizing that if only we would trust the promises of our loving Father-Mother God, given in an infinite variety of ways and through an infinite variety of channels, as my little girl had trusted my word, how soon we should be dwelling in the spiritual altitude mentioned by the prophet, and proving for ourselves and for the whole world that "they shall not hurt nor destroy in all my holy mountain, saith the Lord."

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"Work out your own salvation"

HENRIETTA G. LAWS

PAUL said, "Work out your own salvation," and he added, "For it is God which worketh in you both to will and to do of his good pleasure." Many of us are, however, trying to work out not only our own salvation but endeavoring to help some one else as well. When we begin the study of Christian Science we learn in a new way that God is good, and that He cares for us all as no human being ever can. All that is necessary is to know the truth and be willing to let God lead us. We shall then be guided to the mental plane where there is no sin, sickness, sorrow, or want of any kind.

It sometimes happens that on our journey upward we stop to question God's ability or willingness to care for us, and we hinder our progress by wondering why others seem to have an easier time in reaching happiness than we have. Their healing comes more quickly than ours, or perhaps they have less difficulty in demonstrating control over financial problems. The writer is here reminded of two travelers climbing a mountain, and both anxious to reach the summit for the sake of the grand outlook which awaits them there. They have the same guide, who assures them he will take them safely to the top,—carry them over the rugged places without harm. They start on the journey, and are making good progress, when they come to a steep and dangerous looking place. One traveler feels secure in the hands of the guide and is taken safely on his way. The other looks at the rugged path and is filled with fear; he forgets about the guide, and begins to wonder how he will ever get by this treacherous looking place.

At this point the hesitating one observes the other traveler; he wonders how he reached the higher point so quickly, and questions why the ascent is so much easier for him. All the while the guide is assuring him that he will carry him safely over, but the frightened traveler will not listen. He is unaware that his whole attention is centered upon his fellow traveler instead of upon the guide, and yet he can never ascend until he is willing to trust the latter, do as he bids him, and meanwhile rejoice that the upward journey has been easy for his companion, knowing that it is not in reality any more difficult for himself.

So it is with us in our work in Christian Science. God is our guide, and we start to climb from the belief of life in matter to the understanding of Spirit, God. For a while all goes well, and then we come to a problem which is hard to solve; perhaps it is a financial one. We stop to wonder why our fellow worker is not having difficulty over this same question. Why is it that he seems to have plenty, and has not had to struggle to realize his supply in the way that we have? Our whole attention is centered upon wondering why the path seems so smooth for one while it looks so rugged for another.

All the while our guide is urging us to press on and be cared for, but we do not listen; consequently we are at a standstill in our work when we should be going steadily forward. How much more quickly we would make our demonstrations if we but listened to the voice of Truth and were willing to be led wherever God might take us, confident that we would be helped over the rough places without harm. Christian Science makes it clear that "whatever blesses one blesses all" (Science and Health, p. 206); that if the road is smooth for one, it is just as smooth for another. Let us not waste time, then, in thinking how hard or how easy it is for others. Our aim should be to place ourselves in God's care; He will do the rest.

In that wonderful "allegory" by Mrs. Eddy in "Miscellaneous Writings," we read on page 328: "He alone ascends the hill of Christian Science who follows the Wayshower, the spiritual presence and idea of God. Whatever obstructs the way,—causing to stumble, fall, or faint, those mortals who are striving to enter the path,—divine Love will remove; and uplift the fallen and strengthen the weak."

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Knowing and Loving

RICHARD DEENER

WHEN the writer was led to take up the study of Christian Science, the need of help seemed so urgent and real, the lack of anything practical in all that he had ever before investigated in a religious way seemed so apparent, that once the truth was found he simply lived with the Bible and Science and Health day and night. Every word was as a jewel, every thought as a sunbeam leading like a kindly light to the source of all good. Since then, while still young in the study of Christian Science, by striving to know, to enter into the right understanding, he has had many glorious proofs of the power of Truth.

Our family was driven out of Mexico by the revolution, but in the midst of seeming distress we found the truth. After practising medicine for more than fifteen years, I sold my surgical instruments to buy Mrs. Eddy's works, thus beating my spears into pruning-hooks, as it were. One of the first lessons learned in Christian Science was the necessity of understanding love as a foundation in building our house of Truth, the realization that "Love alone can impart the limitless idea of infinite Mind," as Mrs. Eddy tells us on page 510 of Science and Health. I had no enemies except evil and its brood, there was no one in all the world that I hated; but on the other hand, there was no one outside my own family that I loved except in a very passive kind of way, and it did not seem to me that I really loved any one as Christ Jesus commanded us to love. What did it mean to love, anyway? How was one to know how to love? What was it to love every creature that God had made in the way God would have us love? These questions were in my thought all the time as I sought to know the truth about love in order to be obedient to Truth.

While going down the street toward the outskirts of the town one day in this state of yearning, I prayed with earnest desire that divine Love would show me what love is,—how to love my fellow man, and how to know that I really did love him. Glancing across the street I saw an elderly lady, seem-

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ingly walking with great difficulty. The burden of false beliefs was resting unlovingly upon her, and "hard times" seemed written in material evidence all over the bent form. The thought came that if she only knew the truth about God and herself, as it is revealed through Christian Science, if she only knew what it means to be God's child, and that this child is never bent or sorrowful or suffering or lacking any good thing, how happy she would be.

Then it was that my heart seemed to fill to overflowing with love for this woman as the child of God, and the truth came to me like a voice from heaven: To know the truth about one's fellow man is to love him in God's way; and this is love. My prayer was answered, my longing satisfied. Thus the Scripture was fulfilled, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free;" and to be free from every wrong thought about a brother not only enables us to know ourselves but makes him lovable to us as God's child always is.

Is it any wonder that we love Mrs. Eddy more and more as the great truth of Life and Love is unfolded in our consciousness?

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Perfect Reflection

ANNE MAY LILLY

In its setting of pine woods and daisy studded meadows the tiny lake gleamed blue as a sapphire. The green branches that drooped over its banks, even the grasses that fringed the water's edge, as well as the darting flight of the swallows, were all pictured upon its smooth surface, and no rough and turbulent waves marred the perfection of each picture. Moreover, the water was as pure and limpid as crystal, allowing one to see plainly all that lay on its sandy bottom; and it was this very lack of color in itself which gave to the lake its greatest charm,—the power to reflect the beautiful tint of the skies above.

To those familiar with the revelation of Christian Science that man and the universe eternally reflect God, Spirit, and are therefore spiritual and perfect, any attempt to draw a parable from the scene above referred to may seem superfluous. One point, however, stood out so forcibly to the writer that a brief elaboration thereof may not be amiss. It was this: that it was the stillness and purity of its waters which enabled the lake to present a well-nigh perfect reflection of the beauty above. Had the waters been angry, troubled, or discolored, the reflection would have been marred and its beauty and faithfulness destroyed. So with the human thought turbulent and stormy through the endeavor to gain place, power, and happiness for the false mortal self, and rendered impure by materiality, but few gleams of reality shine forth to bless a weary world. On page 91 of Science and Health Mrs. Eddy refers to this condition and the remedy therefor as follows: "Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses." This truth held constantly in thought makes all things new.

What higher goal can be striven for than to attain that selfless purity of thought which knows not a single selfish or material longing, and makes no claim for recognition or honor for itself, but aspires only to show forth the infinite tenderness of our Father-Mother God, that all men may know Him and be at peace. As we think of these things a wave of gratitude must go forth to the brave and faithful Leader who pointed and led the way to this high service.

Selected Articles

[From an editorial in *The Janesville* (Minn.) *Argus*]

Elsewhere in this issue appears a very calm and temperate article forwarded by Rollin E. Smith of Minneapolis, chairman of the Christian Science committee on publication for Minnesota. Attention is called to this article, with the urgent request that it be read without prejudice. It is utterly devoid of the spirit of intolerance, such as characterized the sermons that called it forth, and is so surpassingly fair and liberal as to commend it even to the most captious critic. We admit it readily and freely to our columns in the interests of fair play, not only to the church that has been misrepresented, but to the many who have found comfort and solace in that cult when others have failed to satisfy them. In all fairness this is their privilege and their right. And they have the right, in conformity to the principles of civil and religious liberty, to exercise their preferences as to worship in any manner they may choose, without becoming the objects of ridicule and derision and without being subjected to the humiliation that inevitably is the sequence of pulpit discourses that are based upon misinformation, prejudice, and intolerance.

We learn that a clergyman, not content with delivering five discourses aimed at Christian Science, is occasionally throwing criticisms at the Christian Science church and its followers in his other sermons. We here wish to enter protest against that sort of thing. We will not pretend to assume that he has not the right to attack other forms of worship, but we do assume, and we know, that in so doing he not only belittles himself as a minister, but that in the minds of very many people, both in the church and out, he has lowered his own standing and dignity as a minister and brought odium upon the profession he is supposed to represent.

It is not so much the misstatements relative to Christian Science that were characteristic of this clergyman's sermons, as the fact that through his discourses he failed to give credit to the Founder of Christian Science for honesty and sincerity. When he represented in his discourses that Mrs. Eddy's writings were from the standpoint of relative rather than absolute truth, a material life basis rather than a spiritual life basis, from the physical rather than the metaphysical, he committed a very grave offense. If he understood the basis of Mrs. Eddy's writings his discourses were a clear deception; if he did not, it does not speak well of his pretensions in speaking upon the subject. Fairness on his part would have prompted an explanation. But as there was no explanation given, rather than to consider him dishonest the only rational conclusion is charitably to assume that he did not know.

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[Frederick R. Rhodes in *Colne Valley* (England) *Guardian*]

In the columns of the *Guardian*, under the heading "Dearth of Doctors," there was a reference made to Christian Science which would leave the reader with the erroneous impression that the teachings of Christian Science deal merely with the question of therapeutics. On page 150 of Science and Health Mrs. Eddy writes, "The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing;" but the healing of disease through the better understanding of God and His availability in all times of need, is the sign following and the practical evidence of, as Mrs. Eddy further writes, "the Christ-power to take away the sins of the world."

The great Physician gave humanity the only genuine

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recipe for healing the sick and regenerating the sinner in his promise, "Ye shall know the truth, and the truth shall make you free." Christian Science is showing its students how to seek first the truth, or man's relationship to his Father-Mother God; and as a natural result, whatever is needed for the restoration of real harmony in the individual human consciousness is added.

The writer states that "faith is faltering and does not always remove mountains." This would necessarily be so, because faith that is faltering is not faith at all, and therefore could not accomplish anything. Our Master said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Surely, then, every Christian is expected to believe and accept such a definite statement, and the countless thousands who express their gratitude for practical proofs of healing every Wednesday evening at the meetings of the Christian Science churches and societies throughout the world, show that the healing and saving Christ is indeed with us, "even unto the end of the world."

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[Henry Van Arsdale in *San Diego* (Cal.) *Union*]

The feasibility, and even the desirability, of Christian healing is occasionally assailed, and its possibility questioned and denied by clergymen, to the surprise of the student of the Bible, who finds the Scriptures replete with instances of healing, together with the testimony of those healed and the spiritual method by which the cure was wrought.

Recently the pulpit of a church in your city was given over to an attempt to show that it was useless to rely on the power of God in sickness, although this church, in common with all others, subscribes to the omnipotence of God; that is to say, it asserts as a fundamental belief that there is no power but God. By what sort of logic, then, a clergyman can deny the availability of what is defined to be all-power and retain his Christianity seems remarkable; and more especially so because the situation caused by sickness is usually the greatest crisis God's children face. If the power of God as expressed in His love is ever to be realized in human experience, that power and love should then be available; any denial of it should come from some source other than a Christian clergyman.

The world has known but one physician who healed every case he undertook,—Jesus the Christ. The Christian religion, if it has a basis at all, is predicated upon what he said and did; for his teachings are in line with and a completion of the spiritual meaning of the Old Testament. In sending forth the twelve disciples, and later the seventy, Jesus impressed upon them the necessity of healing the sick as well as preaching the gospel. His own work exemplified both of these ministries. No amount of sophistry or confessed inability to follow the Master's command can minimize this fact. The theology which Jesus preached always healed, and always will heal. His words and his deeds are inseparable. He never limited the fruits of his theology in any manner, nor circumscribed them to his own brief sojourn on earth, but insisted that his followers should bring forth the same.

Jesus not only said that what he did his followers can do, but he made the healing and other works the standard of his mission. Witness his reply to the disciples of John the Baptist. No one was more familiar with the age-long Messianic hope of his race than was John. Not only did Jesus know this, but it was common knowledge. At this time all Palestine was afire with the old-time prophetic zeal and fervor. The one important question was, Is this man Jesus the expected one, or an impostor? How simple the answer! When the men sent by John came to Jesus to inquire if he were the expected one, "in that same hour he [Jesus] cured many of their infirmities." Then Jesus said to these men, "Go your way, and tell John what things ye have seen and heard."

The sick man on a bed of pain longs for the compassionate voice of Jesus, "Come unto me," and he has a right to expect the Christian church to show him the way. The affirmative, positive, and dynamic position of Christian Science in relation to the words and works of the Master, the Christ, is the basis of its success. This will be shared by doing the works of Jesus, never by denying them.

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[Willis D. McKinstry in *The Republican*, Eldorado, Kan.]

Because the evangelist now holding services in your city takes exceptions to Mrs. Eddy's view of hell, he classifies her as an unbeliever. The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, makes clear a scientific and demonstrable knowledge of God and of the life and demonstration of His Son, Christ Jesus. Every page of this wonderful book forcefully emphasizes Holy Writ in declaring the allness and ever-presence of God, thereby making it possible for mankind to make use of that first and great commandment, "Thou shalt have no other gods before me," which when spiritually understood meets every human need.

The Scriptures declare that "God is love;" they further record that He is the one and only creator, and that which He made is "very good." Using this spiritual fact as the basis of reasoning, and adhering to the law of cause and effect, it is impossible to reach the conclusion that God, infinite Love, created a hell. The term hell but signifies the wrong doing of mortals—the mistakes of men; it is the manifestation of an evil condition for which God is not responsible and which does not exist as an entity. This hell does not constitute a place or locality where one may go or be sent. Its presence is wholly mental. The hell of wrong thinking results in the hell of wrong doing, and the hell of wrong doing produces the hell of torment and suffering for the evil thinker.

While Christian Science teaches the unreality of sin, it also shows quite plainly that those who indulge in evil doing cannot escape its penalty; sin always punishes the sinner. Christian Science does not ignore or offer any excuse for sin, but emphatically declares that evil must be corrected, which correction is the forgiveness of the sin. Just so long as the sin is indulged the hell is at hand. The teaching and demonstration of Christian Science is fulfilling the hope of Christianity by making it possible for those who are in bondage to disease and sin to awaken from the dream of sense into a realization of the perfection, beauty, and indestructibleness of the glorious works of God.

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[Marie Hartman in *De Amsterdammer*, Amsterdam, Holland]

Christian Science acknowledges God, the "great First Cause" and creator of all, as eternal Truth, and considers as absolutely true in man only that which is the expression of the Father. It teaches how we can become more conscious of the divine reflected in ourselves and in our fellow man, and how obedience to God in thought and in deed brings salvation from all evil. It opens our consciousness to the voice of Truth, which although continually speaking to all often remains unheard, because humanity for ages has given more heed to the testimony of the physical senses, that picture a universe in which, besides the omnipotent God, good, a second power seems to exist, interfering with God's government of the universe and annulling His supremacy;

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for it really amounts to this, although we may try to cloak it under the most plausible arguments.

Christian Science teaches that all God's ideas are protected in His omnipotence and therefore are eternal. For this reason that which lacks the divine sanction possesses no intrinsic power, although through ignorance humanity has always bowed to it. When by letting the spirit of Truth dwell in him man learns to understand and demonstrate the allness of God, then Christ, Truth, the impersonal Saviour, is come to him, and will guide him into the perfect liberty of the children of God.

Not only in a far-off future, but here and now, does the understanding and demonstration of Truth bring salvation from all evil, from sin and anguish as well as from bodily suffering. The last may perhaps seem strange to some readers, because they have not yet grown familiar with the idea that everything which happens in the body, yea, the whole so-called material body itself, is the expression of one's more or less conscious thinking. Christian Science healing is not the result of bringing thought-power to bear upon matter, but of communion with God, of listening to unchanging, ever blessing Truth, which lifts mankind out of wrong thinking and awakens them to the divine idea.

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[Aaron E. Brandt in *The Greensburg* (Pa.) *Record*]

The statement accredited to an evangelist in a recent issue gives one the impression that he felt called upon to say something startling against Christian Science in defense of his generally repudiated doctrine of a personal devil, and whether it had an intelligent meaning or not did not matter. It is safe to say, without serious risk of mistake, that neither the evangelist nor any of his auditors knew what he meant, and the statement could have no meaning as applied to Christian Science. Christian Science was discovered by Mrs. Eddy in 1866, through a revelation of Truth which came to her while reading the Bible and instantaneously restored her to perfect health from a condition believed fatal by her friends. Mrs. Eddy afterward made known her discovery to the world, and it is proving itself to be the greatest blessing that has ever come to mankind, having healed many thousands of hopeless invalidism and of so-called incurable diseases by revealing the truth contained in the Scriptures.

Christian Scientists do not, as claimed by the evangelist, find it necessary to deny the virgin birth of Jesus, or the cross, in order to remove a wart from the index finger. Far from denying what is good or true in the Scriptures, they can and do affirm the truth of the Bible and the teaching of the Master by the very works which Christ Jesus said should "follow them that believe." There is no better way of affirming such truth.

These works are not wrought, however, and cannot be so wrought, through a belief of a "personal devil." It is necessary to have an understanding of what the word devil means. When understood, the devil or evil can be cast out as Jesus directed his followers to do. On pages 190 and 191 of "Miscellaneous Writings" Mrs. Eddy says: "The meaning of the term 'devil' needs yet to be learned. Its definition as an individual is too limited and contradictory. . . . It could not have been a person that our great Master cast out of another person; therefore the devil herein referred to was an impersonal evil, or whatever worketh ill. . . . In Mark, ninth chapter and thirty-eighth verse, it reads: 'Master, we saw one casting out devils in thy name.' Here is an assertion indicating the existence of more than one devil . . . By no possible interpretation can this passage mean several individuals cast out of another individual no bigger than themselves. The term, being here employed in its plural number, destroys all consistent supposition of the existence of one personal devil. Again, our text [Luke xi. 14] refers to the devil as dumb; but the original devil was a great talker."

A careful study of the writings of Mrs. Eddy in connection with the Scriptures will reveal such a light of spiritual truth as to remove all doubts concerning the nature of devil or impersonal evil, as well as define many other terms used in the Scriptures, from the understanding of which much good is derived, as well as help in the Christian's warfare against evil. Christian Science, when understood, is found wholly beneficent, meriting no condemnation whatsoever.

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[Thorwald Siegfried in *Wenatchee* (Wash.) *World*]

It may properly be said that the aversion for drugs and material remedies in Christian Science practice is merely an inevitable corollary to the teachings of the Bible and of Science and Health that God is indeed infinite and all powerful. The human mind has quibbled much over the denial by Christian Science that there is any virtue in material medicine or material pleasure, notwithstanding that the belief in the former is one of the procuring causes of all disease, as belief in the latter is the greatest source of sin. And yet this position is the only tenable one if it be admitted that there is a God and He is infinite. Far from being an idle speculation, this is the most vital of all facts, and Christian Science demonstrates it to be true by healing the hopeless sick and the hardened sinner, where material medicine and material theology fail.

Many physicians have abandoned their old systems of healing and have taken up the practice of Christian Science. Even among doctors who still practise medicine there are many who recognize the great value of Christian Science as a curative agent and habitually direct patients to it when they have found themselves unable to heal them. Still another class is neither adopting Christian Science nor sending patients to it, but is willing that Christian Science and material medicine work side by side and that both be judged on their merits.

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[Robert S. Ross in *Utica* (N. Y.) *Press*]

The attack upon Christian Science by a clergyman is the more regrettable because Christian Science is the renascence of the religious system which Jesus of Nazareth established about two thousand years ago and upon which the creeds of all Christian denominations claim to be based, despite the radical differences that distinguish them and despite their failure to meet Christianity's most imperative requirement, namely, the healing of the sick by spiritual means. Any sincere student can prove to his entire satisfaction by demonstration that the Christianity of Jesus and the Christianity of "Science and Health with Key to the Scriptures" by Mrs. Eddy are one and the same. Therefore an attack upon Christian Science amounts to an attack on Christ's Christianity.

It is not lack of preaching that is responsible for the world's seeming indifference to Christianity, but lack of practice. If professed Christians pray to God that the brotherhood of man may be established on earth, and forthwith erect barriers against its coming by violating the golden rule, they have only themselves to blame for the non-appearance of that happy day. The Christian Science text-book points out with invincible logic that a Christian cannot possibly be measured by his belief in a particular creed or dogma, but by his ability to be Christlike in his daily life. Deeds alone determine who is worthy to be called Christian, for Jesus said of his followers, "Ye shall know them by their fruits."

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Editorial

Military Service Act

In connection with the recent registration of those subject to military service in the United States, it is learned that in a considerable number of cases Christian Scientists have claimed exemption in three ways: (1) as practitioners; (2) as readers; (3) as conscientious objectors. The question of enlistment seems to be so very personal and individual that it must be worked out by each one on the basis of his own demonstration, but in view of the approaching draft and in response to many inquiries it is believed that the following analysis of the Military Service Act may be helpful to those concerned.

The pertinent parts of the Military Service Act are as follows: "Regular or duly ordained ministers of religion . . . shall be exempt from the selective draft herein prescribed; and nothing in this Act shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing, and whose existing creed or principles forbid its members to participate in war in any form, and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations, but no person so exempted shall be exempted from service in any capacity that the President shall declare to be noncombatant." "Students who at the time of the approval of this Act are preparing for the ministry in recognized theological or divinity schools" are equally exempt with ministers. Another exempt class is "persons engaged in industries, including agriculture, found to be necessary to . . . the maintenance of national interest during the emergency." Still another is "those in a status with respect to persons dependent on them for support which renders their exclusion or discharge advisable."

Taking this Act as a whole, it might be said that those practitioners whose cards appear in *The Christian Science Journal* might be regarded as exempt, but that only a very liberal interpretation of the Act would exempt other practitioners, or readers. In this connection it might be said that all Christian Scientists should be ministers, but no class is set apart in the manner called "regular." It should be said also that a Christian Scientist could not claim exemption as a conscientious objector, without misrepresenting Christian Science, for in the church tenets or platform of the Christian Science church no specific reference is made to participation in war.

The allowance of claims for exemption will be in the judgment or discretion of local exemption boards, subject to the right of appeal to similar boards of higher authority, and the question of exemption from military service is one to be worked out between the individual and the exemption board. A Christian Scientist is a true patriot because he is learning what patriotism is, and his real helpfulness to his country and to his fellow men of all nations increases in proportion to his understanding of Christian Science.

Speaking on this subject our revered Leader, Mary Baker Eddy, tells us (Miscellany, p. 277), "But if our nation's rights or honor were seized, every citizen would be a soldier and woman would be armed with power girt for the hour."

The Christian Science Board of Directors.

"The spiritual ultimate"

Mrs. Eddy has pointed out that the passage from sense to Soul is a progressive experience. On this journey it is not always possible for the human pilgrim to choose between good and evil at every turn, rather at times the problem presented to him is to choose between a greater and a lesser evil. Of course he has chosen good as his ultimate goal, and while his every effort must be in this direction, yet frequently the ways which are open to him are not such as immediately to lead him to his journey's end. On page 28 of "Retrospection and Introspection" our Leader has written: "I had learned that thought must be spiritualized, in order to apprehend Spirit. It must become honest, unselfish, and pure, in order to have the least understanding of God in divine Science." On page 485 of Science and Health this thought is again expressed in these words: "Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth."

Not only does this counsel apply to individual demonstration, but it also applies to the growth of peoples and nations. Take, for instance, the growth of those nations which have achieved democracy and freedom in any appreciable degree. In all these nations it has been necessary for some one first to be inspired with the ideal of liberty, and then to educate others into a perception of this ideal. Later, as this education has progressed, it has been possible to take a step in advance; as, for instance, the abolition of African slavery in the United States a half century ago. This was of course but a step toward the ideal visioned by our forefathers in the exalted declaration that "all men are created equal," because other phases of the same question still remain to be adjusted; for instance, the relations of capital and labor, or more definitely, the relations of employer and employee. This is a world wide question, and a definite step toward its solution will be taken only when thought has been sufficiently spiritualized to perceive a better and more righteous way than at present prevails.

Another world question of immediate importance which is in course of settlement is that known as the liquor question, or prohibition; and it is because there has been a continuous spiritualization of thought on this question that progress has been made toward the abolition of the traffic. What Christian Science has contributed to the cause of temperance has done much toward the right settlement of this question, because through its ministry thousands of men have been permanently healed of the disease of intemperance and its early symptoms of moderate and social drinking. This is verified by the testimonies given at the Wednesday evening meetings and through the *Sentinel* and *Journal*.

In all permanent reforms there must first be a cessation of the desire to do wrong, and this must be for right's sake. In Christian Science the first step is the understanding of the allness of God and the nothingness of evil, the reality of righteousness and the unreality of unrighteousness, an entire willingness to be and do good and to eschew evil. The mission of Christian Science is to lead mankind to such an understanding and realization of the omnipotence, omniscience, and omnipresence of God, good, as will forever banish evil from human experience. In the mean time it is the duty of all who have seen the light to let their influence be felt through precept and example, supporting every step that is a step in advance even if it does not immediately reach the ultimate good which must ever be our goal.

The movement for the abolition of the manufacture and sale of intoxicating liquor is making definite progress at this

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time, and it will not be long, we hope, until its object has been attained. In the mean time it would be foolish to reject any measure looking to reform simply because it does not abolish the liquor traffic as a whole and on the instant. It is well to be thankful for what has already been accomplished, and to keep well in view the fact that depraved appetites are "destroyed only by Mind's mastery of the body" (Science and Health, p. 406), and by example make this truth known to those who are yet in darkness on the subject. Ultimately Truth must and will be triumphant, and knowing this we may well be patient and compassionate.

ARCHIBALD MCLELLAN.

What Is Our Desire?

ALL Christian people are agreed that the Psalms are profoundly spiritual in their appeal to humanity, and that they get at the heart of things, "piercing even to the dividing asunder of soul and spirit," and discerning "the thoughts and intents of the heart," to quote from the epistle to the Hebrews. In the 112th psalm we are told that the man who delights greatly in God's commandments "shall not be afraid of evil tidings." As if to emphasize this thought, the psalmist goes on, "His heart is established, he shall not be afraid, until he see his desire upon his enemies." From the mortal standpoint this last statement would seem to imply that the righteous man was looking for the destruction of those who were believed to be his enemies, but in Christian Science we learn that there must abide in our desire no single element of hatred toward any one, for there can be no heaven where hatred dwells.

Again and again did Christ Jesus say, "Love your enemies, bless them that curse you;" and he also said that his teachings were not intended to set aside the law or the prophets, but rather to fulfil them. We do not question that Jesus brought to humanity a much higher sense of divine law than had ever before been attained, because he says that those of the olden time declared it would be right to love one's neighbor and hate one's enemy; but he at once lifted thought to the spiritual understanding of one God, one Mind, one infinite Father, whose children are all like Him who is good and always good. It therefore rests with us, if we would be true Christian Scientists, to look Jesus' high demand squarely in the face, and to seek the understanding of spiritual law which will enable us to demonstrate it through the illumination of our entire consciousness. Students of Christian Science are acquainted with Mrs. Eddy's illuminating article "Love Your Enemies," which begins on page 8 of "Miscellaneous Writings;" and on page 273 of the same book she writes, "God bless my enemies, as well as the better part of mankind, and gather all my students, in the bonds of love and perfectness, into one grand family of Christ's followers."

All Christian Scientists know that our desires are wrought into the very fiber of our human consciousness, and that they help to mold our destinies; indeed, our Leader tells us on page 1 of Science and Health that "desire is prayer." This being recognized, we cannot too often analyze our desires respecting all things, and see wherein they fail to come up to the Christ-standard, which is ever the standard of divine Love. George Macdonald tells in a most interesting way of a little lad who had been cruelly beaten by a brutal man, and how a young fellow who became acquainted with the circumstance spoke of the man in the very bitterest condemnation. His mother, a devout old woman, said to him, "Laddie, the Master told us we should love our enemies." To this her son replied that the man was not his enemy, and in this way he seemed to claim warrant for hating the offender; but the mother, much wiser than the youth, said, "He is the enemy of all the world, and of himsel' maist of all."

Few of us would like to be convicted of holding hatred over a personal enemy, but we might seek to justify ourselves on the ground that one who was injuring the defenseless richly deserved our condemnation and possibly our hatred; yet even here we may well recall again the Master's words, "But I say unto you, Love your enemies." Material sense tells us at once that this is an impossible thing, and so it is to material sense; but to spiritual sense it is the only possible thing, and so we read with a solemn sense of our present slow attainment these words in Paul's epistle to the Romans: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." Here again we may ask ourselves what our desire is respecting this vengeance, whether it is merely a desire to see a wrong-doer suffer, or whether it is the glorified desire which reaches out with high faith for the fulfilment of the promise that every knee will bow before the demands of divine Love, and that every tongue will confess that God, good, is the only power.

ANNIE M. KNOTT.

"Women and children first"

THIS rule of the sea declares a home truth which is everywhere in order. It points to the supreme value which must be set upon the qualities of womanhood and childhood. The gallant attempt of seamen to give their lives for the rescue of those they have been taught should come first, arouses a great respect in the hearts of mankind. In bravely helping to lift high into immortality a deep regard for women and children, the sailors are helping the woman, as it is declared of the earth in the Apocalypse. Mrs. Eddy had seen this when she wrote on page 570 of Science and Health: "In this age the earth will help the woman; the spiritual idea will be understood. Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave."

The surging resistance of hatred to truth sometimes seems like the mighty waves of the deep, but a noble thought, a kindly act, the mental touch of the Christ-spirit pours "the oil of gladness" upon this dark belief, and then the true concept of the mighty waves of the sea is seen to be that which upholds, sustains, and delivers, instead of that which destroys. Is there a more touching scene than a mother and her babe in distress at sea? The appalling waves of fear, rolling mountains high, are checked by the calm of "Peace, be still," when the Principle of Christian Science is understood and applied. God has put into the heart of man the necessary courage, strength, and endurance to brave the elements in fulfilling his duty, and to stand at his post, whatever harmful circumstances seem to prevail. This gallantry is the knighthood of the sea.

Some day the real man will be revealed to this human good man as clothed with the enduring gentle love of the womanly qualities characterizing the real woman. In this way the garden of Eden will be restored, and Paradise, which has been but a vague apparition, will be rightly understood. All can be spiritual emperors, warriors, and knights. The spiritual power of man is the real emperor. The real warrior with his mighty trust in God, to whom, as Jesus declared, "all things are possible," goes forth with his sling, recognizing error as error and God as God, thus making the earth safe for the people to dwell upon.

The real knight is the gentle-man, the noble, compassionate type of manhood who has learned to love, perhaps through suffering, by the mental battles over self and what the seem-

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ing world has placed upon him. Here lies real safety, in knowing man's true manhood. Many a rugged pathway may be necessary to subdue the animal nature inherent in mortal man, his tendencies to selfishness, materiality, cruelty, brutality, greed, and dishonesty. But the highway of right endeavor is lined with mile-stones marked "Women and children first." It teaches the lesson: Make way for the qualities of compassion, fidelity, protection, joy, and spontaneity. This way of safety means the safety of manhood. The mother's love is the safest place where a child abides, and man will define this love to be his safest place when he has learned the truth to find, even taking years to unwind in the Father-Mother Mind. In Zechariah's vision of the restored Jerusalem there was special mention of the children, for we read, "And the streets of the city shall be full of boys and girls playing in the streets thereof."

In all the safety devices of human ingenuity there never has been greater safety than is provided by the protecting love of the ever present power of God. Mrs. Eddy has bestowed the understanding of this protecting power as her supreme gift to the world. In man's direst extremity this power will rescue him from the depth of the sea, from the bomb explosion, from the caved-in mine, and from the wounded aeroplane dashing through the air. Women and children with safety first can best be efficiently expressed by having God first, thus losing one's sense of life in saving others.

WILLIAM D. MCCRACKAN.

More Appreciation

"Having read your announcement of new prices for our periodicals in the current issue of the *Sentinel*, I beg to express to you my sincere gratitude for the privilege of having the Christian Science *Journal*, *Sentinel*, *Monitor*, *Quarterly*, and *Der Herold* at any price. For several years they have brought to me messages of joy and peace and are the channels for a constantly increasing spiritual understanding that is indeed Life itself. Through trying to be obedient to the countless inspirations that their messages contain, I am gaining a provable understanding of God's law and am learning that the sweetest thing on earth is to, in a measure, obey our Master's injunction to 'let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' All are learning to glorify our Father—to know that divine Love is all-power, all-presence, all-knowledge, and I am very grateful!"

"I note your article 'New Prices for Our Periodicals' in the *Christian Science Sentinel* of June 2. I do not feel that it is an increased price for the periodicals, but only an increased opportunity to express our gratitude in a tangible way for what these periodicals have done and are doing for the world. It also gives us an opportunity to prove those words of our revered Leader on page 79 of Science and Health, 'Giving does not impoverish us in the service of our Maker, neither does withholding enrich us.' We cannot estimate the value of these periodicals in dollars and cents, for the good they are accomplishing cannot 'be valued with pure gold.' I am grateful for this opportunity to tell you something of what these papers mean to me, and I am sure I am only one of thousands whose gratitude for the privilege of receiving them is unbounded."

"The action taken in regard to the price of the literature will bring its own reward. At the time the price of the *Sentinel* was raised from three cents to five cents, the question was asked, 'Why did Mrs. Eddy do this?' The reply was, 'My dear, we never question anything our dear Leader may do.' This loving loyalty brought home a lesson to one who has since been striving for that loyal obedience in response to any message from the Publishing Society which knows the reason for taking this step is sufficient of itself. Please accept my gratitude—the sending out of this word is another proof of supply, consequently a blow to the belief of limitation."

"You may be sure of the loyal cooperation in this field with any changes it may prove necessary to make in prices. We know Love will provide for every channel and no one can lack for any good thing. This call to higher proofs will awaken us to the real treasurers. It may mean a smaller order here, but this need not mean retrogression, only a wiser use of our literature."

"I cheerfully give the advanced price for the *Sentinel* and *Journal* and consider these periodicals cheap at that. They are invaluable. And daily I thank God for our dear Leader, who had the courage to establish, with all its wonderful activities, The Mother Church. I am intensely grateful for all the faithful workers at headquarters."

"Permit me to congratulate you on the action of the board in raising the prices of the publications so that they will meet the advance in cost of production. This expresses not my sentiment alone, but that expressed by a number who have mentioned the matter, among them a poor girl who said that it might postpone the time when she could have some of the publications; but I do not think that it will even do that. 'Not how cheap, but how good' are the authorized publications, means much to the movement."

Among the Churches

Current Notes

SAN BERNARDINO, CAL.—First Church of Christ, Scientist, will hold its initial services in the new church building tomorrow [June 10]. The edifice has just been completed at an approximate cost of twenty-five thousand dollars. Work on the structure has been under way for the past eight months, ground having been broken on Oct. 10, 1916. The corner stone was laid at six o'clock on the morning of Tuesday, May 8, of this year. The large Sunday school room seats two hundred pupils. The balcony seats approximately one hundred and fifty people, and the seating capacity of the auditorium, when the Sunday school room, various class rooms, and the parlor are thrown into one, is about eight hundred.—*San Bernardino Sun.*

WHITE PLAINS, N. Y.—Supreme Court Justice J. A. Young has granted an order that the application of First Church of Christ, Scientist, be granted, and leave is given to execute a declaration of trust giving real estate in White Plains, and that the money to be received from the Trustees under the Will of Mary Baker Eddy, under the declaration of trust, amounting to $7398, be devoted to the building of a new church for $26,500.—*Port Chester Item.*

TRINIDAD, COL.—Sunday, June 3, marked another epoch in the progress of the Christian Science movement in this city, when the beautiful new structure of the Christian Scientists on Pine Street was dedicated with appropriate ceremony. This church had its inception about eight years ago, when a small number of people interested in the work met in a private home. The meetings were held in private homes for two months, and then in November, 1909, Castle Hall was secured as the meeting place. In the summer of 1910 the place of meeting was changed to Odd Fellows Hall, and in August, 1910, Christian Science Society was organized.

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The next year the meeting place was changed to the Elks Hall, and in the latter part of 1912 the organization moved to 109 West First Street, where a reading room was established and services were held more regularly.

As the congregation grew it became necessary to secure larger quarters, and in July, 1916, ground was broken for the new building. The corner stone of the church was laid Sept. 26. The building was practically completed and the first services were held in the auditorium Feb. 18 last. It is now finished in every detail, and the dedication marks the success of eight years of steady growth and effort.

The Picketwire.

FRANKLIN, PA.—The dedication of the edifice of First Church of Christ, Scientist, took place on Sunday, May 27. This church was organized in January, 1899, and a charter was granted by the state in April of the same year. The lot at the corner of Elk and South Park Streets, on which stood an old stone house, was purchased in March, 1903, for six thousand dollars, and the house was remodeled into an edifice suitable for a church and a reading room. A small membership has struggled to overcome the sense of limitation, and is accordingly grateful for this proof of healing by divine Principle.

QUINCY, MASS.—The first service in the new edifice of First Church of Christ, Scientist, on Greenleaf Street, will be held this morning [June 3]. The auditorium is 82 feet long, 43 feet wide, and 24 feet high. It has no balcony, but will seat about four hundred people. The Sunday school room below is a well lighted apartment, 40 by 65 feet.

The Boston Sunday Globe.

BUHL, IDAHO.—On Thursday, May 31, the Christian Science Society opened a free reading room on Eleventh Avenue, on a plot of ground recently purchased. The room is of bungalow style, and is 16 by 24 feet. A building fund has been started.

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The Lectures

EAST ST. LOUIS, ILL. (First Church).—Virgil O. Strickler, lecturer; introduced by Mrs. Stella Atkins, who said in part:—

It is more widely known today than it was a few years ago, that Christian Science heals the sick. Jesus said, "He that believeth on me, the works that I do shall he do also." And his works were healing the sick, saving the sinner, preaching the gospel. This promise was not made for a limited period of time nor to a selected few, but to those who believed on Jesus throughout all ages. Jesus also said, "By their fruits ye shall know them." We who have received in part the fruits of Christian Science find them good, and we learn that in proportion to our understanding and application of the Principle and rule of this Science of Christianity to our daily experiences, there will be brought into our lives more happiness, peace, joy, health, an increased ability to do good, and a greater love for God and our fellow man.

MILWAUKEE, WIS. (Second Church).—Bliss Knapp, lecturer; introduced by B. F. West, who said in part:—

In our perplexity at the never ending discords of human existence we may well turn for guidance and light to the most successful demonstrator of good the world has ever known—Jesus of Nazareth. All history fails to record a life more successful in resisting evil than his. He gave ample evidence of this in the healing of the sick, in the raising of the dead, and in the control of all discordant conditions. All history fails to record a more sublime courage and self-sacrifice than his voluntary acceptance of the crucifixion in order that he might prove the superiority of the spiritual over the material, of good over evil, of love over hate, and of life over death. All history fails to record a greater reward than that which came to Jesus in the demonstration of his immortality and absolute dominion. Yet in the words of St. Paul: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds," evil beliefs strongly entrenched in human consciousness.

All this being true, may we not reasonably expect light on the great problem of human existence through the study of Jesus' life and works and obedience to his precepts? The successful resistance of evil by spiritual means may not be understood in the least by the nations of the world as a whole, but we as individuals may know it and practise it; and in the end the individuals make up the nation and the balance will be on the side of good.

VALPARAISO, IND. (First Church).—Ezra W. Palmer, lecturer; introduced by Mayor P. L. Sisson, who said in part:—

I know but little of Christian Science; enough, however, to satisfy me of the legitimacy of its purpose, the efficiency of its practice, and the sincerity of its professors. In substituting study for theory, knowledge for fear, demonstration for desire, it appeals to the intelligence of all unprejudiced persons, and into many darkened and desolate hearts it has brought sunshine, hope, and happiness. It has no quarrel with other religions, no criticism of different beliefs, no yardstick rule by which to determine the divine relationship of any particular individual. It simply points the way for thought and action, by which each through acquiring the mastery of himself may not only better meet and solve his own problems, but through his efforts become a beneficent friend of all mankind. It at least merits a most careful investigation, and like all other institutions must stand or fall according to its worth.

MONROE, LA. (Society).—Charles I. Ohrenstein, lecturer; introduced by G. G. Weaks, who said in part:—

As our country throbs with patriotism and hastens to preparedness, it is well to remember that patriotism is a worthy sentiment only when love of country does not signify either a love of locality or love of personality, and is commendable only when the word country typifies an ideal. We citizens of the United States believe that our patriotism is a worthy sentiment, because we believe that our government most nearly approaches the government of God, wherein the test of citizenship is brotherhood and the law is love.

We Christian Scientists believe in preparedness; not only the kind necessary to "make the world safe for democracy" as President Wilson has said, but we believe in its larger meaning too,—preparedness for true citizenship, or citizenship in that kingdom without end of days or boundary lines, being a dual allegiance not prohibited by any human government.—*The Monroe News-Star.*

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

NEW YORK—Far Rockaway: Far Rockaway Club, Greenwood Avenue, 3:45 p.m., July 22.

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Testimonies of Healing

It is with a grateful heart that I try to tell of the blessings received from Christian Science. In the year 1913 I was stricken with organic heart disease and dropsy. My body was swollen all out of proportion and I had such smothering spells that I could not sleep, and feared I would pass on in one of them. After taking medicine for many weeks without benefit, I lost faith in doctors. I was gradually growing worse, and finally was on the verge of giving up my work, which is that of an engineer.

At this time, however, being advised to try Christian Science, I called on a practitioner, with very little faith that I would receive any help but with the thought that it was my only chance. As I did not improve I changed practitioners, and at my first call on the second practitioner the fear left me. I was informed that I had something to do myself, so I purchased a copy of Science and Health and was shown how to study the Lesson-Sermon. At once my interest was awakened and I began to think of health and perfection in place of disease. I became so interested in reading the Bible and Science and Health that they were my constant companions.

Daily I have taken Science and Health with me to my work, and daily I have come to know more of God and the real man. I have grown into health and happiness, and in spite of the fact that being an engineer I have been compelled to work in a temperature of from 112 to 120 degrees, I have never lost a day since turning to Christian Science. I had been on a diet for some time, afraid to eat most things, but since taking Science treatment I have been able to eat without any discomfort anything that my wife sets before me. My health is as good now as it ever was. At the time I became ill with heart disease two of my neighbors were taken sick with the same trouble, followed by the same symptoms. They were both under the care of physicians and sent to the hospital, and have both passed on since that time.

I am thankful to God that I have been healed not only of so-called organic heart disease but of an ungovernable temper and hate, and that now I have learned to love my neighbor as myself. For all of these blessings I am very grateful.—J. A. Heagle, Chicago, Ill.

I am very glad to tell of some of the wonderful demonstrations we have had through Christian Science. With the help of a practitioner I have been healed of severe headaches of about twenty-five years' standing, and of female trouble. My husband also was healed of lumbago with a few treatments. In the fall of 1915 he got a toothpick in his throat, and after it had been there four days he thought he would have to go to a doctor to have it taken out. When Christian Science was recommended to him, he was willing to try it, so he had two absent treatments and the toothpick disappeared.

While hunting rabbits in December, 1915, our son, aged fifteen, was accidentally shot by a companion who stood not six feet away, and the full charge went into his right temple. They were about a quarter of a mile from the house, and the boy walked half way home, then my husband and another man carried him the rest of the way. He wanted Christian Science help, so I called a practitioner over the long distance telephone, and she treated him. We thought the wound would have to be cleaned, so we called a doctor, but it was several hours before he came. Although the lad had lost much blood he was conscious all the time, and he felt no pain while the wound was being cleaned. The doctor said it was wonderful, as he always had to administer an anesthetic in such cases. Ninety shot were taken out. We were told that the boy should eat and drink very little, as he was vomiting so much, but when the practitioner came all discordant conditions vanished. Two days later my son and I accompanied the practitioner home and attended a Wednesday evening service. We know he owes his life to Christian Science.

Our little girl has been healed of colds and coughs through the power of Truth. We have indeed had many blessings since coming into Christian Science, for which we are very grateful. We are thankful for the Christian Science literature, which is such a help to every one. My thankfulness to God and my gratitude to Mrs. Eddy cannot be expressed in words, but I hope to prove my sincerity by my daily life.

Mrs. Frank Klentz, Lorenzo, Neb.



Gratitude is always the keynote of the testimonies given by students of Christian Science, but more especially of those of us whom it has lifted from a state of hopeless invalidism to strength and happiness. I am one who has special reason to be thankful that Christian Science came into my life when it did.

When I was thirteen years of age I fell downstairs and very severely injured my back, so that for the next seven years I never knew what it was to be free from pain, and a part of the time was able to walk only a few steps. My back was badly twisted and my whole system suffered. I always had heart trouble, and this took on a more acute form and became so serious that some of the attacks would render me unconscious for quite a while. I had all kinds of treatment,—in fact everything was done for me that offered any relief,—and was laced up in all sorts of fashions, in the hope that my back could be straightened and that I would be able to do something. I would receive temporary relief, but the old suffering always returned.

My parents were rather strict church members and I had been brought up in their belief. During all my illness I tried to reconcile myself to the thought that a God of love had brought me into the world to suffer and to be a burden to myself and family, but I could not do so and began to reach out for something else. I read Science and Health along with other reading, but failed to realize that the truth was for me. It was all very beautiful, but I did not think it could cure a crooked back. Eight years ago, while I was in a sanitarium, Christian Science was again brought to my attention, and I asked for help, with the result that after a few weeks' treatment I was completely cured. I am just as well and strong now as any man, and have had absolutely no recurrence of the old trouble. Unless one has experienced such a healing, has been lifted from a life of pain to one of happiness, he cannot appreciate my gratitude. This is only one of many healings that I have experienced in Christian Science.

I am proving the truth of Mrs. Eddy's words in Science and Health (Pref., p. vii), "To those leaning on the sustaining infinite, today is big with blessings."

Howard G. Selden, Akron, Ohio.

Words are inadequate to express my gratitude for the health, peace, and happiness which Christian Science has brought to me. I was healed through the reading of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, of so-called organic heart trouble, when all else had failed to give relief; also severe headaches, throat trouble, rheumatism, and many minor ills have been overcome through the study of the aforesaid book, together with the Bible.

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Christian Science has taken from me the sense of separation, and healed deep grief caused by the passing on of children. Nothing but the great love and peace which Christian Science brings could have helped me to bear this terrible loss. Now I know that in God, Spirit, there is no separation. My sons join me in expressing gratitude for the Sunday school, and for demonstrations too numerous to mention, for one of which we are particularly grateful, as it proved the protecting power of Christian Science.

My youngest son, then aged eleven, when returning from school one day, attempted to mount a van when the horse was trotting. He was thrown back, his head striking the curb, and one wheel of the van passed over the abdomen. He came running into the house as he usually does, and had not the driver of the van, together with a police officer, called at the same time, I should not have known about the accident, as the boy did not show any fear or agitation. When questioned as to what had happened, he told me that as the wheel was passing over his body he declared that there are no accidents in divine Love.

To me this was a most beautiful experience, for the whole of that morning I had been kept closely in touch with divine Love, and in going over the Lesson-Sermon seemed impelled to study the passage on page 495 of Science and Health beginning: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought." I knew there was some reason for my being impelled to keep thought so close to Truth, as we are taught always to do if we would be worthy of the name Christian Scientist, and the beautiful way in which the boy was protected gave the explanation.

For the Christian Science literature, which is a source of continual help, I am also most grateful. My one desire is to know more of God's infinite love to man and to be able and worthy to help my fellow pilgrims in the journey from sense to Soul.—Lily E. Mason, Liverpool, England.

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Words cannot express my gratitude for the good which has come into my life through Christian Science. A few years ago I was stricken down with nervous exhaustion and gradually became worse, until life seemed not worth the living. Various doctors treated me, but no benefit was received. Later my husband took me to Spokane, Wash., for an operation, but I came home no better; in fact was even worse than before. As a last resort he sent me to the coast, thinking the change would benefit me, and while there I had treatment from a specialist, but grew worse.

I was staying with a sister who is interested in Christian Science, and attended church with her. After hearing a lecture I decided to try Christian Science. Next day my sister called a practitioner, and through her loving efforts to show me the truth I was entirely healed after about ten days. I have also been able, even with the slight understanding of the truth which I have, to help my son when ailments have arisen.

While I am truly thankful to God for my healing, I am more grateful for the knowledge that He is still able to heal the sick as in Jesus' time. It helps me so much in my everyday life. If at times to mortal sense the way looks dark, Truth whispers that "all things work together for good to them that love God." My greatest desire is to live my thankfulness, that every one may see my good works and praise our Father in heaven.—Maude Powers, Kalispell, Mont.

I wish to corroborate my sister's account of her healing, which seemed a very miracle of old repeated. It was in November, 1913, that she was stricken down with nervous exhaustion, accompanied by some physical ailments. After doctoring for a couple of months without relief, she underwent a slight operation, but instead of improving she grew worse, and when she arrived in Portland, on March 4, 1914, she seemed in a deplorable condition. Her days were spent in weeping and longing for death, her nights in sleepless suffering.

After hearing a Christian Science lecture and being much impressed by what she heard, she asked for Christian Science treatment. There seemed to be no change in her condition for about ten days, and then two days before Easter she came away after having treatment with a light and happy feeling, such as she had never hoped to experience again, and all traces of physical distress were gone. That evening she laughed and sang and was her old self again. She soon gained in weight, the haggard look left her face, and when she returned home about two weeks later she immediately resumed her household duties. She has been well and happy ever since, and Science and Health is her daily companion.

I have benefited wonderfully, both physically and mentally, since my sister's healing, and feel the deepest love and thankfulness to God, and gratitude to our Leader, Mrs. Eddy, for her years of unselfish labor in giving to the world this great truth in the comprehensive way in which it is presented in "Science and Health with Key to the Scriptures."

Mabel E. Bratager, Salt Lake City, Utah.

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Christian Science came to me when I was in the depths of despair and after all material means had failed. It brought me out of chaos and darkness into the sunshine of Truth and Love. I was suffering from a severe nervous breakdown, and only those who have had a similar malady can understand the intense mental distress and bodily suffering that those two words imply. Among the many benefits I have derived is the almost instantaneous healing of acute lung trouble. With the aid of a practitioner I was relieved at once, and up in three days. Chronic bowel disorder also has been overcome.

My husband has accepted Science, and both he and my little daughter have received many benefits. Our home life is harmonious and free from fear. For all these blessings I am extremely grateful, and my desire is to help others who are now struggling along the same stony path which I have traveled, and to turn them into the straight and narrow one which our beloved Leader has shown us in Science and Health.—Mrs. Peyton M. Harbold, Owensmouth, Cal.

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For several years before coming into Christian Science I had suffered from a complication of diseases, including stomach trouble and other discordant conditions. Several physicians did all they could for me, but I received no permanent benefit. In the autumn of 1913 I was suddenly taken seriously ill. A physician was called and a drug administered to relieve my suffering. The following day another physician was called in consultation, but not much hope of my recovery was given to the family. I remained at home for about a month, and was then taken to a hospital and operated on. My condition was found to be more alarming than had been expected, and all hope of my recovery was given up. I remained in the hospital for several weeks, and a second operation was decided on in the hope that it would relieve me. Some weeks later I was removed to my home, and a few weeks afterward was taken to the home of a relative in the country, both of these moves being made on a stretcher. Another physician was called, and still another, who accepted the case very reluctantly, saying that he did not think he could help me.

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I seemed to improve for a short time, then grew worse again. Another consultation and another operation followed; but I did not get any better. One of the physicians then told me that he had communicated with the St. Louis surgeon who had treated me before, and that, as another operation was advised, I had better return to the hospital. I returned to St. Louis and underwent a series of operations. During the time that had elapsed between the first operation and the last one a bad hernia had developed, and I was told I would have to be operated on again before I would be able to walk. Being advised to return to the country, I went to Palmyra, Mo. By this time I had a well developed case of tuberculosis, and as my father had passed on a few years before with this disease, I felt that the best thing I could hope for was an early death.

While I was in this frame of mind some Christian Science literature was sent to me, and I began to read it just to have something to occupy my mind a part of the time and to get away from the thought that I must soon be separated from my family. In the next few weeks I gained a little strength, and by keeping myself tightly bandaged was able to walk for a short distance. One day, while looking over the list of practitioners in the *Journal*, I found the name of one located only a few miles distant, and I decided to go to see her. I received my first treatment on Saturday evening, and the following day walked several blocks and attended my first Christian Science service. I remained in Hannibal until the following Thursday, when I returned to my home.

Since that time Christian Science has been my only physician and I have not been confined to the bed for a single day. That was early in the summer of 1914. By the end of that year I was able to take up light work, and in June, 1915, returned to St. Louis to go to work. The only work which presented itself was that of laborer in a machine shop, and although I had never done that kind of work before, I accepted the position. While error manifested itself in many forms, I held fast to the truth that God was my strength, and in so doing was able to hold that position until a better one came to me. In less than two months I was offered a position as manager of a subdivision for one of the largest concerns in the country. Although I knew nothing of the business when I accepted the position, I have found God to be an ever present help in business as well as in sickness.

To say that I am thankful for these blessings is insufficient. I can indeed say with Job, "I know that my redeemer liveth." I also wish to express my appreciation of the truth as taught by Mrs. Eddy. I am well, and have no symptom of my former troubles.—O. S. Norton, Wellston, Mo.

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I am very thankful to God for Christian Science, the knowledge of the ever present Christ. Within the last year I have had two proofs of the efficacy of mental surgery. While trying to open a door which stuck, I hurt my hand; but the pain passed and I thought no more of the incident until a few days afterward, when it was evident that a bone was out of place. I went to a practitioner and asked for help, then tried to know the truth which Jesus declared would make us free. About a month afterward I noticed that the bone had gone back into place, and the hand was indeed "restored whole, like as the other."

The other healing was that of a sprained ankle. I fell from a trolley car, and in falling my left foot doubled under me. I was picked up unconscious, and the first thing I heard when consciousness returned was some one saying, "Of course she's hurt; she's terribly hurt." This I immediately denied, both mentally and audibly. I was then carried to a bench, when the sense of faintness again overcame me, owing to the intense pain in the foot. Mentally declaring the truth that there are no accidents in Mind, I was able with my husband's help to reach a pavilion on the board walk, where I sat waiting until my husband could secure a room for us at a hotel. As I tried to realize the all-power and all-presence of God, I raised my eyes and saw before me on a window the words "Christian Science Reading Room." I thought, "Oh, if I could only get there and get help!" When my husband returned for me I did with his assistance manage to get up the stairs to the reading room, where I met with prompt and loving help. The pain lessened during treatment, and next morning I attended church service. I had two more treatments, and in ten days could walk without limping. The healing in both cases has been permanent.

Edith St. John Walling, Belleville, N. J.

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Christian Science has taught me in a very practical way that God is Love, and I thank God for the peace and joy that comes to my consciousness when the presence of Love is felt. To know that divine Love is the only power, and cannot give or send anything which is unlike Love, has been a revelation to me. As this truth becomes more clear, many of the old doctrinal beliefs are dropping away, also hate, fear, and discouragement. Trials and difficulties of all kinds, including many physical ailments, among them severe ear trouble, chronic stomach and bowel disorder, and minor ills, have been overcome.

While there is a deep sense of gratitude for the physical benefit, it does not compare with the understanding of God and of man's relationship to Him, which makes us more compassionate, loving, and just to our brother man. One special blessing I would like to mention, for it has meant much to my growth, and that is the privilege of assisting in church work. This has enabled me to see that the harvest is ripe and truly plenteous, and that the work is broadening in every sense. I have found it necessary always to let the light shine before men. I shall feel very grateful if these few words help some stranger who is seeking a God who is Love and an ever present help.—Gertrude E. Miller, Baltimore, Md.

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[Translated from the German]

An overwhelming sense of gratitude impels me to tell of the blessings which my family and I have received through Christian Science. Two years ago our twelve year old daughter became afflicted with a scrofulous disease which manifested itself in a most alarming fashion on her eyes, nose, and mouth. Despite the best and most careful medical attention, the trouble would not yield, but rather increased to such an extent that the physician predicted total blindness. He thought this might possibly be avoided by immediate treatment in a clinic, but gave us little hope in that direction.

The sorrow of my husband and myself at the thought of our child's sad fate was unspeakably great, but "man's extremity is God's opportunity." Having heard of Christian Science through acquaintances, I applied to a practitioner for treatment, which was taken up very readily, and we were given explanations of the subject. The result was wonderful indeed, and we were filled with joy and gratitude to be witnesses to the ever present help of divine Love. It became possible for the child to lay aside the bandage which she had been wearing for weeks, and she was able to go out of doors. About three or four weeks later her healing was complete. The girl's vision now is better than ever before, and her complexion is perfectly clear. The trouble has not manifested itself again. May this testimony contribute toward proving

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to sorrow-stricken humanity that Christ, Truth, which delivereth from sin, disease, and death today and forever, is working in our midst. I am also mindful of that noble woman, Mrs. Eddy, who through faith and consecration to divine Principle was enabled to reveal this truth to us anew.

FRAU ROSA HALLER, Aalen, Württemberg, Germany.

✧

It was about nine years ago that I first became interested in Christian Science, though not for physical help, but because the teaching seemed to be what I had long wished for. I had always regarded myself as a Christian, but still was not satisfied (having been taught that God sends suffering to bring us closer to Him), and life was such a puzzle. When I learned of an all-loving God, who knows only good, and of evil as having no power except what we give it, there followed the conviction that this was the truth. Since then I have been able to prove it, having been healed of many physical ills, as well as of constant worry over my own affairs and those of every member of the family. I have also been helped through great sorrows.

Several years ago, when our little girl was born, we had to have a doctor, and I became so filled with medical thought that my strong faith in Christian Science waned. Fear so filled me that I hardly knew what to believe for several months, until, through the faithful work of a practitioner, the realization came that I was trying to serve two masters. I then put all my trust in God and depended entirely upon spiritual help, and the reward came, for the confidence and peace returned and there was a rapid gain in every way. Since this experience I have read and studied all the more, in order never to be tempted again to stray from the way of Truth, although it has only been during the past two years that I have been able to demonstrate over the thought that a practitioner had to be called on whenever anything seemed to go wrong. Words cannot express my gratitude for the spiritual growth that has enabled me to do my own mental work, for through the study and practice of this beautiful truth there has resulted protection for myself and family from many physical troubles and from discords of all kinds. I am truly thankful to God for His loving protection and guidance, and grateful to Mrs. Eddy for her unselfish labors.

LUE REPPY SEXTON, Ventura, Cal.

✧

Christian Science has been my only remedy since childhood, and when faithfully applied its results have been sure and immediate. During recent years I have to a great extent been able to overcome mental laziness, which had been a stumbling-block, and I find now that all physical difficulties are relieved more quickly and are many times prevented by a prompt realization of the truth.

One experience has caused me to be very grateful, because it demonstrated with positive proof the efficacy of Christian Science and came to me as balm to a disturbed state of consciousness. For eight days the bowels were totally inactive, but during that time I had no fear and felt no ill effects, because of the systematic declaration of God's allness and ever-presence. On the ninth day the stubbornness yielded; perfect and painless action was manifested, and has continued normal ever since. This is one of innumerable physical healings which have proved the power of divine Love as Christian Science teaches, but the greatest joy comes in the realization of sinful beliefs overcome and a growing ability to know God better. Each successive day brings greater cause for gratitude to Christian Science and to Mrs. Eddy, who has shown us how to draw near to God.

SALLY H. MASON, Hartford, Conn.

From Our Exchanges

[*The Guardian*]

Heaven, where Christ is, is not far away from earth. It is merely that he was received out of our sight, not out of our neighborhood. That which received him was but a cloud, a passing mist upon the hilltop, the most intangible of things. When it lifted he was no longer seen. That was all. The slightest possible veil hides him from our eyes, in the church and in the common ways of life. St. Mark (or some equally authoritative writer) tells us how the disciples, after momentarily gazing up into the sky in futile fashion, went forth and preached everywhere, the Lord working with them just as if nothing had happened to make any difference in the reality of his presence—as indeed nothing had. And St. Matthew gives, as Christ's very last word, "Lo, I am with you alway, even unto the end of the world."

[A correspondent in *The London* (England) *Times*]

What we need now is not a new religion, but a Christianity that will grow naturally in our minds as it grow in men's minds in the time of the early church, a Christianity that will seem to be in the future as well as in the past, that will not need to be preserved from decay by a conscious and artificial effort.

The mass of men have certainly lost faith, and how are they to regain it? What is the most essential part of faith which they can accept to begin with, and which, if accepted and acted upon, will grow in their minds and lead them on to essential Christianity? It is, we suggest, this: that man, if he forgets himself in the love of that which is not himself, whether it be other men or some great cause or some noble art or science, does gain a power from a source outside himself which is not human at all, which is not even of nature, as we know it. That is the Christian doctrine of love extended and applied to all high, disinterested passion, and it is a doctrine which any man may test for himself. But those who believe it, even in its vaguest form, will be led on to test it; and if it be true they will be more and more confirmed in it by their testing of it, more and more aware of this power, and that it comes to them from a source altogether beyond their knowledge.

Now those who really believe in Christianity will believe also that by beginning with this article of faith and by living according to it, men will find more and more of Christianity to be true; they will more and more understand what it means and what part of the old statements of it belongs to the past. What is needed is a real working faith which can be opposed to the real unfaith of our time. The real unfaith of our time is that man is utterly molded by circumstances, molded by his struggle for life, and that there is no escape for him from the universal pressure of this struggle. That unfaith cannot be met by mere dogmatic statements about God and what He commands us to do.

[*Zion's Herald*]

The disciples forsook Jesus and fled in the time of his greatest need. Have not many today? Have not many lost their sense of moral values—Christian theologians and teachers of youth upholding the ruthless warfare, defending the breaking of treaties, arguing the rightness of it all? It is enough to dishearten the stoutest. True, and yet after all the Christ is left. It is that which is not Christian that has broken down. He himself still rises above the ruins, to remind men of a better day, to point them to the "more excellent way."

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[*The Christian Work*]

We are not of those who think that the moral condition of Europe previous to July, 1914, was better than it has been since, all the horror and anguish of the last two years notwithstanding. All the evil passion that has shown itself in these terrible years was in men's hearts before, and was bound to break forth soon or late. It is precisely because of what the war has taught us that we seek to turn to God with renewed heart and will, to learn, if we can, wherein we have transgressed, and how it comes to pass that after nineteen centuries of the gospel of Christ the nations that profess his holy name should be locked together in the most terrific struggle to destroy each other of which history has any record.

Is it not that civilization itself has ceased to be God-conscious? We have forgotten how to worship; we have left God out of account, or almost so, in our schemes for betterment, individual and social. We have been feverishly engaged in exploiting the resources of the natural world, and covetously competing with each other in so doing, while forgetting our prior allegiance to the spiritual. We have been so busy, so preoccupied with the external things of life, that we have forgotten to ask what life itself is for and to what end it should be lived. We have made an end of that which is only a means; we have forgotten, if we ever knew, that the material is only of value as the vehicle and instrument of the spiritual, and as such should be consistently viewed and employed.

[Lyman Abbott in *The Outlook*]

Read and reread the life of Christ. Familiarize yourself with his teachings and his spirit. Do not ask yourself whether you have obeyed his teachings. Do not ask yourself whether you possess his spirit. Forget yourself. Forget the things that are past. Put your thoughts on the future. When life questions come up, ask yourself, What would Christ do were he in my place? Endeavor to do what Christ would approve. Endeavor! You will not always succeed. You will sometimes misinterpret his teachings. You will sometimes misunderstand his spirit. You will sometimes misapply those teachings and that spirit to the facts before you. You will sometimes even forget to ask the question altogether. But go on. "Look up, not down; out, not in; forward, not backward; and lend a hand." Forget yourself; concentrate all your thoughts upon your life work.

[*The Christian Intelligencer*]

For the Christian a clear statement of Christ concerning the requirements of the kingdom is final. His word must always be authoritative. Nothing need be added to what he taught about the kingdom of heaven, for it was his purpose to give full knowledge of what he thoroughly knew, of what he himself instituted. We can only unfold what is involved in his words. All our ingenious philosophies and all our painstaking science cannot add one jot or tittle to the truth Christ taught concerning the necessities of the spiritual life. In that realm he must always be our supreme and sufficient authority.

[Very Rev. Hensley Henson, D.D., Dean of Durham, in *The Church Family Newspaper*]

In following the guidance which unfolds itself in history, the church moves forward to that supreme consummation which the prophetic vision of St. Paul beheld when he dwelt with reverent enthusiasm on the glory of Christ, the reconciler and Redeemer of mankind. As did Jew and Gentile in the past, so Catholic and Protestant in the future shall finally meet in a common devotion to him.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

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Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

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

From the Editor

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

From the Publishing Society

The pamphlet "Prayer and Confidence" is now published in Swedish as well as in Dutch. Both of these pamphlets are printed with the English version opposite each page of translation.

"God is Good," a lecture by George Shaw Cook, C.S.B., has been published in pamphlet form and is now ready for distribution. Price for pamphlets is given on the opposite page.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

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Published Monthly

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 47

Boston, July 21, 1917

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Christian Science Sentinel

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Items of Interest

Sixty per cent of Canada's land area below the sixtieth parallel of latitude is non-agricultural and for the most part available for growing trees. In 1916 the exports of products from wood amounted to approximately one hundred million dollars. According to the census of 1911 the capital invested in timber and remanufactures amounted to $259,889,715 in 4999 establishments. In addition, the paper and printing trades accounted for an invested capital of $62,677,612 in 773 establishments. The annual normal consumption of railway ties is estimated at 20,000,000. The woods in order of their importance are jack pine, eastern cedar, Douglas fir, hemlock, tamarack, western larch, and minor species. The hardwoods are birch and maple. In 1915 the lumber cut in 3239 mills totaled 3,842,676,000 feet, valued at $16,919,806. The logging waste left in the woods is placed at 25 per cent of the original tree, and sawmill waste amounts to 40 per cent of the original tree, so that finished lumber represents 30 to 35 per cent of the tree. Slabs, edgings, and trimmings are represented at 15 to 17 per cent of the tree. Sawdust is accounted for at 11 per cent, while bark is represented as about 10 per cent.

Upon recommendation of the secretary of the interior President Wilson has created by proclamation the Verendrye National Monument near Sanith, N. Dak. This reservation, which embraces 253 acres, surrounds a lofty eminence locally known as Crowhigh Butte. It rises from the left bank of the Missouri River at Old Crossing, one of the most important fords of the Missouri, over which hunters, trappers, and explorers have passed from the earliest times. The significance of this monument is that it marks the first recorded visit of white men to the vast territory which includes North Dakota. Verendrye, a French explorer, starting from the north shore of Lake Superior, passed to the west and southwest into the unknown regions of the great plains and Rocky Mountains about 1740, sixty years before the Lewis and Clark expedition. The creation of the Verendrye National Monument follows the historical precedent set by the creation of the Cabrillo National Monument at the spot where the Spanish navigator Cabrillo first sighted the coast of California in 1542, and of the Sieur de Monts National Monument at the spot where Champlain first sighted the coast of Maine in 1609.

In a recent issue of the *Bordeaux Colonial et Maritime* the following information appeared: "It may be useful to know that a new process for the preparation of alfa fiber, replacing the cruder and more inefficient method of dessication by combing and pounding, has opened a new and productive avenue to the utilization of this fiber. This new process consists in the removal of the gum from the plant and the elimination of the resinous matters, which application results in making the fiber smooth and silky, and in a condition to be readily dyed. In addition, the alfa fiber thus obtained has the much desired quality for rope yarn in general, of being unaffected by rotting or decaying while in water, and this feature makes it more durable and thus preferable to jute or hemp. This same process makes it possible to obtain from the alfa a by-product similar to tow and having all the appearance of wool. It can be easily reeled or carded and used in the manufacture of bagging, cordage, and the like."

Announcement of the arrival in Paris of Henry S. Graves, chief of the United States Forest Service, has led the Department of Agriculture to explain that he has gone abroad to make arrangements for the work which the forest regiment of the American army engineers will undertake in France in connection with the military operations of the allied forces. He has not been assigned to any command, but is acting under instructions, it is stated, to proceed to France in order to learn on the ground in advance just what conditions will need to be met, what equipment will be called for, and how extensively the services of American lumbermen can be utilized to advantage.

Making its first report in the form of a bulletin, a special committee appointed by the Jacksonville Real Estate Board to investigate the feasibility of a large cooperative warehouse for storing, curing, grading, and marketing the sweet potato crop of Florida, is advocating the erection of cooperative warehouses and of plants for the manufacture of by-products as well. The report sets forth that the sweet potato can be grown in the state with approximately little labor, and that it yields an enormous crop. It adds that there is a waste of 30 per cent of the entire crop under present conditions, all of which could be conserved through curing, drying, and storing.

There is now being erected at Mongkoksui, in the mainland portion of Hongkong, a tannery which promises to be an important factor in the leather situation of the far East, particularly in southern Asia. The concern has been organized under Hongkong laws with a capital of $5,000,000 Hongkong currency. The plant is to be of the latest modern pattern in every respect. It is being constructed under the supervision of a Chinese tannery expert who has served an apprenticeship in the business in various parts of Europe and the United States. It will have a capacity of 3000 cowhides and 100,000 sheep and goat skins a week. The concern proposes to tan all grades and varieties of leather.

In the revolution that is taking place, the Russian church, according to a statement by a member of the American Mission to Russia, is making more rapid progress toward adjusting itself to new conditions than the state is. It has practically been separated from the state and is now managing its own affairs. More changes were made in the Russian church during the month of May than had been made in two centuries before. The process has been one of democratization; every priest has had to have his position confirmed by a vote from the people of his parish. Twelve bishops have been dismissed, including the Bishop of Petrograd, and new bishops have been installed only after election by congregations. The physical property of the churches has been transferred from the state and is to be administered by the congregations, the clergy and bishops occupying themselves solely with theological affairs.

A California plant which manufactures cement is making potash as a by-product. Because of its success it is understood that other cement plants in the United States are now installing devices for the same purpose. The potash is made from dust collected by the Cottrell system. This requires two operations, one to collect the dust and the other to separate the potash by leaching. The amount of potash going to waste annually through cement stacks in the United States amounts, it is stated, to 50,000 tons, with a present market value of about ten million dollars.

Upon the recommendation of the secretary of the interior and the secretary of agriculture, President Wilson on June 30 signed a proclamation excluding certain areas from the Palisade National Forest in Idaho and Wyoming. The lands will become subject to homestead entry only on and after nine o'clock of the morning of Sept. 11, and to settlement and other forms of disposition on and after Sept. 18, 1917. About 5000 acres in Idaho, in Fremont and Bonneville counties, and 2200 acres in Wyoming, in Lincoln county, will be restored under the proclamation.

The United Railways of Yucatan, which some time ago were taken over by the government of that state from their private owners and the name changed to the Constitutionalist Railways of Yucatan, have been merged into the National Railways of Mexico. This system of railways not only covers the peninsula of Yucatan, but extends to the city of Campeche, in the state of that name, and has a total length of about five hundred and thirty miles.

The threshers and farmers of Kansas have been taking particular pains to see that every grain of wheat is saved. It is estimated that not less than ten million bushels of perfectly good wheat was wasted in Kansas in 1916 by carelessness in the adjustment of the threshing machines and in handling the grain. All winter there have been machines at work in many sections of Kansas threshing out old straw stacks, the high price of wheat making this work very profitable.

The Du Pont Company of Delaware, manufacturers of powder, are to enter the coal tar dye industry at once, officials of the company announce, adding that the plans include the manufacture of synthetic dyestuffs and kindred products. It has been an open secret that the company had been investigating the dye situation even before the war. The Du Pont plants are already turning out the basics and intermediates from which coal tar or aniline dyes are made.

Kansas raised 4,301,068 bushels of potatoes last year. This year the state will, it is estimated, raise close to ten or twelve million bushels.

The Canadian Government railway system comprises 4068 miles of railroad.

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Christian Science Sentinel

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

Vol. XIX July 21, 1917 No. 47

The Tenth Commandment

FRANK BELL

STUDENTS of the Christian Science text-book find many proofs that Science and Health is indeed a "Key to the Scriptures." Take as an example the commandment "Thou shalt not covet." From the ordinary point of view no good reason appears why mere wishing—at worst seemingly but an idle waste of time and thought—should be classified as one of the cardinal offenses, such as idolatry, murder, theft, adultery, perjury, and the like. Makers of human systems of law, who have readily appropriated most of the other Thou-shalt-nots of the Decalogue, have discerned no reason for setting up covetousness as a crime. Scholastic theology generally ignores it.

To the Christian Scientist, however, the tenth commandment instead of being a "dead letter" is full of vital meaning. "I wish for" is seen to be the equivalent of "I have not," which is but another way of saying "God does not provide for my need," or in a degree that "God is not." Covetous wishing involves, therefore, an attitude of thought which is in effect an affirmation of lack, a denial of the all-presence and providence of God, good; hence virtually it is a form of sin. The covetous thinker is contributing to instead of reducing the sum total of mistaken human belief in the actuality of a defective creation, an incompetent creator.

The invalid whose only conscious mental activity with regard to his case is a wish to be well, but whose trust is in mindless matter to effect the healing, is violating the tenth commandment. The impoverished one whose desire for happiness is measurable only in terms of money, is violating the tenth commandment. The would-be exponent of Christian Science who seeks to "perform the sudden cures of which it is capable," while disregardful that "this can be done only by taking up the cross and following Christ in the daily life" (Science and Health, p. 179), is likewise violating the tenth commandment.

"Thou shalt not covet" well deserves its place in these ten vital injunctions to mankind by reason not only of the quality but of the quantity of the offense involved. Violators of the commandments against murder, theft, and lying are more or less exceptional, but the temptation to indulge covetous wishes would seem to be confronting human thought at every turn, and to require unceasing watchfulness on the part of those who would not yield to the subtle suggestion that no harm can come from just a little idle day-dreaming about some things they would like to have.

Not infrequently the covetous wish has spurred endeavor to the acquirement of the thing wished for. Sometimes the world calls this success, but even the world is aware in a vague sort of way that much which is termed success does not meet the test of genuine joy of achievement or rightful possession. One reason for this is that covetous wishing is the expression of a state of erroneous thinking characterized chiefly by a sense of lack of good, and that unless corrected this false sense will continue to produce covetous wishes on a steadily enlarging scale. Thus the individual who once believed a million dollars would gratify his every desire, finds on gaining the million that his wants meanwhile have developed so that ten millions would not suffice, and he is relatively as poor as before. It is the familiar, age-old story of the futility of trying to heal thoughts with things.

"Thou shalt not covet" is in no sense directed against right desire. But desire that is right can be only for "unfoldment, not accretion" (Science and Health, p. 68). "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," said the Master. A yearning for clearer apprehension of the good at hand is not a covetous wish. It is based on faith in the infinitude of good and is animated by a loving purpose to bring that infinitude to light for the benefit not of one or of a few, but of all. One may know a right desire by its selflessness.

Right desire, then, may always be substituted for a covetous wish, and it is in fact an infallible antidote therefor. A covetous wish is after all only a mortal mind counterfeit of man's natural aspiration toward good. If such a wish be, for instance, for a larger supply of material things for the mere sake of the things, the remedy is in a right desire to prove the fact of the allness of good for the sake of the fact, or rather of that which the fact implies, namely, the inherent perfection of divine Love and the manifestations thereof. All things needful are the direct fruits of this correctly based and rightly directed mental action, as is being proved in the daily affairs of countless thousands who are learning to observe the tenth commandment in the light of Christian Science.

"Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts," Mrs. Eddy writes on page 261 of Science and Health. As students of Christian Science learn to do this more and more consistently, they find less and less occasion to wish covetously for anything that is their neighbor's.

Divine Mind Constructive

FLORENCE E. B. DONALDSON

CHRISTIAN SCIENCE states clearly and definitely that infinite Mind is always constructive. It affirms that God, the only cause and creator, being omnipotent, omniscient, and omnipresent good, could not possess a single element of destruction. With unshakable logic it sweeps away the false foundations of human belief in two opposing powers combining as one, and declares that good is positive, eternal, and unchanging, while evil is negative, temporal, and self-destructive. The human mind claims that God creates and destroys in varying mood and for different reasons; that He repents, that is, changes His thought toward His children and the works of His hands; that in short the divine Mind may suddenly blot out or destroy or impair that which He created.

The material senses can know nothing of the eternally constructive work of divine Mind. Their testimony would present God as a destroyer; but spiritual sense understands Him as divine Principle, Love, and therefore as changeless

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good. Mortal mind simulates the powers of the one infinite Mind and aspires to reach heaven, and thus escape the necessity to destroy itself and all its false concepts. Until very recently it was believed by physicists that matter when reduced to its lowest limits, or atoms, was indestructible. The progress of physical science has changed this belief, and the origin of the atom has been discovered to be in ions, electrons, or electrical vibration.

With the growing knowledge of Christian Science the nothingness of matter and the false claims of mortal mind regarding it are becoming more apparent. In her metaphysical definition of Babel given in the Glossary of Science and Health Mrs. Eddy writes: "The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure" (p. 581). Mind's ideas, on the contrary, not only are indestructible, but they are also ineradicable. Spiritual creation as revealed in the first chapter of Genesis can never be less perfect or entire than it has always been in the divine consciousness, and the only need is that the human consciousness should grasp this eternal truth and yield up its false beliefs and fears to that Mind "which was also in Christ Jesus," and through which it can alone learn to reflect Mind's constructiveness.

It is on this basis that Christian Science demonstrates the healing power of Mind. The action of Truth is to build up, to renew, to make good, and to eliminate all that is unlike good, until the true image and likeness, or God's man, becomes apparent to human consciousness and shuts out the old man with his deeds. Hatred, jealousy, self-seeking, mad ambition, may claim power to cause the death and destruction of mankind, but mortal mind can destroy nothing but its own sinful and material beliefs. Eternal life is better understood, through the very excess of evil's false claim, as the illusion of death becomes more clearly seen. Victory must always lie with that which is real and true and eternal.

The constructive character of Christian Science work is seen in its regenerative effect on those who strive honestly to follow its teaching and to fulfil its demands. Jesus likened the building up of righteousness (right thinking) in human consciousness, on the firm foundation of Truth, to the house built on the rock, and pointed out the impossibility of such a structure being overthrown by even the most disturbing elements of the carnal mind. That which claimed to be able to stand on false foundations was speedily washed away by the raging elements of fear and sin. Evil can only be successfully resisted in the strength of Truth. In other words, the needlessness of fear is understood only by those who have learned to recognize and to rely on the all-protecting power of infinite, ever present Love as divine Mind, the creative, constructive Principle of all that is.

Christian Science enables its students to demonstrate the constructive qualities of Truth and Love. On page 402 of Science and Health Mrs. Eddy says with prophetic insight: "The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind and its formations will be apprehended in Science, and material beliefs will not interfere with spiritual facts. Man is indestructible and eternal." Even a faint realization of the truth that there is no destructive thought in infinite Mind lifts a load of fear from the oppressed heart. Spiritual creation, as recorded in the Scriptures, includes nothing but that which is eternally perfect, and incapable of being touched with the false manifestation of discord and decay.

The human mind, counterfeiting all that God created, argues that evil, the negation of good, is equally real and no less powerful, and that therefore it is to be accepted and feared. It mocks the eternal activity of good and points to its supposititious opposite. It sees the blight on bud and blossom, the heat that scorches and dries up, the cold that kills, the electric current that harms the innocent, the fury of the elements, the ravages of disease, the sin that poisons and corrupts. In short, it holds that the daily round of life brings with it so many dangers and temptations that the chances of avoidance of them are always against each one of us.

Christian Science reverses all this dreary thinking. Its Discoverer and Founder, Mrs. Eddy, was able to penetrate the mists of error, to see the underlying perfection of all that is real, and the omnipresence of good. On page 428 of Science and Health she writes, "We should consecrate existence, not 'to the unknown God' whom we 'ignorantly worship,' but to the eternal builder, the everlasting Father, to the Life which mortal sense cannot impair nor mortal belief destroy." Thus it was that our Leader and her students began to reconstruct the walls of the temple of Truth, to read again with clearer vision the revealed Word, to set themselves to obey God's commands and to do His will.

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Children and Science

JOHN A. DEADRICH

In the book of the prophecy of Isaiah we find the declaration that "a little child shall lead them;" and every faithful student of Christian Science is striving for that same absolute trust in and reliance on God as our heavenly Father which is shown by the little child toward its earthly parents. Today the Christian Science Sunday school is doing a great work for the little ones, and both parent and teacher should constantly bear in mind that the child thought, which so readily takes in the truths taught in Christian Science, expects nothing less than their practice by parent and teacher. The following experience will illustrate the writer's meaning.

About nineteen years ago Christian Science came into our home when it was very much needed, bringing us health, peace, and happiness, together with an earnest desire to live the truths it taught and to have the children grow up in that faith. We lived in a small town where there were no other Scientists, and of course there was no Christian Science Sunday school for the children to attend; so the Lesson-Sermon and other passages from the Bible and Science and Health, also *The Christian Science Journal*, were read aloud each day to the children. Owing to the limited understanding which we ourselves had of this truth, it was thought that the children were too young to understand much of it, and regret was expressed that they could not attend a Christian Science Sunday school; but we were soon to learn a lesson which destroyed this erroneous thought.

A trip had to be made to the nearest railroad town for lumber and other materials, also for a new harness and a new buggy. The two older boys, aged about eight and five respectively, accompanied the writer, the buggy horse being tied behind the wagon. Our purchases made, we started for home, with the boys in the new buggy. We drove until night and then camped by the roadside, all fully enjoying it. During the night, however, a terrific sand storm set in. We were up early next morning, but the horses were restless and the buggy horse refused to be harnessed. I motioned to the boys to leave the horse alone (it was impossible at times to hear one speak, on account of the storm), and after the team was hitched to the farm wagon an effort was made to harness him, but without success. An examination showed that the new harness had hurt the horse's back.

Being very young in Science at that time, the testimony

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of the material senses was taken at its face value, and the responsibility of everything seeming to rest on personality, the boys were told that we would lead the horse, leaving the harness and buggy by the roadside until we could send a man with another horse after them, for if we proceeded that way we were very apt to have an accident. The boys were sitting in the buggy, quite unafraid, when the older one suddenly said in a clear, firm tone, "Papa, 'accidents are unknown to God'" (Science and Health, p. 424). The look on the boys' faces seemed to say: What is the matter? Weren't those words true when you read them to us? And if true, then why this anxiety? Never were the words "I beg your pardon" uttered by the writer with more sincerity than on this occasion to those two little boys, and instantly there came to his thought the declaration above quoted: "A little child shall lead them."

Thought was at once turned from the evidence of the material senses to God, and His omnipotence, omniscience, and omnipresence were declared. The harness was properly adjusted and the horse hitched to the buggy, the lines were given to the boys, who accepted them without comment or sign of fear, and the temptation to tell them to be careful, or even to look back at them myself, was put aside and God's presence realized. Needless to say, the trip home was made without accident. About noon the wind ceased, the sun shone brightly, and upon our arrival this experience was told to the wife and mother, and gratitude expressed for God's goodness. We resolved that henceforth Christian Science should not only be read and talked about, but lived, God being our helper.

Many years have passed since then, and often when the belief in sorrow or accident seemed very real this experience has come to our memory, enabling us to turn our gaze toward God, Spirit, and His universe, which is governed every moment by the perfect law of Love.

✧

"Love thy neighbor"

ETHEL M. MC CANDLESS

When Abram and Lot separated in the land of Canaan, after finding that they could no longer dwell together in peace and harmony, Abram's attitude was expressed in these words: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." On page 444 of Science and Health Mrs. Eddy quotes these words, and adds, "Immortals, or God's children in divine Science, are one harmonious family; but mortals, or the 'children of men' in material sense, are discordant and ofttimes false brethren." The story in Genesis shows that Abram's faith and love were put to the test many times; and through the centuries the same problem has confronted all mankind, for human nature is the same today as it was when Abram and Lot tended their flocks and herds in the land of Canaan.

Now it is a comparatively easy matter to say to our brother, Let there be no strife between me and thee, but how to put it into practice is what this world needs to know. The Mosaic law with its "Thou shalt not" did not solve the problem, though it supplied a certain need at the time it was given; but gradually there unfolded to human consciousness a higher sense of love, until it burst forth and was manifested in the teachings and life of Christ Jesus. He gave to the world a new commandment in these words: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." It however remained for Mrs. Eddy, in Christian Science, to show us how to do this.

Before we can love our neighbor and live at peace with him, we must know who and what he is. We cannot obey the command "Love thy neighbor as thyself" so long as we believe that both self and the neighbor are material and mortal, capable of hating as well as loving. In order to find out the truth about ourselves, we must begin with God the Father, "of whom are all things," and as we learn more of the nature and attributes of the Father, our true selfhood will unfold; then we shall see not only ourselves aright, but also our brother.

A certain Christian Scientist had an experience along this line which may prove helpful to others. Soon after moving into a new home she discovered that she had a most disagreeable neighbor with troublesome, disobedient children. Instead of knowing the truth about the situation, she listened to the suggestions which thronged her consciousness, and was in a constant state of discord, alternating between disgust and despair. After trying for some time to solve the problem from a purely human standpoint and making no headway, there being no common ground on which they could meet, it came to her one day that this must be worked out scientifically. For a long time she had been declaring that in God she lived, moved, and had her being, and if this were true about herself, then it must be so about her neighbor. It would be impossible therefore for her to have an undesirable neighbor, for nothing of that nature could enter God's presence.

As she worked along this line, conditions began to improve; more harmony was manifested, and one day a sign "For Sale" appeared on the neighbor's house. This was very gratifying and a cause for much rejoicing, she thought, and she rested on her oars, so to speak. In a short time a buyer appeared, one who would have been a most desirable neighbor, and the outcome was anxiously awaited. Now while both parties were apparently ready, one to sell and the other to purchase, still the deal was not closed, and after a few days the sign was taken down. The Scientist saw that something was wrong and that there was yet work to be done. She was truly desirous of doing right, and very humbly did she petition the Father to show her the way. The light came almost immediately, and such a revealing! Away back in a dark corner of her consciousness she found lurking a desire to put her neighbor out of his home. She had all unconsciously outlined her demonstration.

Then as she waited, truly repentant, and humbly asked to be led aright, she recalled the story of the good Samaritan. She saw herself as the priest and the Levite, passing by "on the other side," drawing the robes of self-righteousness and bigotry about her. But as she worked and prayed, the tatters of pharisaism began to fall away, and, behold! the Samaritan appeared, bringing the oil of charity, and the wine which our Leader defines as "inspiration; understanding" (Science and Health, p. 598). Very tenderly and lovingly did she take this human concept, which had been beaten and robbed by the mortal beliefs of ignorance, envy, and hate, to the inn of spiritual consciousness, and there she left it with the host, our all-loving and merciful Father, who is "no respecter of persons." The joy and peace which followed this experience cannot be told in words, for to the Scientist it was a foretaste of heaven.

Shortly after this an opportunity came for the neighbor to take charge of a small business which not only enabled him to make the payments on his home, which he was about to lose, but which employed the family most of the day, thereby bringing peace and quiet to the Scientist. From that time on good will reigned where before had been hatred and strife. The Scientist was enabled to help them in many ways,

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and harmonious relations were established. She was learning to love her neighbor as herself, and thereby proving the blessedness of fulfilling the golden rule and doing mentally unto another as she herself would be done by.

Experience

NINA SEYMOUR KEAY

THE knowledge that all is Mind, and that matter is but a false picture in the so-called human mind, brings the question of experience into a very different light. Experience as we were accustomed to regard it meant a succession of emotions, actions, and events, governed, if at all, by some force or influence outside of our personal control or knowledge. In the light of Christian Science experience is a question of human consciousness solely, and since our consciousness means our thinking, it is governed largely by our own voluntary choice. Therefore, instead of regarding our experiences as influencing our thinking, we learn that primarily our thinking influences our experience in every detail.

It may be objected that we get in our experience events which we have not consciously shaped in thought, but this is explained by the fact that a considerable part of our thinking is mechanical and follows automatically and undetected the lines of habit or memory, or succumbs equally undetected to mental pictures of evil suggested by the experiences, words, or thoughts of others. We walk, eat, and do many such things which we know to be directly controlled by thought, and yet at the time we are not conscious of any specific thinking in connection with these acts. In the same way we accept and act upon countless habits of thought which produce woeful results, often to our great surprise. Christ Jesus gave a much needed warning when he said, "What I say unto you I say unto all, Watch."

The inert, mechanical part of our thinking can only be corrected by attaining greater mental alertness and vigor; by doing enough real constructive thinking to keep our minds "so filled with Truth and Love, that sin, disease, and death cannot enter them," as our Leader enjoins on page 210 of Miscellany. Once it is fully realized, however, that all existence is wholly mental, and that nothing can be experienced except mentally, it is obvious that by keeping control over our thoughts we must necessarily control our experiences; that is, that it is not possible to experience what we refuse to entertain in our consciousness. We may seem to be the helpless victims of injustice, ingratitude, or misfortune, and we may even assure ourselves and others that we do not believe in these wrong conditions; but the inexorable logic of Christian Science points out that if we were not believing in them they could not be there, since our consciousness is the only sphere of action they can have, and "whatsoever a man soweth, that shall he also reap."

The evil belief may not be flaunting itself openly under its real name, however; perhaps it is masquerading as "self-will, self-justification, and self-love," which Mrs. Eddy describes as the "adamant of error" (Science and Health, p. 242); or it may be undetected fear, or a reluctance to part with a false point of view, or it may be that noxious weed self-pity. Belief in some form of it there must be, if an evil is being manifested in experience, so that we cannot take refuge in blaming circumstances or the wrong-doing of others. All that the wrong-doing of others can do is to tempt us to believe in it and thereby share it. If we refuse to do so, it has no power to hurt us and must eventually fade out of our experience.

We must follow the advice of the apostle Paul, therefore, and "prove all things; hold fast that which is good." Christian Science makes this possible by revealing the nature and origin of good as God, the divine Mind. No mere human opinions, merely personal wishes, or standards based upon sentiment or superstition, can pass as good to the earnest Christian Scientist striving to be governed by the Mind "which was also in Christ Jesus." That which believes in evil and regards life and happiness as at the mercy of material circumstances is not the divine Mind, but human ignorance. Spiritual thinking alone is good thinking.

The wise man declared that as a man "thinketh in his heart, so is he." Then, since a human being is simply what he thinks, and not what other people think about him, it is the right of all to shape their characters, and hence their experience, in accord with their highest desires. "Hold thought steadfastly to the enduring, the good, and the true," Mrs. Eddy counsels on page 261 of Science and Health, "and you will bring these into your experience proportionably to their occupancy of your thoughts."

In the Courts of God's House

WILLIAM W. DAVIS

"YE that stand in the house of the Lord," the psalmist writes, "in the courts of the house of our God, praise the Lord." We find in Science and Health, as a part of the definition of church, the following: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (p. 583). Some one has said that the church is the highest visible manifestation of good in a community. When therefore we accept the appointment of usher in The Mother Church, we should ask ourselves whether we realize often enough, and as earnestly as we might, the great privilege extended to us of assisting in the manifestation of this good, so that we ourselves, as well as the community, may derive the highest benefit.

To receive the many blessings and benefits which we have so wonderful an opportunity to appropriate, to draw nearer to divine Principle and to come closer together in brotherly love, should be our object in accepting service. We should rejoice and praise God for the privilege of taking part in the church service and for the opportunity extended to us of serving good. There are many blessed ways of manifesting good, but that of serving, of being of service to God, to mankind, to the Principle taught us by our beloved Leader, through activity in our church work, is the very highest form of expressing our appreciation and loyalty, our gratitude, our love and devotion.

Service as an usher in a Christian Science church offers so wonderful an opportunity for doing good that it should lift one high above the drudgery of daily life and thought. It should be so appreciated by those chosen thus to serve that it becomes the fulfilment of a cherished hope and ideal. To serve God by standing at the very door of the church to welcome the stranger and the wanderer who is looking for the peace of God, requires consecration of the highest kind. It means that we must be prepared to offer ourselves as standard bearers of Christian Science throughout every hour; that we must so express Truth and Love that we shall be worthy examples to those who are looking for a better and truer sense of life; that we must keep close watch over our thoughts and our actions, so that we may reflect God, infinite good, always.

We are told by our beloved Leader to "watch, work, and pray" (Science and Health, p. 367), and we find on the cover of the *Christian Science Sentinel* these words of Jesus: "What I say unto you I say unto all, Watch." As ushers

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we are watchmen as well. A watchman guards that which is entrusted to his care. Then the usher must guard his own thoughts, that he may be obedient to the rules and by-laws of The Mother Church, that he may manifest the attributes of divine Mind, and that he may give his best service. Ushers must manifest loyalty, faithfulness, and brotherly love in their daily living as well as in the church work, so that they may reflect harmony at all times. It is not enough to profess belief in spiritual qualities,—we must show them in our works; and much more are these required of us after we accept service in the church than before. We have become standard bearers of Truth; therefore our lives should always be consecrated to the cause of Truth, and we should work for a larger and better demonstration of the teachings of Christian Science.

Loyalty, and willingness to serve, stamp one as a true follower of our Master and Wayshower, Christ Jesus, and these qualities should be so spontaneous as to be a part of our real selfhood, of the man made in the image and likeness of God. It is not enough that we as members of the church shall attend service for the purpose of listening to the Lesson-Sermon as read from the desk; ours is much more than mere attendance. We are a part of the service, a part of a perfect whole; and in order that we may adequately bear our part in this perfect harmony and in the healing work of the service, we must come with our thoughts attuned to the divine Mind, come prepared to take our part in the service just as much as do the readers, the soloist, and the organist. We must reflect unity, harmony, love, and strength, and we cannot do this if we come in a hurried, haphazard way, or merely because we have nothing better to do.

There is nothing better that Christian Scientists can do than devote their time to some Christian Science work, and we must not let error tempt us away from our service to God. All sorts of excuses will make themselves heard; manifold invitations will be extended to use in pursuit of worldly pleasures the time that should be devoted to service, but we must be awake to the error that would keep us always doing the things that we should not and leaving undone the things we should do.

One of the most important messages that we should heed is that of making sure that our work as ushers is impartial; that it is metaphysical and not physical. Nothing will detract more from the real Christianity of our duties than will a show of personality, even though it may be unconscious. We should so conduct ourselves as to be channels for the expression of Truth and Love, and so do our work that the members of the congregation will not be conscious of any personal officiousness, but rather that divine Love directs the work of the ushers.

Furthermore, we who are about God's business should be bound together by the strongest ties of brotherly love. God's business is the expression of righteous activity, of joyful service and honest endeavor, and should be accompanied by brotherly love and the spiritual idea of harmony and truth. Wherever we are sent, let us accept our work as God's business, and know that every post of duty is necessary and important in His service. The station to which we may be assigned, wherever it may be, calls for love of and devotion to the cause, and our part is to be performed faithfully and joyfully, with hearts full of gratitude that we have been called to assist in this great work of redemption,—the saving of mankind from sin, disease, and death. To the end that we may be better fitted for the work that we have to do, and be aided in our journey from sense to Soul, we must seek a closer relationship with God, a relationship which will mean for us salvation.

Selected Articles

[Rollin E. Smith in *Montevideo* (Minn.) *Commercial*]

In the chapter on Genesis in "Science and Health with Key to the Scriptures" Mrs. Eddy distinguishes between the spiritual thought and the material. On page 520, writing of the second chapter of Genesis, she says of verses 4 and 5, "Here is the emphatic declaration that God creates all through Mind, not through matter." On the next page she says of verse 6, "The Science and truth of the divine creation have been presented in the verses already considered, and now the opposite error, a material view of creation, is to be set forth." It is in the material view of creation that "the Lord God formed man of the dust of the ground." Mrs. Eddy continues: "The second chapter of Genesis contains a statement of this material view of God and the universe, a statement which is the exact opposite of scientific truth as before recorded. The history of error or matter, if veritable, would set aside the omnipotence of Spirit; but it is the false history in contradistinction to the true."

The book of Genesis, when accepted literally, prevents spiritual development, for one's idea of God is of a Supreme Being who deals with matter, and one's idea of man is that he is wholly material. "I cannot believe in a science that teaches that 'man is incapable of sin' [Science and Health, p. 475]," writes our critic. The distinction between mortal man and the real man, who cannot sin, is plainly made throughout the authorized literature of Christian Science, and it is easily understood as well as easily followed. Moreover, this distinction is to be found in the Bible, particularly in the teachings of Christ Jesus, Paul, and John. Here is where Mrs. Eddy found it; and other writers, either with or without her aid, have also noticed it.

In reality man does not sin, sicken, or die, but is coexistent with God as His image or reflection; but in mortal belief men need to be saved from these evils and from all evil. Thus Jesus declared, speaking of God, "He is not a God of the dead, but of the living: for all live unto him." Yet the Master also said, "I am come that they might have life, and that they might have it more abundantly." Although Paul said, speaking of God, "In him we live, and move, and have our being," yet he also spoke of an "old man" to be "put off."

John made the same distinction emphatically. In his writings the reality of man's being and the human need of achieving it were plainly declared. For instance, in the first epistle of John we read, "Beloved, now are we the sons of God;" also, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Yet the same writer said in the same letter, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Such apparent contradictions disappear when account is taken of the Scriptural distinction between God's man and what is called a mortal.

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[F. Elmo Robinson in *Burns* (Ore.) *Times-Herald*]

The first mistake made by our critic is his classification of Christian Science as a mere human philosophy. Now Christian Science, as the name implies, is a Science rather than a philosophy, the Science of being, taught and demonstrated by Christ Jesus nineteen hundred years ago. The gentleman takes exception to Mrs. Eddy's use of certain synonyms for God. These synonyms, namely, Mind, Spirit, Soul, Principle, Life, Truth, and Love, are either specifically used by the Scriptural writers or their use is warranted by the teachings of the Scriptures. These names for Deity, however,

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should not be confounded with the words which are descriptive merely of attributes of God, such as mercy, justice, goodness. It is true that Christian Science teaches that "no material things exist." Christian Science rejects the real existence of matter and material things on the basis of the allness of Spirit. Since God is Spirit, the only cause and creator, the entire universe must be, in its real nature, spiritual and not material. Christian Science teaches that Mind and its manifestation is the only real existence, and hence that a matter universe is an impossibility in Science.

Our critic presents an appeal for the acceptance of the testimony of the physical senses. He argues, "Our senses witness to us the substantial existence of our bodies and of the external world." He concludes, therefore, that a material universe and physical man are realities because the material senses bear witness to their existence. Now, to those same material senses the earth on which we live is flat, and the sun rises and sets; and to one looking down a railroad track the rails some distance away seem to meet; but to our enlightened understanding the earth is not flat, the sun does not rise and set, and the rails do not meet as the physical sense of sight declares. As a matter of fact, the seeming meeting of the rails is not a condition external to consciousness, but is an experience within consciousness due to the finiteness of the human sense of sight.

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[Avery Coonley in *Sterling* (Ill.) *Gazette*]

Christian Science does not say that there is no sin, in the sense that there is no problem of sin. It says there is no reality to sin; that God created all that was made, "and, behold, it was very good." Sin is no part of that good creation. It says, moreover: "The way to escape the misery of sin is to cease sinning. There is no other way" (Science and Health, p. 327). If any one is led to turn to Christian Science in the false hope of being permitted to continue in sin unmolested, he is promptly disillusioned and does not stay long enough to be counted among its large and growing following.

The evangelist's characterization of Christian Science as a "false religion," because its interpretation of some of the teachings of the Bible differs from his own, has nothing to sustain it but an opinion. The question as to whether a religion is true or false should be decided, for the Christian at least, by whether or not it does the works which Christ Jesus promised should follow "them that believe." Among these was Christian healing. With the unparalleled record of healing works which Christian Science has to its credit, in addition to the redemption of the sinner and the comforting of the sorrowing, it does not shrink from the test.

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[Lloyd B. Conte in *Sandusky* (Ohio) *Star-Journal*]

The attack on Christian Science reported in a recent issue reminds one of the persecution of Jesus of Nazareth by the religious leaders in his day. What had Jesus done that they were so enraged and wanted to kill him? Was it not because he came teaching a more spiritual doctrine, and proved his faith by his works?

Mrs. Eddy brought to this age a message of great spirituality, and has so taught the gospel of Christ Jesus that signs of healing the sick have followed even as the Master promised. That day has passed for an intelligent man to refer to Christian Science as a sham religion, or to assert that Christian Science does not heal the sick. Hundreds of thousands of men and women in our country have been healed through Christian Science of almost all kinds of disease, and they include ministers, physicians, bankers, business men, judges, attorneys, and many in the common walk of life. This healing work is going on daily, and as a result new organizations have sprung into existence on an average of more than one a week for ten consecutive years. Christian Science is bringing surcease from sorrow; it is reforming the drunkard; it is leading men and women out of infidelity and atheism and giving them an intelligent, demonstrable understanding of God. Through Christian Science people are led to read and love the Bible, and a greater desire is awakened to follow in the footsteps of Christ Jesus. The earnest seeker after truth need not go outside of your own city to find evidence of the good that Christian Science is doing in the world.

The beneficiaries of Christian Science never found fault with Mrs. Eddy's price for class instruction, nor with the price of her books. The effort to defame the character of Mrs. Eddy and to misrepresent and pervert her teachings will fail, for if Christian Science had not been founded upon the rock Christ Jesus, it would have perished long ago.

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[E. L. Webb in *Belfast* (Ireland) *News-Letter*]

In a column of a recent issue, entitled "Powers of Darkness," these words appear: "The Christian Scientist seeks to have his sickness cured by power from the depth of the unseen." This "unseen" is described as the "vast ghost-haunted world." As this statement would convey an erroneous impression as to what Christian Science healing really is, may I be allowed to point out that God alone is appealed to as the healer in Christian Science treatment. On page 228 of "Science and Health with Key to the Scriptures" by Mrs. Eddy we read: "There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God. The humble Nazarene overthrew the supposition that sin, sickness, and death have power. He proved them powerless."

When Christ Jesus sent out his disciples to heal the sick and cast out devils he said to them: "As ye go, preach, saying, The kingdom of heaven is at hand." To Christian Scientists the "kingdom of heaven" is the unseen world, unseen to the material senses, but nevertheless "at hand," and becoming more and more clearly seen to the human thought, spiritually illumined through a demonstrable understanding of the Scriptures, which understanding is being gained through the study of Christian Science. In this kingdom man is found to be in the image and likeness of God, and it is in proportion as the true understanding of God and man is gained by the Christian Scientist that the seeming powers of darkness (under which heading Christian Science classifies sin and sickness) are being proved to be no more real than darkness, which is but "the absence of light" (Science and Health, p. 215), without origin, intelligence, or entity, for "God is light, and in him is no darkness at all."

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[Judge Samuel W. Greene in *Henderson* (Ky.) *Gleaner*]

In a reported sermon a clergyman makes an unwarranted and unfair attack on Christian Science and Christian Scientists. Christian Scientists are a peace-loving, God-loving, and man-loving company, who are trying to help and serve. Of this any fair-minded man or community may soon become aware upon a little investigation. Christian Scientists are making an effort to heal and to save men from sin, disease, and death. They come with blessings, not curses; they come with love and truth, not sword and fire; they come in the spirit of the lowly Nazarene, not as an avenging monster; they seek to build up, not to tear down.

In the newspapers of the same date as this clergyman's sermon, I read of several deaths in the community from

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surgical operations and from well known diseases, but no one attaches any blame to the surgeons and doctors in attendance. Doubtless they all tried to save their patients, and they deserve only praise for their unselfish efforts. When a patient under Christian Science treatment dies the world should be equally charitable. The critic could with little effort find in Henderson or in any city of this country a number of instances where so-called fatal and chronic diseases have been healed by Christian Science treatment, but he chooses rather to influence the minds of an overwrought audience with the pathetic story of one Christian Science failure. The gravestones in abundance whitening the landscape in all parts of the world are mute witnesses to medical failures, and yet the world justly loves and honors its unselfish and painstaking physicians. Even Jesus' own disciples were unable to heal some of the cases brought to them.

Thousands of men and women the world over love and honor Mrs. Eddy for her discovery of Christian Science and her spiritual interpretation of the holy Scriptures, and every Christian Scientist daily reads and studies the Bible. Neither Mrs. Eddy nor Christian Science has taught any such silly twaddle as that narrated by the clergyman. Epithets and unrefined abuse do not constitute argument, and the fair-minded, thinking people among the critic's hearers will not be misled thereby.

Christian Scientists have only sympathy and love for this critic, and we reverently and lovingly recommend for his consideration the sixth tenet of Christian Science found on page 497 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which is as follows: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

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[Aaron E. Brandt in *Warren* (Pa.) *Times*]

A lady evangelist delivered a sermon against Christian Science, as reported in the *Times*, and when referring to the man who was stripped, wounded, and left half dead on the road leading from Jerusalem to Jericho, as related by Jesus in the story of the good Samaritan, said that "Christian Scientists would tell us that this man wasn't sick, that there was nothing wrong with him, but Jesus said he 'fell among thieves,' who 'wounded him, and departed, leaving him half dead.' Which will you take, Jesus or Christian Science?"

Permit me to say that if the evangelist had taken the trouble to get an understanding of Christian Science she would not have found any occasion to ask such a question, or try to make it appear that there is anything in Christian Science contrary to Jesus' word and teaching. If she intended to base her statement on an inference drawn by her from the fact that Christian Science teaches sickness and disease to be unreal, her conclusion as applied to the man in question, or to the human sense of things generally, is wholly unwarranted. Christian Science shows that sickness and disease, as well as wounds, are unreal to spiritual sense, as Jesus proved again and again in destroying them instantly; but this by no means warrants the statement made by the evangelist.

Again, if the evangelist has reference to a statement appearing in the text-book of Christian Science that "man is never sick, for Mind is not sick and matter cannot be" (Science and Health, p. 393), her statement is again entirely wrong, for here Mrs. Eddy refers to divine Mind, and man made in the image and likeness of that Mind, or God. Jesus never said that the man found lying wounded along the road to Jericho was such likeness. Spiritual man, to whom Mrs. Eddy refers in her statement, is never sick because he never sins. We read in the first epistle of John, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Sickness being the result of sin, it is plain that this man cannot be sick, nor is he imperfect in any other sense.

Mrs. Eddy correctly recognizes the distinction drawn in the Bible between man made in the image and likeness of God, who is spiritual and perfect, and "the sinning race of Adam" (Science and Health, p. 345), which from the beginning was "conceived in sin and brought forth in iniquity," and in her many writings she gives a scientific explanation of the distinction.

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[George R. Lowe in *The Ottawa* (Ontario) *Citizen*]

In a report of a sermon, given in the *Citizen*, it is said that the pastor objected to Christian Science as discrediting the evidence of one's senses. Every attempt at a scientific or philosophical explanation of things aims to correct the evidence of the material senses to some degree. The parallel rails of the railway track seem to meet in the distance. Sky and tree tops seem to mingle. The sun seems to rise and set. Matter seems to be solid substance, yet it can be resolved into what modern physicists term electrons,—invisible forces. So learned a man as the Rt. Hon. Arthur J. Balfour declared years ago that matter is explained by being explained away.

It is unwise to try to put science, philosophy, theology, therapeutics, in separate water-tight compartments. Life is a unity, and must be interpreted spiritually. Spiritual understanding and practice promote health and longevity. Open-minded investigation proves that Christian Science heals all manner of diseases.

Christian Science is not derived from Bishop Berkeley's idealism but from that of Christ Jesus, who said: "It is the spirit that quickeneth; the flesh profiteth nothing." He taught that God is Spirit; and so the real man, God's likeness, must be spiritual. Therefore, although to the material senses man seems to die, yet Jesus taught that it is life eternal to know God and His Christ. If we are to know life as real and eternal, we reason that the opposite of life is temporal and unreal. So Paul boldly declares that Christ Jesus abolished death, and that the things that are unseen are eternal. On page 269 of Science and Health Mrs. Eddy has written: "The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind."

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[Robert S. Ross in *Brooklyn* (N. Y.) *Eagle*]

Recently, in reply to the question "Do you consider Christian Science a religion?" a clergyman is credited by the *Eagle* with saying, "It is fanaticism." Whether or not Christian Science is what its adherents claim it to be, is a question that any honest investigator can decide for himself. Christian Science is based upon divine Principle, and is demonstrated according to rule. The student who discerns this Principle and thinks and acts according to its rules, can prove to his entire satisfaction that the healing taught in Science and Health by Mrs. Eddy and the healing taught by Jesus of Nazareth are one and the same.

If the critic were aware that by referring to Christian Science as "fanaticism" he is at the same time referring to the very Christianity which all avowed Christians should be practising as well as preaching, no doubt he would cease his denunciations. Mankind, particularly leaders of public thought, cannot afford to be uninformed or misinformed regarding that which has reinstated primitive Christian healing.

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Editorial

Economic Administration

When Jesus blessed and brake the few loaves and fishes and fed a multitude with what had seemed sufficient for the needs of only a small family, he did much more than simply to satisfy the hunger of those who had assembled to hear him expound the word of God. Through this marvelous act of divine multiplication he taught them that God was able to supply their needs even to the uttermost, and in doing this he plainly recognized that they believed their hunger could be relieved only through the eating of food such as they were accustomed to. He did not attempt to satisfy them by telling them not to give way to their sense of hunger, but he actually supplied them with the food which they craved, and in such abundance that they were unable to consume it all. Furthermore, he taught them a lesson in economy which in modern times has too oft been unheeded, when he bade the disciples "gather up the fragments that remain, that nothing be lost."

That the world is now urgently in need of a greater supply of food than it has on hand is one of the strongest beliefs of mankind today, and that this condition cannot be relieved except by the actual production of a greater quantity of foodstuffs, together with the elimination of all wastage of food, is likewise strongly impressed on the minds of all. Mrs. Eddy writes on page 254 of Science and Health, "To stop eating, drinking, or being clothed materially before the spiritual facts of existence are gained step by step, is not legitimate." Christian Scientists will recognize, therefore, that until they have completely demonstrated as did Christ Jesus that "man shall not live by bread alone," it is incumbent upon them to do their share toward meeting their own needs and the needs of their fellow men by making the best possible use of what food is now available.

Webster defines economy as "thrifty and careful administration; management without loss or waste; as, a housekeeper accustomed to *economy*, but not to parsimony." He also defines the word economize as "to manage with economy; to use with prudence or frugality. . . . To utilize to the best advantage." It is in the sense of these definitions that the people of the United States are now urged by the President to practise economy in their daily living. Out of the abundance of their supply it is said that the wastage of food in American families is appalling, and that in normal times the cost of living has been largely increased by the uneconomic methods of both distributer and consumer.

At the present time the President has been vested with authority which it is hoped will insure to both producer and consumer fair prices,—a reasonable profit to the one, and to the other an ample supply for all actual needs. To the producer and to the middleman who would unduly increase prices, appeals have been made which should fully awaken them to see the wrong and the suffering that such action on their part would produce, and it is believed that this appeal to fair dealing and patriotism will not be unheeded. The real conservation of food and the control of prices must however rest largely in the hands of the consumer, and it is to them that the most urgent appeals have been and will continue to be made. Every pound of food carelessly or ignorantly wasted or overeaten will be a pound needlessly taken from the general supply and will do its share toward furnishing a reason for an advance in prices, thus making more difficult the problems of those of limited means.

A true concept of brotherliness, and of the duty of men one to another, should make all mankind careful of the rights of their neighbors; and to those who have seen the light, as Christian Scientists have, there should be no need for any extra appeal for fair and compassionate dealing in a matter of this kind. Christian Scientists will not add to the burdens of their less fortunate neighbors either by cupidity or knowingly by careless or ignorant wastefulness; therefore the appeal that is made to them is to manifest righteousness and intelligence in connection with this whole problem.

Archibald McLellan.

Drafting for Service

Drafting for service becomes necessary when humanity lacks sufficient inspiration to volunteer. It becomes advisable when certain elements of the population are eager to have others serve at the front while they themselves remain in safety behind the lines. A desire to preserve self while others sacrifice self ultimates in spiritual death, but Christian Science can save the victims of this would-be mental assassination.

Drafting under these circumstances, therefore, amounts to a human contrivance for bringing the recalcitrant and traitorous, as well as the ignorant desirous of ease in the flesh, from under cover and forcing them to march with the righteous until the lesson of loyalty and fidelity to Truth is learned. More than this, drafting operates to detach those who are really willing to volunteer from the aggressive mental malpractice which seeks to make them unwilling. Mrs. Eddy on page 158 of "Miscellaneous Writings" exhorts her followers in these words: "All God's servants are minute men and women." In her Message of 1901 she writes: "The Christian Scientist has enlisted to lessen sin, disease, and death, and he overcomes them through Christ, Truth, teaching him that they cannot overcome us. The resistance to Christian Science weakens in proportion as one understands it and demonstrates the Science of Christianity" (p. 15).

God drafts His own, thus detaching them from the ties of the flesh. It is necessary for man inwardly to volunteer as a soldier of God, though God has already selected the real man from the beginning as His child who is exempt from sin, disease, and death. This man of God fears no floods, no fire, no gas, nor any of the various forms of destruction invented by the boasted efficiency of mortal mind. The soldier who carries with him the understanding of God's man can no more be touched by explosive or poison than the Hebrew children in the fiery furnace, or Daniel in the lions' den, David facing the highest efficiency of the art of metallurgy of his day in the sword of Goliath, or Paul protecting himself from the viper's sting could suffer harm.

Furthermore, the soldier who is drafted into service and is guided by the divine Mind is protected against all arguments of mortal mind impurity, whether it be in water, in earth, or of the flesh. The greatest temptation, apparently innocently put, can be uncovered by Principle, which is Mind. Thence springs the intelligence needed to penetrate the mask of hypocrisy, subtlety, and even the seeming sublimity of earthly bliss. A sweet morsel may have in its center the worst form of diabolism, but Christian Science enables the soldier of God to reverse the so-called poisonous action of ignorant or malicious evil intent. A victory won over self is equivalent to the glad progress of climbing the mount of transfiguration.

"God is no respecter of persons," and drafting the available material of a nation has this advantage, that it follows in a measure the divine method. Moses leading the children of Israel out of Egypt and across the desert found volunteering humanly inadequate, and the Ten Commandments arose

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from necessity. When the Israelites settled in the land of Canaan they were not spiritually advanced enough to take possession and govern themselves on a voluntary plan, "preferring one another" under the divine Mind, and so a whole body of religious and social law was supplied to them. Nevertheless, although even today humanity clamors for rules and regulations and needs to be drafted in order to do its duty, the time is coming under the teaching of Christian Science when each individual, community, or nation will have learned the supreme lesson of volunteering to do right. In that day the head of a nation will express a national want and eager hands will furnish the necessary supply; labor, thought, money, and service will flow into the open treasury.

Today God is drafting the nations into His final warfare against evil. He is taking them under His protection, away from the manipulation of pretended and pretentious powers which have arrogated to themselves the control of the world. In the words of the "Battle Hymn of the Republic,"—

> He has sounded forth the trumpet that shall never call retreat;
> He is sifting out the hearts of men before His judgment seat.

WILLIAM D. MCCRACKAN.

Do We Need to be Helped?

THE question is occasionally raised by those outside Christian Science, and even by those who are somewhat interested, why a sick person should go to a fellow being for help; and the argument is on this wise: Is not God just as willing to hear and answer the prayers of one person as another? To this it may be answered that there can be no doubt whatever as to the divine impartiality; the only question is to what extent the needy one is prepared to avail himself of the blessing which God is ever ready to bestow. It is very comforting to know that by the great spiritual illumination which has come to humanity through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, unnumbered thousands have been healed without the help of any person, and this is full proof of the correctness of the Master's words so often quoted by Christian Scientists: "Ye shall know the truth, and the truth shall make you free."

The knowing of the truth about God and man really constitutes healing in Christian Science, but very many are apparently unable to reach this consummation without the aid of another's understanding. We never think of questioning this in respect to any other line of study. It would be quite possible for every schoolboy to work his way through the various lines of knowledge which are deemed essential on the human plane, but it has been found a good and wise thing for school teachers to help their pupils until they are able to do their own work and to find actual delight in solving the problems which at first seemed so difficult to them.

We may all learn a valuable lesson with respect to the healing of the sick if we read the story of the washing of the disciples' feet, as given in John's gospel. We read that after the supper Jesus "girded himself" for service, and "began to wash the disciples' feet." We are told, however, that Peter objected when it came to his turn, but the Master responded in these deeply significant words: "What I do thou knowest not now; but thou shalt know hereafter." It seems that Peter continued to object, but Jesus followed up his instruction by saying, "If I [Christ, Truth] wash thee not, thou hast no part with me." The Master added: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

It is deeply interesting to note the significance of Jesus' question to his disciples on this occasion: "Know ye what I have done to you?"—a question which all professing Christians should ask themselves. As understood in Christian Science, it means that he had made known to them the power of divine Truth and Love to heal the suffering human sense and to cleanse the understanding from material belief, so that faith and hope should rest on pure spirituality. It is well known that more than one Christian denomination has maintained the symbolic rite of washing the feet as well as baptism and the Lord's Supper, but there is no reason to suppose that this observance was intended to bring to the human consciousness a fresh recognition of the truth which sets free from sin, sickness, and death. To the Christian Scientist the question, "Know ye what I have done to you?" brings forth a glad recognition of the Master's healing work, and is a constant reminder that what our Lord did for the disciples in his day we should in loving obedience to his direct command be ready to do for each other. If any one should like Peter refuse to accept the needed aid, it were well to ponder our Leader's words on page 420 of Science and Health: "If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them. If they are unwilling to do this for themselves, they need only to know that error cannot produce this unnatural reluctance."

Here it is well to remember that true Christian Science treatment does not produce dependence upon another's personality, but uplifts thought and cleanses the understanding so that the one who receives help can work for himself as never before, and through his healing prove to the world the ceaseless activity of the divine law which heals and saves.

ANNIE M. KNOTT.

Joy in Giving

"I enclose herewith post-office order for one dollar ($1), the same to be applied to the Christian Science Benevolent Association fund. While this is only a small portion in showing my love for the cause, I am a widow seventy-eight years old and have no income, but I want to do a little something anyway. I do not feel that I could ever begin to pay out in money the good I have received."

"Prompted by the article 'Looking Forward,' which appeared in the *Sentinel* of Dec. 2, 1916, a collection was taken up among the members of First Church of Christ, Scientist, Berlin, Germany, at a special meeting on the 26th of February, for the benefit of the Christian Science Benevolent Association in Boston. The collection amounted to marks 790, which we gave over to the War Relief fund, to be reckoned up with Mr. Dickey. We do not wish to neglect to express to you our deepest thanks for the above-mentioned article, and also for the opportunity it gave us to help in the establishment of a new work for the welfare of mankind."

"As I left the house this morning, I remarked to my wife that I was going to send all I could—fifty cents—to the Benevolent Association fund. She took fifty cents from her own little household treasury and said, 'Send this with it.' So here it is. We are trying to drown our sense of the smallness of the dollar in our consciousness of our Father's wealth. Though we seem unable to help much now, we gratefully appreciate the clear service the Board is rendering the cause."

"It is my agreeable duty to voice the deep appreciation of many here in Petrograd, Russia, of the editorial 'Looking Forward' which lately appeared in the *Christian Science Sentinel*. It is our joy and privilege to respond to the invitation extended by the Board of Directors of The Mother Church to the whole field of Christian Scientists to cooperate

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in still further extending the channels of usefulness, by sending you our first donation of $308, to be equally divided between the two funds named in the article."

"Enclosed herewith please find draft for $110, the amount of the first of three collections to be taken by First Church of Christ, Scientist, La Porte, Ind., and devoted to the fund of the Christian Science Benevolent Association. We are grateful indeed for this opportunity to share in the activity of this newly opened channel of usefulness for The Mother Church. May we take this occasion to convey an expression of our love for and loyalty to the cause of Christian Science, and our allegiance to the Board of Directors of The Mother Church."

"The enclosed draft for $250, on behalf of the Christian Science Benevolent Association fund, is remitted as a token of deep gratitude for many benefits received by those interested in Christian Science in Egypt and the Sudan. Although the sum collected is not large, it represents contributions from towns and villages, from fertile valleys and desert places, from outlying oases and the distant Sudan. It is comprised of many donations, ranging from 2s 6d upward, and has been subscribed to by officers and soldiers, as well as by residents. It is a great privilege that we have been permitted to join with others in contributing to the fund, and in this way to assist in furthering the cause we all have so deeply at heart."

"I have been instructed by the members of our little community here to forward you the enclosed draft for $115, as a contribution to the Real Estate fund, announcement of which was made in the *Sentinel* of Dec. 2. Although those interested in Christian Science in Egypt and the Sudan have not as yet found an opportunity to organize a church or society, since May last services have been regularly held in private houses, and the above sum represents approximately the balance in hand of a fund derived from collections and donations, after paying for expenses connected with the meetings and the distribution of Christian Science literature to troops in the near East. It had been our intention to treat the sum thus collected as a means of arranging for a public room, when this should become necessary in the course of the development of the movement in Egypt. As this opportunity of making immediate use of it has, however, been presented, we gladly offer it in grateful recognition of many benefits received by us as a result of a growing understanding of the Science of being."

"Teachers and pupils of the Christian Science Sunday school in Zurich are very grateful for the opportunity to prove their appreciation of the joy and help the teachings our beloved Leader, Mrs. Eddy, are giving to them, in sending you the collection made for this purpose, to be used for the Christian Science Benevolent Association. It is a small mite ($20), but given with joy and the loving desire to cooperate, for we feel that though oceans, countries, and language seem to separate us, we Christian Scientists never needed so to be and never were united more closely in purpose and aim."

"At the annual meeting of First Church of Christ, Scientist, Halifax, Nova Scotia, it was unanimously resolved that a fund be opened for the purpose of contributing to the Benevolent Association fund of The Mother Church. In forwarding you our first instalment of $50 toward this fund, we wish to express our appreciation of the privilege that is afforded the field of cooperating in this work, gratefully acknowledging our indebtedness to Christian Science and with renewed loyalty to the Directors of The Mother Church."

"This additional contribution of $1001 is sent from the treasury of First Church of Christ, Scientist, Detroit, Mich., $500.50 to be applied to the Benevolent Association fund and $500.50 to the Real Estate fund. Our hearts are filled with gratitude for the unfoldment in thought and the externalized expression of our church edifice, and we want you to feel that we are standing with you in your larger work."

"Enclosed please find check for $125 from the Christian Science Society of Lima, Peru, and please use it for the Christian Science Benevolent Association. It is not a big sum, but it represents any amount of good wishes and godspeed to the new departure for the good of our cause. It is very gratifying to read how magnificently the churches are responding to the call."

"Second Church of Christ, Scientist, Minneapolis, Minn., takes pleasure in enclosing herewith check for $5000, to apply on our pledge to The Mother Church of $25,000 for the Christian Science Benevolent Association and the Real Estate funds. We are sending this with the joy that is always ours when we are privileged to share with The Mother Church in carrying out any of the plans and purposes of our revered Leader."

"It is my pleasure to advise you that First Church of Christ, Scientist, San Antonio, Texas, pledges $2000 to the Benevolent Association fund, to be applied by the Board of Directors either to the sanitarium or for the purchase of real estate, as they see fit, the money to be forwarded as obtained. I am enclosing herewith check for $250 as the first instalment. We are immeasurably grateful for the privilege accorded the field to help in this grand work, and it is our intention after completion of payment for our new church edifice, which we hope to consummate shortly, to express our gratitude by substantially increasing our pledge."

"Enclosed I am sending you, in behalf of First Church of Christ, Scientist, The Hague, Holland, a check for $149.70 for the Christian Science Benevolent Association. We are so happy we are able to add our mite toward furthering your plans. It is but a little sum, but given in great love. You will excuse our sending it rather late. We were advised not to send it before, owing to circumstances."

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Among the Churches

Current Notes

GENEVA, SWITZERLAND.—During the year 1916 there were distributed by the literature distribution committee a total of 11,448 pieces of literature: 7380 *Monitors*, 2473 pamphlets in French, English, German, and Russian, and the rest miscellaneous. The distribution was made among hotels, pensions, banks, tourist agencies, consulates, *association des commis*, clubs, postmen's clubs, reading rooms, Academy of Sports, university libraries, leading cafés and restaurants; salons of hairdressers, tailors, dressmakers; American Express Company, women's restaurants, governess agencies, students' clubs, registry offices, and Kursaal; interned officers' and soldiers' pensions, Swiss Soldiers' Ambulance Corps, and interned civilians and civilians in outlying lands, camps of prisoners in Germany, Austria, and Turkey. The interest in Christian Science literature is growing, and the *Monitor* is well read and appreciated. It must be taken into consideration that the literature is not in the language of the land. The lending library is well visited. Since being started two years ago it has received gifts of books from the Trustees under the Will of Mary Baker Eddy, and a new request for more copies of the German edition of Science and Health has been forwarded.

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SANTA PAULA, CAL.—The church edifice of the Christian Science Society was dedicated Sunday afternoon [April 15] at three o'clock. The cost of the property was a little over three thousand dollars. The seating capacity is eighty. The first meetings of Christian Scientists in Santa Paula were held at a private residence on North Mill Street from May to July, 1911. From July to September, 1911, meetings were held in the Universalist Church, mostly on Sunday evenings. Then the I. O. O. F. Hall was rented for services. On July 2, 1912, the Christian Science Society was organized with a membership of twenty-two, and on May 21, 1916, the society was reorganized as a corporation under the state laws. The first meeting in the new church was held Sept. 13, 1914.—*Santa Paula Chronicle.*

NEW ROCHELLE, N. Y.—A permit has been issued for First Church of Christ, Scientist, to excavate on its present site for the new edifice to be erected soon. Plans were filed some time ago for the alteration and enlargement of the building on Locust Avenue. It is proposed to move the present building back, raise it about ten feet, and put a new brick building in front of and under it. The excavation for which the permit is issued is to measure 50 by 143 feet.

New Rochelle Standard.

LITTLETON, N. H.—The Christian Science Society is making plans for the erection of a new church building in the near future, and to that end has bought a lot on Pleasant Street, adjacent to the Ranlett property. The lot has a frontage of about 90 feet and a depth of 241 feet. The building will probably be put up some time within the coming year.—*The Courier.*

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The Lectures

DES MOINES, IOWA (First Church).—Dr. Francis J. Fluno, lecturer; introduced by J. Latimer Davis, who said in part:—

The one individual in whom the perfect concept of God was manifested was the Nazarene, Jesus the Christ. So thoroughly did he understand God that he overcame for himself and others every discord which presented itself, even to the overcoming of "the last enemy," death. And knowing what was in man, he said with unhesitating confidence, "He that believeth on me, the works that I do shall he do also." The fulfilment of this prophetic word of the Master was witnessed in the lives of his apostles and of the early Christians for some three hundred years after Jesus withdrew himself from the earth, and the sick were healed and the dead raised to life. But thereafter the clear vision seemed again to become obscured, and mankind drifted back into the former bondage to the discords of human experience.

There arose another individual, however, in our own time, in whom the seeing eye and the hearing ear were so clearly manifested that she was suddenly raised from a bed of suffering and pain, where she had been laid as the result of an accident considered by those in attendance to be hopeless of cure if not fatal in its effect. That individual was Mrs. Eddy. With a desire to give to the world the benefit of her discovery, she spent years of tireless effort in further study and in proving out the Science of her discovery. The results of her demonstrations are given in her book "Science and Health with Key to the Scriptures," a volume prized today by unnumbered thousands for the healing and freedom which the practical application of its teaching brings to them.

Des Moines Capital.

LONDON, ENGLAND (Second Church).—John Sidney Braithwaite, lecturer; introduced by Harry B. Silver, who said in part:—

Christian Science is reiterating the Master's compassionate statement, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." There are few who do not need comforting in some way or other, and when in their hour of trial men and women turn to Christian Science, as numbers are doing, with an honest desire to understand its teachings, they quickly realize how the promise of Jesus to send another Comforter is being fulfilled today.

JANESVILLE, WIS. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Leo H. Atwood, who said in part:—

Jesus came to teach the world about God, and the Christian religions of today are based upon the record of his ministry as found in the books of the New Testament. Is it strange, then, that if Christ Jesus was the true Wayshower, the record of his life work should be taken for what it is? The gospels are overflowing with works of healing, and there is rarely a chapter that does not tell of some instantaneous healing of disease or death. When John the Baptist sent his disciples to Jesus to inquire if he were the Christ, or if they should look for another, he answered: "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Does it seem reasonable that the major part of Jesus' life work should be ignored and ruled out of his church? Mrs. Eddy was not content to accept the general interpretation of the Bible, and as a result of many years of inspired study has left to the world the Science of Christianity, Christian Science.

SACRAMENTO, CAL. (Second Church).—William W. Porter, lecturer; introduced by Mrs. Jennie S. Clifton, who said in part:—

The constant cry of mankind throughout all time has been for health, happiness, peace, and progress. Christian Science, discovered and founded by our revered Leader, Mary Baker Eddy, is proving to the world that perfect health, genuine happiness, permanent peace, true progress, are to be found only through the spiritual understanding of God; and those today who have obtained this spiritual understanding, even in a small degree, are testifying of being healed mentally, physically, and morally.—*Sacramento Union.*

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

ILLINOIS—Wheaton: Church Edifice, Main and Center Streets, 3:30 p.m., July 29.

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Notices

Because of his absence from the country Clarence C. Eaton will not be available for lectures in America from about Sept. 1, 1917, until the spring of 1918.

John Sidney Braithwaite will be available for lectures in America between Sept. 10 and Dec. 10, 1917; also during April, May, and June, 1918. Address for all correspondence relating to lectures in America and Canada, Box 13, Back Bay, Boston, Mass.

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Testimonies of Healing

When Christian Science found me I was in the depths of despondency through sorrow and lack caused by long illnesses of myself and other members of my family. I had been ill for several years, and had spent a lot of money on doctors and medicine without getting any help. The church in which I was brought up taught what is called the doctrine of "free salvation," but I was also taught that you had to bear sickness and pain as best you might, since it was God's will that you should have them. When these troubles came, I found that my religion was of no practical value to me; consequently I grew despondent and gradually came to have only one desire, which was that I might pass on to the next world, where (as I then thought) I would get rid of all my troubles.

It was just then that Christian Science came to me, and I found that the doctrine of free salvation could be applied to sickness and all kinds of discords; that the same remedy which healed sin also healed sickness. At first I did not believe this, and said it was too good to be true. I went, however, to a Wednesday evening meeting, and was astonished beyond measure at what I heard there. The speakers seemed to me to speak in a new tongue, and because they evidently understood what they were talking about, I was forced to believe that there must be some truth in what they said. I therefore asked for Christian Science treatment, and soon found myself so much better in health, so much happier and nearer God, that I knew I had found the truth; but it took me some time to assimilate it.

I studied and prayed earnestly, yet could not demonstrate this truth for myself as I wanted to do. Then I stopped striving and prayed to be shown the error which was keeping me from demonstrating the healing power, and my prayer was answered, as every earnest prayer is. I was shown very clearly that nothing could get into a mind already full (see Science and Health, p. 201), and that in mortal belief I was so full of self-knowledge, self-will, and pride, that there was no room for the truth. Then I saw that if I really wanted to know the truth I would have to get rid of these errors; and though it was far from easy to pull up by the roots beliefs which were of life-long growth, after I had gone through this purifying process I found myself much better able to understand Christian Science.

Shortly after this experience I awoke early one morning with a severe bilious headache. I had been troubled with these headaches all my life; they were supposed to be hereditary and usually lasted about three days. This time there came to me the assurance that sickness is unreal, and in about an hour I was able to get up and read Science and Health. In a few hours more I was able to take food and go out, completely healed. It seemed to me such a wonderful and beautiful thing to be able to demonstrate Truth's healing power for myself.

I feel so thankful that through the life and teachings of a spiritually-minded woman the veil has been lifted from our eyes, and that every one who is willing to work for it may demonstrate this truth. I have been healed of many other ailments, including neurasthenia, and have been freed from a tendency to take cold easily which resulted in attacks of illness every winter. A pain in my side which for three years had made walking a misery, has been overcome; also a belief of lack and sorrow.

As all Christian Scientists know, however, the most wonderful things that Christian Science does for us and the things for which we are most profoundly grateful, are those connected with our inner life,—experiences of burdens lifted and benefits received of which we can talk very little in private and not at all in public. For all the blessings gained through the knowledge of the all-power and infinite love of God as taught in Christian Science, I would give to God all the glory and to Mrs. Eddy the credit and gratitude which are her due.—Eleanor B. Paterson, Edinburgh, Scotland.

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It is with a deep sense of gratitude that I acknowledge God's goodness to me, for when divine Truth lifted the dark clouds that had been hanging over me for years, all became as bright and beautiful as if a new world had been revealed. Sorrow was changed to gladness, and then as never before I understood God's love and power.

To mortal sense I had been a great sufferer for over fifteen years, and a complication of diseases was fast dragging me down. As the years passed by I continued to grow worse; then the crisis came. I was confined to my bed, and for weeks was kept under the influence of an opiate. The doctors decided that only an operation would save my life, but after it was performed the pain continued to increase. After two weeks more of this terrible suffering I was operated on again, this time for fistula; but when I recovered sufficiently to leave my bed, the old troubles for which I was operated on first soon returned. Later, I submitted to another operation; then the doctors told me I could never be cured of bowel disorder as the case was of too long duration, and stomach trouble was getting more severe every day, so that I ate only the lightest of food. After my return from the hospital I was again confined to my bed for months.

Here is where Christian Science found me. When the medical profession had nothing more to offer and the last spark of hope was dead, I heard the trumpet call of Truth and saw the walls of error fade into nothingness, for Love's brightness illumined the darkness. My heart overflows with thankfulness to God for having sent to us this understanding of the healing truth through our dear Leader. To Mrs. Eddy we owe an endless debt of gratitude for her devotion and faithfulness in this her labor of love. The dear people who came to our home bringing the glad tidings of great joy were strangers to me, but they knew God, and freely as they had received did they give of their understanding of this healing truth. They told me that God did not create sickness and did not afflict His children, and that if I would ask, believing, I would be healed. They gave me the address of a practitioner and I wrote to her asking for treatment.

When the answer to my letter came telling me to stop taking medicine and put my trust in God, I did so. The medicine was thrown out, all applications were given up, and those beautiful words "Put your trust in God" never left me night or day. As a result, His ever-presence in which I was trusting delivered me from bondage to the belief in sickness and sorrow. My healing came soon, and the spiritual awakening was the sweetest experience of my life.

Arminda M. Conrad, Hastings, Neb.

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During the month of June, 1910, an abscess formed on the ball of my right eye. I delayed several days before seeing a physician, until the pain became intense, then called on a specialist, who stated that only an operation within twenty-four hours could save the eye, as I had delayed so long; also that I would have to remain away from business thirty days. My wife, however, asked me to try Christian Science, and I said I would try anything, as I was in such terrible pain and must have relief very soon. A practitioner was called and remained with me about an hour. Within

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five minutes after going to bed I fell asleep, and awoke in the morning free from pain. My wife could hardly believe me when I told her there was no pain whatever. There has been no return of the trouble since, now over six years.

For several years prior to this healing I had not attended any church, and looking upon this blessing merely as a piece of good fortune, I continued the same life as before, without taking any interest in Christian Science. In November, 1913, while visiting in San Diego, Cal., I had an attack of what is called hay-fever, together with asthma. As I had been subject to the latter condition, and my father and an elder brother had been sufferers from it for many years, I was very uneasy, being convinced that doctors knew no cure for it. In my distress I made an appointment with a Christian Science practitioner, and on entering her office that evening told her that while I wanted relief from these ailments, they were in fact the least of my troubles. I had been using whisky excessively for some years, although never being what is commonly called drunk. Again and again I had resolved to break loose from this habit, but every morning found me craving for the stimulant. I told the practitioner how I had sold out my business at a sacrifice, with the hope that when I was removed from certain influences I might be able to overcome or forget the desire, but to no avail, as it haunted me in every waking hour.

I was in the Scientist's office for about an hour, and hope never to forget the feeling which possessed me when I was alone on the street in the cool night air. My head seemed cool, my thoughts more clear and at ease, my footsteps lighter and quicker; I was happier than ever before in my life, and knew beyond peradventure that I was a free man. It gives me more pleasure than I am able to state in words that from that day to this, over three years, I have been entirely free from the desire for liquor. Daily I try to be thankful to God for this healing, and I am grateful to Mrs. Eddy for her devotion to mankind. My gratitude also goes out to many other Christian Scientists for the loving and encouraging thoughts expressed to me since I took up the study of Christian Science.

C. H. Strother, New York, N. Y.

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With a heart full of gratitude to God I gladly testify to the benefits received through the study of Christian Science. From infancy I suffered from serious throat trouble and was under the doctor's care continually. At the age of nineteen the crisis came, and medicine failed entirely. Then Christian Science was recommended to me, and a friend called a practitioner, who gave me a treatment. In half an hour I was perfectly healed. Many years have passed and there has been no return of the trouble.

I have also been healed of headaches said to be inherited, of seasickness, and of many internal troubles. Fear in its most violent forms has been overcome, and I am indeed grateful to have found a God who is Love, ever present, omnipotent, and supreme. Some of the discordant conditions have been slow to yield to the touch of Truth, but this has enabled me to learn more of true religion, and of my relationship to God and mankind. For over seventeen years now Christian Science has been our only remedy. In a family of four children it has met quickly all needs. The physical healing has indeed been wonderful, but it is a small part of what Christian Science really means to me.

The peace, contentment, and joy which this blessed truth gives, fills me with thankfulness to God for the truth revealed by our revered Leader, Mrs. Eddy. I am grateful to all who have helped me gain a better understanding of God, also for all our periodicals, which are as beacon-lights in times of distress. For all these and many other evidences of God's goodness I am truly grateful.

I am pleased to state that after fifteen years there has been no return in any way of conditions healed through this blessed truth. Christian Science, understandingly applied, has met all our needs; in fact it is the only remedy we ever think of in our home.

Mary K. Totten, Medicine Hat, Alta., Canada.

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In gratitude for blessings that have come to us through Christian Science I wish to add my testimony to the many others given in our periodicals. Last winter our daughter, eight years old, had an attack of cold and influenza. Christian Science treatment was given her, and she was getting along nicely, indeed was just about well, when about four o'clock one morning she awoke with her nose bleeding so freely that it seemed necessary to call for help. She was much better in a few minutes, but the trouble seemed to keep coming back every little while. She was treated for this several times during the day, and we kept on reading and working in Science, and by seven o'clock that night she was healed. There were no bad after effects from the loss of so much blood, and the child was able to attend school as usual the next week. This was a proof to us that God is our life.

I was healed of a badly injured ankle in one treatment, and our ten year old son has been healed of croup and colds. Christian Science has been a great help to us in every way, and I am thankful to God, and grateful to Mrs. Eddy for giving us this truth which makes us free.

Mrs. Thomas Emerson, Kewanee, Ill.

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With the countless numbers who are today acknowledging the wonderful blessings that have come to them through the study and application of Christian Science, I too feel deeply grateful that my feet were directed into the straight and narrow path, for all that I am I owe to this teaching. My desire is daily so to live as to receive more of the spiritual unfoldment.

We read in St. John that Jesus said to Martha on one occasion, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Surely I too have seen the glory of God, for we have had a number of beautiful demonstrations in our home. I am grateful for the loving help which we received during a time of sorrow, and also for the manifestation of the sustaining strength and power of God, good, at the birth of our baby boy, which was practically without pain. I sat up the next morning, and the third morning walked to the dining room, remaining up most all day. The following morning I dressed the baby and began to take regular care of him, and the eighth day resumed charge of my household duties.

For all these proofs of God's loving care I am deeply grateful; also thankful to those who have helped me in many ways along this journey from sense to Soul.

Mrs. V. L. Martin, Porterville, Cal.

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[Translated from the German]

It is with a heart full of gratitude that I wish to testify to the great help and the blessings which have come to me through Christian Science. Eight years ago I had to give up my work on account of severe pain in the back. I was taken to a local hospital, where an X-ray examination was made and the case stated to be dislocation and softening of the spine. Various means of relief were tried at the hospital

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and the physicians did their best to help me. I was put into a mechanical contrivance and remained in this helpless condition for four years. My limbs then became stiff.

At that time some one called my attention to Christian Science, and the reading of the *Herold* and other writings bearing on the subject brought me courage and the hope that I too might experience help thereby. It soon became possible for me to be stretched out without the use of the contrivance, and later I moved to a private home. As the recognition of the truth slowly dawned upon me, many errors came to the surface, such as a severe purulent inflammation of the throat, swollen feet, and other troubles. After I left the hospital I was more free to devote myself to the study of Christian Science, and my condition improved slowly. I got up and tried to walk on crutches, and for this progress I felt very grateful indeed. One day I had a caller who made me feel still more encouraged, and when she left I felt the desire to accompany her a distance. I was not a little surprised upon finding that I was able to walk quite a distance, just with the help of a stick. From then on I used only the stick and took a walk almost daily. Things kept improving, and now I can easily walk two hours.

About a year ago I became able to take up my work again, with the assurance that He who began the work in me would also complete it. I had lain stretched out for six years and a half, and my disease was declared to be incurable by several physicians, but Truth is powerful and can overcome all error. When on one occasion the inflammation of the throat manifested itself again it was made to yield much more quickly; that is, with one treatment. Divine Love heals all my diseases and bestows upon me His grace and loving-kindness. Since becoming acquainted with Christian Science I see everything in a different light and am a much happier man. I thank God for His wondrous love, and am grateful for Mrs. Eddy, who has shown us the way out of disease to health, out of lack to fulness.

Ernst Stähli, Waldau near Bern, Switzerland.

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With gratitude for having been able to realize God's omnipotence in regard to a painless childbirth, I feel I must give my testimony. One morning in April, 1916, I awoke with the "scientific statement of being" (Science and Health, p. 468) in my thoughts. My husband called in a neighbor while he himself went for a Science practitioner. He had a mile and a half to go to town, so I realized God's omnipresence as well as I could in the mean time, and experienced no discordant feeling. In an hour my husband and the practitioner arrived, and very soon the baby was born, a fine big boy. A little later I ate a good breakfast and then got up. I was outdoors on the third day, and the day following ate dinner at a friend's house. Previous to the birth of the child I had no discordant days.

I had studied this glorious truth a year and eight months before this demonstration of the power of Truth. Words are feeble to express my thankfulness to God for sending such a noble, spiritual woman to reveal again the truth, and that beautiful hymn "Make channels for the streams of love" (Hymnal, p. 89) has shown me a way of expressing true gratitude to our Leader, Mrs. Eddy, and the divine Principle of all.—Mary B. McLeod, Hillyard, Wash.

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In 1901, when I had been making two years' college work fit into one year, Christian Science was brought to my attention through the help it gave my mother, who had been an invalid for several years. During the examinations for graduation I applied to a practitioner for help, and was graduated from college with a satisfactory record. Christian Science has solved every problem that has come into my experience, and I would not like to think of what my life would be without it.

I am very grateful for the clear, loyal teaching which came during class instruction, and for the blessing of teaching in the Sunday school. Before coming into Science I knew little about the Bible. Now it is my privilege to study the Bible Lessons more thoroughly, and I praise God for giving to this age our revered Leader, Mrs. Eddy, whose wonderful work for humanity has indeed unlocked the Scriptures.

Josephine Pinkham, New York, N. Y.

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Over eighteen years ago I first heard of Christian Science. I had come to Detroit with the determination to lead a better life and get away from old comrades. At that time I was a wreck, physically and financially. For years I had suffered from stomach trouble, for which almost everything had been tried, but I was no better, on the contrary was worse.

I was then led to go where I heard of this Christ-teaching. It is needless to say I was hungry and that I was fed. I went to work for a Christian Scientist, and he told me of his healing in Christian Science, and said I could be cured also. I was given Science and Health to read, and in three months had gained considerably in weight and was much better physically. I had not taken treatment from a practitioner, but all my spare time in working hours and evenings was devoted to the reading of Science and Health.

Last year I had great reason for gratitude when I paid a visit to the city I left so many years ago in such a miserable condition. As I went around calling on different people I had known, it was difficult for them to believe their eyes when they saw me looking so well. I also had the pleasure of visiting The Mother Church, as well as the Publishing House, and it has been an inspiration to me to work harder to overcome all discord and to live more of this truth.

I am grateful to our revered Leader, Mrs. Eddy, for all our literature, and to the dear ones who first told me of this Christ-teaching; also that I am able to impart to others in some measure words of courage and hope. I am more grateful for the spiritual healing than for anything else, and hope to continue to grow more like the perfect man, created in the image of God our Father.

William H. Hunter, Detroit, Mich.

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I was indeed a weary pilgrim, wandering hungry and athirst in the desert, when a messenger of this Christ-teaching presented Christian Science to me. I had no home, no father and no mother, and knew nothing about God as an ever present help; but I had studied our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, only a very short time when I learned I had a Father-Mother God and a home in divine Mind.

The first Wednesday evening meeting I attended was in Kansas City, Mo., some ten years ago, in an auditorium in which there were more than a thousand people. I knew but one person in that great audience with whom I might speak, but before leaving the church that evening I had met many men and women, each one with a loving, helpful thought for me. Surely they had left the ninety and nine and gone out into the wilderness to find the lost one; and having found that one, reflected the light and warmth of divine Love.

The next morning I went to see a practitioner. I was such an unhappy mortal, as I seemed to be under a load of heartaches. When the practitioner had listened to me a few moments she said, "I will speak to you in the language of our

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Master, 'Ye shall know the truth, and the truth shall make you free.'" I am glad to testify to the wonderful transformation that has taken place in my life through the healing and saving truth as taught in Science and Health. My heart goes out in unbounded thankfulness to God for sending me to this practitioner, who was instrumental in planting my feet upon the solid rock of Truth and starting me on the journey from sense to Soul. To those who are hungering and thirsting for spiritual food, and who have exhausted their faith in material conceptions as to God and man, I want to say from my own experience that there never was a place so dark but that into it the light has shone with its peace and joy, and as I try to stand in it day by day, it removes the shadows of physical and mental discord with glimpses of infinite Love and harmony.

The incense of purest love and gratitude is rising all over our land, and on foreign shores, to our Leader, Mrs. Eddy, for her wonderful life work as the author of Science and Health, as the expounder of the changeless creed of redemption from the letter that killeth to the spirit that giveth life, as the interpreter of the mysteries of existence, as the discoverer of exalted conceptions of God and His creation, as the gentle and wise follower of the meek and lowly Nazarene.

CLARA OWEN NELSON, Chicago, Ill.

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I have long wished to express my heartfelt gratitude for the loving protection, peace, and joy that Christian Science has given me and is affording me here in France. It has proved in many practical ways that God is our guide and protector, and has enabled me to enjoy a sense of that "peace of God, which passeth all understanding." The understanding of Christian Science makes the ninety-first psalm a real protective power, and I feel the true meaning of those beautiful words: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee," and their correlative interpretation in Science and Health (p. 494), "Divine Love always has met and always will meet every human need." This consciousness of the divine presence has proved a very practical help to me while under heavy shell fire, and although many fragments have fallen all around me, I have never been touched.

My thankfulness to God, also my gratitude to our beloved Leader, Mrs. Eddy, for giving us this glorious truth, is unspeakable, because I realize quite well I could never have gone through the strain of these last twelve months without its help. I am earnestly looking forward to the day when I shall be able to give my verbal testimony concerning the above glorious experience.

FRANK GIBSON, 24241, 2d Yorks, Leeds, Yorkshire, England.

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It is a happy privilege to acknowledge the many blessings received through Christian Science. Since childhood I had suffered from a serious throat trouble, and as I grew older one lung was said to be affected. With the loving help of a Christian Science practitioner these conditions have been entirely overcome. I have also been healed of bowel disorder and nervousness. In a case of childbirth every discordant material law was annulled.

I am very grateful for these experiences of healing, but more especially for the great help which comes from knowing the truth about God and man, as taught in Christian Science. The literature is a great help, as are also the Lesson-Sermons, by the study of which we are able to realize God's loving care and protection every minute of the day.

ETHEL V. PERKINS, Hollywood, Cal.

From Our Exchanges

[Henry E. Jacobs in *American Lutheran Survey*]

Properly speaking, the law is God's immutable and inflexible rule of right, prescribing what God would have us be, do, and omit to do. As the declaration of God's will, it is an absolute standard, which is never arbitrary or capricious, but is the true and unvarying expression of God's own nature. The ultimate standard of right and wrong, therefore, is nothing less than the moral attributes of God, His holiness, justice, truth, and love. Man reaches moral perfection only when what exists in God infinitely is realized in man with the limitation only of man's finite nature,—I Peter, i. 15, 16. This is what is meant by the "image of God," in which man was created, and for the restoration of which, in its perfection, the agencies of divine grace are active. As sin is to be otherwise and to do otherwise than God wishes us to be or do, so the image of God is restored only when in all respects man has become what God wishes him to be, viz., when he corresponds with the divine ideal.

[*The Christian Work*]

Christ's ministry was a ministry of healing. He was forever healing the bodies and souls of men. The early church, conceiving itself as the vicar of Christ in the world, and therefore bound to continue his whole work, undertook this task of healing the sick and maimed. . . . How far the church ought to assume the work of healing we are not prepared to say. But it ought, if it is to be Christ's representative, to see that every weak, sickly, suffering child or man has all the healing this world offers put at its disposal. . . . Surely Christ taught that what God appropriated was health and joy and strength. The church is still remiss here and has let narrow sects steal its gospel. But every church should proclaim that prayer mightily helps healing, and every church should forever proclaim those greatest words in the Old Testament: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

[The Archbishop of York in *The Guardian*]

If the church is to be the witness of Christ as the true center of human fellowship it must itself unfold the spirit of fellowship in its own life. Beyond all question, it was meant by him to be a body exhibiting in the world a sociable and brotherly spirit which would both rebuke and heal the discords and divisions of men. But equally beyond question a church divided and busy with its own controversies will not be heard, and will have no title to be heard if it seeks to proclaim a gospel of fellowship. The fact that the world is ready and waiting for such a gospel lays upon the whole church the paramount duty of making every effort to recover its own unity.

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

Jesus did not argue for immortality; he unveiled the value of life. By his faithfulness he confirmed the faith of humanity. Religion is the realization of the value of life. And this is especially true of the religion of Jesus, albeit he never used the word religion, so far as we have record, but always the word life instead—as if to say that religion and life are one or neither is of any worth. His gospel is a disclosure of the deepest reality of God through the highest nature of man. In him our humanity found its revealer, its vindicator, its incomparable Teacher and Redeemer.

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[Right Rev. C. H. Brent, D.D., in *The Church Family Newspaper*]

The watchword of the churches must be "Unity." Either churches must justify their claim to be the favored or exclusive residence of God by exhibiting in their works a holiness or a superiority nowhere apparent, or else they must admit the favor of God toward other churches of lesser pretensions. A large part of the public has already served notice on the churches that, unless we observe the elementary principles of peaceableness and fairness and fellowship, they will go on without us. God defend us from the day when the sheep of Christ's flock turn upon the shepherds because of the shepherds' littleness and inability to be true leaders. But I see a vision. I see a great movement, a movement not of man but of God, coming sweeping through this world of ours and gathering into its embrace all true-hearted men. I see a united church,—a church worthy of the residence of Jesus Christ among men,—a church which will bring holiness and power to all the people of God. That is the end of the vision, and that is the supreme thing to which we must commit ourselves today as Christian men.

[William Porcher Du Bose, M.A., S.T.D., in *The Constructive Quarterly*]

Christ shows us in himself the necessity, the possibility, and the final realization or actuality of the perfect law of liberty or righteousness. He makes it ours, not in fact (that would be bringing it all the way down to ourselves, to our possible present level of achievement or attainment) but in faith; that makes it our infinite and eternal end and aim, our everlasting standard and measure. That is what evermore we should be bringing ourself, our family, our community, our country, our world more and more, nearer and nearer, up to. If the process were really always going on, it could never stop, inasmuch as infinity or eternity could never be reached. Faith, hope, love, are principles of never ending movement, action, progress. There is need for their presence and operation in the one only direction of glory to God, peace on earth, good will in all to all, in every spot of our hearts and of the earth today.

[E. Herman in *The Christian*]

Vision comes to the prophet who has first "inquired and searched diligently," and it is only as he keeps the things he has seen, and ponders them in his heart, that he can utter his message. No life that has been truly offered to God but has its moments of soaring vision and flashing insight. That these rare and golden moments are followed by so many leaden hours, is due solely to the emptiness and distraction of mind which neither prepares for the vision nor utilizes it when it comes. There is enough of inspiration and dynamic in the humblest life to give it apostolic efficacy.

[*The Methodist Times*]

In every case there has been preparation for the man and the movement which have taken the church unawares; only the preparation has been so deep and wide and gradual that men have failed to recognize it, till the great result was reached, which revealed the processes out of which it was born. We have our own belief about the near future of religion. The new spiritual movement will, we think, center around the word unity,—the unity of Christians, the unity of life in which the sacred and the secular, the spiritual and the social, shall be combined as never before. We are not, however, concerned with our own expectation, for we, like others, shall be surprised by the magnificence of God. What we are concerned to say is, that "the Lord is a God of judgment [one who has his own counsel, and his own way of giving effect to it]: blessed are all they that wait for him."

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

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From the Editor

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

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From the Publishing Society

The pamphlet "Prayer and Confidence" is now published in Swedish as well as in Dutch. Both of these pamphlets are printed with the English version opposite each page of translation.

"God is Good," a lecture by George Shaw Cook, C.S.B., has been published in pamphlet form and is now ready for distribution. Price for pamphlets is given on the opposite page.

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From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

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The Christian Science Journal

Published Monthly

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

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

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Published January, April, July, and October

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 48

Boston, July 28, 1917

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Christian Science Sentinel

A weekly periodical for the home, containing articles, editorials, and special information regarding the Christian Science movement, also testimonials of healing and news items of general interest

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Items of Interest

The Republic of Costa Rica has an area of 18,400 square miles and a population officially estimated at 411,312. Agriculture is the principal industry, and bananas and coffee are the chief exports. Electricity, derived from water power in the highlands, is widely used for propelling machinery, lighting, and domestic purposes, and there are said to be more kilowatts per capita than in the United States. Two railroads connect San José with the Atlantic port of Limon and the Pacific port of Punta Arenas. The products of Costa Rica are diversified on account of climatic conditions. The soil is generally fertile. The seasons are variable; the Pacific side of the divide has dry weather from December to May and rains the rest of the year, but the Atlantic side has no distinctly wet or dry season.

To meet any possible coal shortage in the West next winter, more extensive use of fuel wood from the national forests is urged by the Government's foresters. The supervisors of the 153 national forests will afford all possible facilities to local residents wishing to obtain cordwood, which settlers may obtain free for their home use, and which is sold at low rates to persons cutting and hauling in order to sell to others. During the last fiscal year more than thirty thousand permits for the free use of national forest timber, mainly in the form of fuel wood, were taken out by local residents. The amount of timber involved approximated two hundred and fifty thousand cords.

The United States secretary of commerce announces the appearance of a publication of the Coast and Geodetic Survey entitled "The Use of Mean Sea Level as the Datum for Elevations." The pamphlet discusses the desirability of having a single plane for the whole country to which all elevations would be referred,—the mean sea level. For a number of years the Coast and Geodetic Survey has been extending a network of elevations of high accuracy inland from the coasts, with the elevations of its monuments all referred to mean sea level. The publication of the present report is to encourage the adoption and use of mean sea level as the datum for elevations by all civil engineers and surveyors.

The Uruguayan Government seeks to encourage tree planting, and the National Nursery at Toledo has supplied trees at a very low cost. In compliance with a recent decree, the nursery will in the future donate large numbers of trees. The decree provides that proprietors possessing up to 100 hectares (247 acres) of land will be supplied gratuitously with 100 trees and that the nursery can distribute 200,000 trees every year in this way. The nursery will also donate in 1917 100,000 and in the following years 200,000 trees to rural municipalities, schools, police farms, and other institutions.

A revenue measure from which substantial returns are expected, introduced in the New Brunswick parliament, proposed to tax the wild or uncultivated lands of the province one and two cents an acre. It is estimated that the extent of this area is not less than 4,000,000 acres, and hitherto owners of wild lands have not been asked to pay anything to the public revenues. As finally passed the bill carried an amendment to meet objections to the provision which required a corporation to pay at the rate of two cents while a partnership paid at the rate of only one cent.

The department of university extension of the Massachusetts State Board of Education is offering class work in French conversation for the soldiers in the armories and encampments in Massachusetts. The opportunity is open equally to the non-residents who will arrive later at the great encampment in Ayer as well as to national guardsmen in their armories or camps and regular army soldiers in their forts. The state will pay the cost of the instruction, except for a charge of one dollar for special lesson papers used for the first course of twenty lessons.

The total area of the Philippines, including in all 3141 islands, islets, and reefs, has been reported by the Manila Observatory to be 119,542 square miles, or 30,961,500 hectares (one hectare equals 2.471 acres). The area under cultivation in the six principal crops and three minor ones in the year ended June 30, 1916, was only 8.5 per cent of the whole area of the islands. Rice was grown on 1,140,829 hectares, abaca Manila hemp on 500,317, corn on 432,766, coconuts on 275,769, sugar cane on 179,761, tobacco on 58,913, and maguey on 30,804.

About 3,700,000 acres in Spain are devoted to the cultivation of olives, and the value of the fruit and oil is estimated at $40,000,000 a year. The olive flourishes in all the Mediterranean provinces and is cultivated more or less extensively throughout the peninsula as well as in the Balearic Islands. Large quantities of olives are raised in the valley of the Guadalquivir and more than half the entire crop is from Andalusia.

The automobile road from Cody, Wyo., into the Yellowstone National Park is now cleared for travel and for the big auto stages, which this year replace in the Yellowstone transportation service the stage coaches formerly used. This scenic highway leads through the Shoshone Cañon and over the Sylvan Pass, and permits en route a view of the great Shoshone irrigation dam built by the United States Reclamation Service.

The banana crop of 1916 from the Port Limon district of Costa Rica numbered 4,753,898 stems. About two thirds of the bananas raised were exported to the United States and one third to the United Kingdom. In addition to this number more than 2,000,000 were shipped from the Sixaola district. The most important new industry of the district and of the entire country is sugar. In 1912, none was exported; in 1916, more than 6,000,000 pounds was exported to the United States.

Chile's state railways produced larger net revenues in the calendar year 1916 than in any other twelvemonth during the history of Government ownership except that of 1915. The total railway mileage in operation Dec. 31, 1916, including all state owned and privately operated lines, was 6014 miles. The privately operated railways in Chile represented an investment of about $92,000,000.

According to a recent return, Canada's timber resources are the third largest in the world. The Dominion has a supply of from 500,000,000,000 to 800,000,000,000 feet, board measure, covering an area approximately of 250,000,000 acres. This estimate only refers to saw timber and does not take into account material suitable for pulp wood, fire wood, and poles.

The Syndicate of Silk Manufacturers at Lyons, France, has created and sent to the silk trade generally a new "shade card," with an explanatory letter. The card is the common work of all the syndicates of the silk federation—dyers, buyers, silk merchants, importers, and pattern makers.

According to the report of the Brazilian minister of finances, the net profits of the Government steamship line, the Lloyd Brazileiro, for the year 1916, were $3,928,119, of which $2,852,860 was derived from the operations of the line, and the balance as a subsidy from the Brazilian Government.

Figures compiled by the Chilean statistical office give the estimated population of the country at the end of 1916 at 3,870,022. The city of Santiago leads with 406,495 inhabitants, followed by Valparaiso with 207,008; Concepcion, 70,817; Antofagasta, 60,297; and Iquique, 46,216.

Present indications are that the sugar crop in Formosa, which is reported by all authorities as the largest in the history of the island and actually in excess of the optimistic estimates made several months ago, will be about four hundred and forty thousand short tons.

It has recently been announced that the value of the herring and mackerel caught by the fishing fleet of the French Channel ports during the season from Nov. 10, 1916, to Jan. 25, 1917, was $947,051.

The total number of vessels entering and clearing at Hongkong during the year 1916 was 642,794 of 36,381,457 tons. Of this shipping, 48,350 vessels of 22,308,311 tons engaged in the foreign trade.

In 1916, an exceptional year for Spanish grape growing, the production was 8,958,150 metric tons. The total area devoted to vineyards was 3,173,404 acres.

The natural resources of the commonwealth of Australia include rich deposits of gold, silver, copper, iron, manganese, tin, lead, zinc, wolfram, opal, and coal.

According to the weekly reports the production of the oil fields in Argentina continues to increase, being now over six thousand tons.

The value of the products of Spanish metallurgical industries in 1915 was more than sixty-six million dollars.

The output of sugar in Java, Malay Archipelago, for the year 1916 amounted to 1,795,751 short tons.

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Christian Science Sentinel

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

Vol. XIX July 28, 1917 No. 48

The Word Made Flesh

EZRA W. PALMER

STUDENTS of Christian Science quickly learn the vast difference between spiritual reality and the belief in matter and mortality. To them reality means God and His ideas, the universe of Mind, the domain of pure reason and unerring logic. One begins to see, as he studies Christian Science, that he had previously been dwelling in a world of human hypotheses and unproved hazy assumptions based upon the supposed reality of matter, and that the human mind unaided is totally inadequate to know the genuine universe beyond its ken of vision. Just as a person who had always dwelt in darkness would have no accurate conception of the glory of light or of what it reveals, so the human mind has of itself no knowledge of spiritual reality.

Throughout the ages Christians have rightly given due glory and honor to Christ Jesus for his unparalleled work for humanity in leading men to know and to worship the true God. When this work is rightly understood, as it is through the study of Christian Science, we find that Jesus bridged the vast distance between divine Science and human beliefs, and through his deeds and words proved the things of Spirit in such a clear, definite manner that despite their blind, mortal limitations men could understand the nature of Spirit and thus gain a grasp of divine reality. As men followed this light in the darkness which "comprehended it not," they were enabled to rise to the full consciousness of Life as God, Spirit, and recognize man as His perfect reflection.

The first nineteen verses of the opening chapter of John's gospel show how the transition of human thought from mortal beliefs to a demonstrable knowledge of God was made possible, and it is stated in words that have purified and inspired human thought for hundreds of years. "The Word was with God, and the Word was God," said the beloved disciple. Then came "the true Light," reflected by Jesus the Christ, who by reason of his sinless conception and sonship with God not only knew the nature of God but could present and demonstrate the word of God in a manner that mortals could appreciate and understand. We are told in the twelfth verse of this chapter that to those who received him, "gave he power to become the sons of God;" in other words, they who perceived the Word, the Christ, were likewise led to recognize the eternal fact of divine Science, namely, that man is spiritual, the immortal creation of Spirit and not the offspring of matter or mortal conception.

When this grasp of the fundamental truth of God and His universe is acquired, men are ready for the next step as described by the apostle,—"The Word was made flesh, and dwelt among us;" that is, they experience here and now the glorious blessings of the spiritual understanding of God which heals the mortal body of every disease and destroys sin of every nature. They see that man, even while yet in the belief of the flesh, lives in the consciousness of the ever-presence of infinite Spirit, divine Love. Job saw this regeneration to be possible when he declared, "In my flesh shall I see God." John likewise saw this vision of the divine reality of God and His universe as "the holy city, new Jerusalem, coming down from God out of heaven," which destroys all evil, sorrow, and death, and brings to man the conscious recognition of harmony, the kingdom of God which is "within you."

All Bible students are familiar with the results of the Word made flesh,—how Jesus healed the sick, freed the sinner, and raised the dead; how his disciples, the apostles, did similar works on the basis of the supremacy and ever-presence of God, infinite Mind. Happy would it have been for all future generations if the early Christians had continued loyal to this vision supernal of the Christ-power over the flesh, healing the ills of mortals. But history records the sad fact that they were not—their gaze turned aside from the things of Spirit. "The cares of this world, and the deceitfulness of riches," began to occupy their thoughts, until at the end of the third century the Word manifest in the flesh was no longer seen and the healing power of God was no longer demonstrated. During long centuries religion was largely a matter of creeds and forms, and history was saddened by cruel persecutions, as men through pride of personal power sought to force their own perverted opinions of God on other religionists of different views.

But the Word made manifest to men through prophet, apostle, and Christ Jesus, could never be wholly lost. The providence of God preserved the Scriptures throughout the centuries that followed. Through study of the Holy Scriptures, and "through divine revelation, reason, and demonstration" (Science and Health, p. 109), Mrs. Eddy was enabled to pierce with the eye of faith this darkness of human belief, and to discern again the metaphysical teachings of Jesus and his apostles which bridged the great gulf between human belief and the divine Science of Mind. As a result the Word was again made flesh, and we who call ourselves Christian Scientists are privileged, as were the early Christians, to behold and demonstrate the glory of the Christ, Truth, healing the sick and the sinning and revealing the divine ever-presence.

Through the wisdom of our Leader many avenues have been opened whereby this healing Word can reach the thought of the world. We have the Bible and Mrs. Eddy's inspired writings; we have our literature for individual inspiration and for distribution; we have our church services, reading rooms, lectures, publication committees, and practitioners, all in orderly coordination; and as a result of all these activities thousands are redeemed from sickness to health, from sin to holiness, from sorrow to happiness. More recently a new avenue for demonstrating the Christ-healing, a new unfoldment of the Word made flesh, has been opened for us, and the field has received with joy this new activity, the Benevolent Association, planned by our Leader and provided for us through the earnest thought and labors of The Christian Science Board of Directors of The Mother Church. The response of Christian Scientists to the call to assist in

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the work of love in this new field of labor, "white already to harvest," has been hearty and generous, exemplifying the increasing unity of purpose of Christian Scientists to do here and now the will of the Father.

This new avenue for bringing to a sorrowing world true spiritual healing, also brings to Christian Scientists the added assurance that the divine Word made flesh, as manifested to the world through Christian Science, will ultimately reach through every ramification of human thought, vitalizing and regenerating with health, love, protection, infinite tenderness and compassion, every downcast mortal, until the whole human family is redeemed, when the words of Isaiah will be exemplified: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Gratitude

ELIZABETH DUMBRILLE

THERE is perhaps no virtue so undeveloped in the human race as gratitude; yet we find today an ever awakening impulse on the part of those who are being roused from the apathy of mortal sense and its dreams, to a deeper, more conscientious expression of gratitude to our heavenly Father. This is called forth by the gift to mankind of a plain and practicable understanding of divine law as applied to every ill "that flesh is heir to," through the teaching of Christian Science as revealed to the present age in "Science and Health with Key to the Scriptures" by Mrs. Eddy.

From the Latin *gratus*, meaning "thankful," comes our beautiful English word gratitude. Its very formation and appearance when written bears with it a sweetness and bigness which causes us to search for it among the beautiful blossoms of the tree of life, to see how much of this precious fruit can be gathered and laid upon the altar of divine Love. Christian Scientists as a people are learning to be grateful. Each day finds the earnest, honest effort expressed in word and deed, bringing with it the peace "which passeth all understanding" and that much looked for rest for the children of God.

In the seventeenth chapter of Luke we read that as Jesus was passing through Samaria and Galilee on his way to Jerusalem, in one of the villages along the way he was met by ten men, all lepers, who had undoubtedly heard of the wonderful works of the Nazarene and in their great extremity had longed for his coming. How they must have watched, vying with each other in their joyful expectation of being freed from their bitter bondage. The text says that they "stood afar off," and cried aloud, "Jesus, Master, have mercy on us." How tenderly and compassionately he listened, and how quickly he responded! The perfect man, the free, pure, glorious idea of the omnipotent One, was all he could behold. Following their instant obedience to his command, "Go show yourselves unto the priests," while yet on the way they were cleansed.

Those of us who have been raised from the couch of pain, who have been healed of disease, sin, failure, and despair, know somewhat of the gladness which must have possessed them, and yet the story goes on to say that only one of the ten recognized the fact that he was healed. In deep gratitude this one fell at the feet of the Master and glorified God. Then Jesus looking about him remarked: "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." Then Jesus bade the man arise and go his way; his faith had made him whole.

How is the question "Where are the nine?" answered at our Wednesday evening testimony meetings? These meetings were instituted by our revered Leader to afford an opportunity whereby Christian Scientists may publicly and "with a loud voice" acknowledge their cleansing and healing and thus glorify God. There are hungry and thirsty ones who wander into our fold to hear and to be fed, and shall we let them go away wondering "Where are the nine?" The members of a Christian Science church should feel the individual responsibility of supplying the need of the stranger, and each of them should know that neither pride, fear, nor indifference can cause him to withhold that expression of gratitude which will lead the stranger to seek the bread of life.

How often we find ourselves expressing the different types of ingratitude found among the nine! Some who have received the healing and blessing come weekly, monthly, or yearly to this "feast of Love," but are content to let others voice their praise and gratitude. They even feel a sense of satisfaction that the expression has been given, while they themselves settle back comfortably and listen. Others apparently say to themselves: "Oh, well, one of us has gone back and told of his healing, so I need not do so. God will know that I am grateful." Another who has been freed from his burden is too busy showing himself to the priests to remember about his healing, and continues on in the same old way. Still another, listening to the voice of the tempter, says, "I am afraid;" and the golden moments slip by until the bridegroom comes and finds all such without the "oil of gladness," or the sense of gratitude, and the door of opportunity is shut.

As we study this story we find it was the one who "turned back" and "glorified God" to whom Jesus said, "Thy faith hath made thee whole;" so we have reason to believe that in the end the tenth leper was the only one who was completely healed. Let us not, then, be as the nine, but rather like that one whose faith removed the mountains of fear and disease. Let us bring "all the tithes into the storehouse," and let us bring them often, so that we may join with St. Paul in his deep sense of gratitude to God as the bountiful giver of all good and say, "Thanks be unto God for his unspeakable gift."

Proofs of Healing

FERDINAND E. EASTMAN

IF all Christians, no matter what particular denomination they favor, could have some substantial proof of the correctness of their religion and test it by healing the sick as Jesus commanded his followers to do,—let their faith be known by its works,—the doubters would unquestionably be silenced, and a great many of the articles on the future of the Christian church would never be written.

Christian Science is doing these very things for its followers; and while some people may still doubt its efficacy to heal the sick, at the same time there is so much evidence easily available to prove it that it can be truthfully said it is only ignorance which causes any to doubt the ability of Christian Science to heal. Not only does it heal the sick, but even those who say they are not ready to believe this are willing to admit that it creates optimists, that it does away with worry, and that it does not busy itself with other people's religion or affairs,—conditions which ordinary healing methods would be at a loss to remedy or remove.

When first beginning the study of Christian Science, the writer had an experience which seems worth recording. The study was taken up after the healing of a severe eye trouble,

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when glasses which had been worn for twenty years were laid aside. One of the first to inquire about the missing glasses was an active worker in one of the other churches. Upon being told that Christian Science had done the work, he remarked that he was not only glad to hear of the healing, but also glad to hear of the manner in which it had been accomplished. He added that he had been an active worker in the church for years, but had never experienced any radical change of thought—he had been brought up in the church and always thought as he had been taught. He asked if this could be the case in Christian Science, and was told that it could not, as Christian Science would make a very great change in one's thought.

On the way home that evening this gentleman introduced me to a friend as one who had just had a wonderful experience in Christian Science. Upon hearing this the friend said he thought that Mrs. Eddy had established a very fine idealistic religion, though he doubted its practicability, hastening to add that he did not care to argue about it. At once my friend replied: "No; you could not argue with this man about Christian Science. There would be no argument with him, as he has had the experience—he knows."

This was true; but how often do we realize it, and how seldom would we be told this by a member of some other church! Yet it is but one of the many reasons for the hope that is in us, and one which we should ever stand ready to declare to any who care to hear. How often we repeat the Master's words, "Ye shall know the truth," and then wonder just how "the truth" applies to the condition of our thought at the time, too often expecting to set the time and manner of Truth's appearing, without stopping to consider that there is but one Truth, one God, and that He is the only cause. It is by knowing that divine Truth will heal all discordant conditions, even if we do not set the exact time and manner of such healing ourselves, that we may rejoice "in the proof of healing," as expressed by Mrs. Eddy in Science and Health (p. 569).

Two friends were discussing Christian Science, when one remarked that he thought there were things which some people did not care to give up and which kept them from identifying themselves with this religion. As no other objection to it was offered, it may be safely concluded that this statement was partially, if not wholly, true. It is a very common occurrence to hear or read of those who have been freed from bad habits of all kinds by Christian Science, and assuming that such habits might come under the head of things to "give up," it may be of some use to those holding this opinion to know that such habits do not, strictly speaking, have to be given up in Christian Science, but that they take care of themselves as the students progress in the study and application of its teachings.

That Christian Science will destroy bad habits of all kinds is generally known to be true, and the testimonies to this effect are heard so often as to be taken almost as a matter of course; but quite often they are heard by those who think that they are deriving pleasure from the use of liquor, tobacco, or whatever the indulgence may be, and that the giving up of these things would deprive them of that much pleasure, even though they might not doubt the efficacy of Christian Science to overcome the habits. To such the healing truth might not be welcome, especially if applied to their pet habits; but here it should be made plain that while Christian Science takes away the desire for these things, it always leaves something which is much better in its stead, so that no real pleasure is lost, but something is gained, together with the knowledge that the so-called pleasure was in reality no pleasure at all.

It was some time after taking up the study of Christian Science before the writer was rid of the habit of smoking. Other things appeared easier or more necessary to dispense with; in fact this particular indulgence hardly seemed of enough importance to call for any effort to do without it. Even after concluding that there was no good in the habit, it still seemed to be something which would be missed if done away with; but that this was a mistake had to be learned by experience. There came a time when there was no desire for tobacco, and then it was learned that the habit had not only been destroyed, but without the struggle which had been so much dreaded and without missing the so-called pleasure. There was no desire for tobacco left; therefore no pleasure had been taken away, but there was a sense of great relief at the freedom experienced. In other words, the healing leaves one just where he was in this respect before the false appetites were formed, with the exception that he has had the spiritual experience from which he gained such an understanding of Truth that he does not care to form such habits again.

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Divine Protection

ELSIE R. SARGEANT

When my son was about five years old we were living in one of the suburbs of New York City, and he spent most of his time out in the fields about the house, running around in barefoot sandals. Many times in those five years he had run through patches of so-called poison ivy with no fear, and consequently with no bad results. One day, however, while I was busy about the house, he came to me very much disturbed because a little friend with whom he had gone off to gather wild cherries had told him that he must go right home, as he had walked through some poison ivy and would be poisoned. I reminded him of the many times he had done that same thing, and that he had never suffered from it, and told him to run on and play and forget all his fears.

It was not long before he was back again, in tears, telling me that his friend had said, "You must be poisoned, because you walked right in the poison ivy; and you simply have to be." By this time the child was manifesting all the signs of a severe case of poisoning, and it seemed right to deny, then and there, this law which mortal thought was holding over him so strongly, and the fear which it had developed. I therefore stopped my work, and we sat down together to reason about it from the standpoint of Christian Science.

The little fellow was very fond of the wild things of the fields, and at home of the domestic animals, which he loved very much, especially a cat with her family of kittens. We talked about all these things, how they wandered about in the fields and grass, and did not stop when they came to the ivy, but went right through it without fear, and that he knew they were never poisoned. We talked about the ants and caterpillars and grasshoppers, and all the other wild things in which he was interested, and found that none of them were afraid,—that God protects all His creatures and does not put things in the fields to harm them. Before we had gone this far all the tears were dried, and the attempts to scratch the irritated parts were over. We both saw plainly that God would no more poison a little boy than He would a little kitten, and the child was ready to go out to play without ever again suffering an instant from poison, and with absolutely no sign of it on his legs, which but a few moments before had been quite swollen and inflamed.

This was a very helpful experience to me, and I feel that I would like to share it with others, for it was such a plain example of how mortal laws can be forced upon us, if we are

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not awake and alert enough to protect our thought against their intruding fears. In the eight years since that experience we have often used it as a reminder that we do not have to sit back and calmly submit to man-made laws, and it has helped to smooth out many a rough place.

In Science and Health Mrs. Eddy says: "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause" (p. 207). The above is just one little example of this great truth which our revered Leader has given us through her life work, and for which I here express my gratitude.

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Heavenly Joy

CHARLES H. RING

To many the statement made by St. Paul in his second letter to the Corinthians, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake," is "an hard saying." Any attempt to understand and emulate this attitude of St. Paul from the basis of belief in the reality of both good and evil, both Spirit and matter, must prove abortive, and may lead to hypocrisy and self-seeking martyrdom. No matter how earnestly one may believe such experiences to be God sent, and therefore for the best; no matter how fervently he may pray, "Not my will, but thine, be done," he will find it difficult to say honestly that he takes pleasure in them.

Jesus warned his disciples that in the world they would have tribulation, and Mrs. Eddy states that "Jesus spares us not one individual experience, if we follow his commands faithfully" (Science and Health, p. 26). Inasmuch as the trials enumerated above unquestionably face us in the world, it is plain that whatever will enable one truly to "take pleasure" in them, as did St. Paul, is a priceless boon. That the teachings of Christian Science, understood and demonstrated, enable one to do this, has been abundantly proven in the life of our revered Leader, and may be proven by her every faithful follower.

The teaching of Christian Science that God is infinite Spirit, Mind, and man His infinite idea, discloses the falsity of every claim of matter and evil to existence and power. The student of Christian Science learns that the divine demand, "Be ye therefore perfect, even as your Father which is in heaven is perfect," implies that the consciousness which is man must be and is as free from evil and material belief as the consciousness which is God. In illustrating this likeness of man to God, Mrs. Eddy says: "Now compare man before the mirror to his divine Principle, God. Call the mirror divine Science, and call man the reflection. Then note how true, according to Christian Science, is the reflection to its original. As the reflection of yourself appears in the mirror, so you, being spiritual, are the reflection of God" (Science and Health, p. 515).

As the perfect bliss of this true relationship begins to dawn upon the student, and as he learns that the arguments of matter and evil presented to his consciousness as barriers to this bliss are essentially false, he joyfully goes about their overcoming. It is the realization of the necessity for this overcoming, of the nature of what is to be overcome, and of the present reward in overcoming, which enables the student of Christian Science to "take pleasure in infirmities," especially as he realizes that his efforts in this direction bring blessings not only to himself but to others.

Going back to the illustration of the mirror, it is plain that any attempt to erase the image would be futile. Obviously the only effect of such an attempt would be to polish the mirror and so bring out the reflection more clearly. So it is in the progress of a Christian Scientist in his demonstration of spiritual consciousness. Man's real identity as the spiritual idea of God must forever remain intact, and every effort of supposititious evil to eliminate this idea from consciousness only impels the idea to rise higher in demonstration. No matter in what guise evil presents itself, it is always reducible to the one lie, and as such is demonstrably false.

The Christian Scientist will then, when confronted by evil's arguments, confidently, rejoicingly, and gratefully deny the reality and power of evil on the basis of God's allness. Through each such experience he will reach a larger realization of the infinity of good, the omnipotence of Truth, the immortality of Life, the omniscience of Mind, the inexhaustibleness of substance, the omniaction of Principle, the omnipresence of Love.

Could there be aught but blessing, then, in any such experience, and may it not always be met honestly and with gratitude? Truly the Christian Scientist today may rejoice as St. Paul rejoiced, and so hopefully continue until he can ultimately say with the Master, "The prince of this world cometh, and hath nothing in me."

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Love Is Supply

EMMA E. HOLEM

That divine Love is the real source of supply, is proved many times every day by honest and willing seekers after Truth. When we look at money, we are apt to think it has power and is our supply, when in reality it has no power and is not our supply. If we fail to realize this, then we make the belief in money our master; but when we know that God and not any human being is the source from which all our needs are met, we see this false master disappearing.

In my own efforts to grasp the truth of being I found it was no easy task to prove God's allness. Many dark hours were spent in reaching out for His loving help, but I always remembered Jesus' words about the man who had put his hand to the plow, and pressed on. At one time I was away from home and without my trunk for nearly three weeks, during which time I realized in a degree the nothingness of material possessions. At different times I was without money for days. My true supply came as good friends (God's ideas) sent to us lectures and helpful letters. Then there was the reading-room, where I could go undisturbed and, with the psalmist, "lift up mine eyes unto the hills, from whence cometh my help."

One day I was nearly eleven miles away from home and had only one cent; but I began to rejoice in God, and turning my face toward Jerusalem, as did Daniel, I started home. After walking the entire distance, I realized that I was nearer my Father's house than I ever had been before. In my efforts to find the kingdom within I also saw what the trouble had been with me,—that it was laziness, love of ease, and lack of love for my neighbor. When I became mentally active and began to express love to those about me, I began to reap a harvest of love. I learned that God's supply comes to us in activity, right thinking, joy, peace, dominion, righteousness, love. When we really desire truth above all else, we shall give up everything for it, and it will surely come to us. The suffering we may have to meet in our journey only purifies us and makes us fit for the kingdom where nothing can enter "that defileth . . . or maketh a lie." The understanding and demonstration of Love is ever God's loaf, and we can truly pray, "Give us this day our daily bread."

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When we learn to love, we have all needed supply. In "Miscellaneous Writings" Mrs. Eddy says, "May God give unto us all that loving sense of gratitude which delights in the opportunity to cancel accounts" (p. 131). We may have to cancel the accounts of hate, love of ease, worldly pleasures, apathy, lethargy, and many other phases of error that keep us from realizing the divine supply, but as through divine Love we are freed from error's myriad forms, we become better laborers in the vineyard. Then can we say with the psalmist, "The Lord is my shepherd; I shall not want."

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Subtle Errors

CORINNE C. SANDERSON

RECENTLY two experiences have made plain to me the subtle ways of error. For two years an unpleasant physical condition had been a trial to my daughter. I had assured her that it was not at all necessary; that Science, as Mrs. Eddy says, "removes properly whatever is offensive" (Science and Health, p. 463). I had declared the truth for her both audibly and mentally, but the condition seemed to persist. Not long ago, however, she told me that the demonstration had been made, so I was interested to know how it had been brought about. She then told me that at one time she had seen a certain preparation advertised for that ailment, and had wished she had a bottle of it. A short while before, a sample bottle had been given to her, and as she realized that to use it would be contrary to our understanding of Christian Science practice, she had thrown it away. As a result of this rejection of material means the ailment disappeared.

Another experience, or rather two of them on the same line, came with colds. My eldest son awoke one morning with a croupy cough and a sore throat, and expressed a desire to remain at home from school. After the rest had gone we repeated the Lord's Prayer, our usual remedy, and at noon he went to school free from the ailment. Shortly afterward the next son awoke with the same symptoms, and I told him how quickly we had met the other case (we never mention these things in the family until they are over). We applied the same remedy, but the condition did not change. At the end of a week I questioned him as to the reason, and his answer was, "How can I get over it without any cough drops?" Then he added, "Yesterday Johnny gave me a couple and they did not cure it." "Of course not," I said. "Cough drops are just candy, and they don't cure anything." As I did not have time to stay with him just then, I told him to say "Our Father" through by himself. After a while he came to me and asked, "What does 'the glory' mean?" I told him, "It means that when we are healed we give God the glory,—acknowledge that He healed us, and not say that a cough drop did it." He was healed.

As we have relied upon Science for over twelve years, it had not occurred to me that my children were thinking of material remedies, and it was made very plain why so much good Science work seemingly brings no results. It also explained to me why our demonstration over chapped hands had been so slow. A young lady who lived with us for several years was in the habit of using a cold cream for that trouble, and our girls had associated her remedy with that condition, and this belief had not been handled and destroyed. On page 412 of Science and Health our Leader says: "The power of Christian Science and divine Love is omnipotent. It is indeed adequate to unclasp the hold and to destroy disease, sin, and death."

Selected Articles

[Judge Clifford P. Smith in *Philadelphia* (Pa.) *Press*]

The article in a recent issue on Calvin A. Frye, who was for many years secretary to Mrs. Eddy, the Discoverer and Founder of Christian Science, was composed in large part of exaggerations and fictions. The viewpoint from which it was written can be made perfectly plain by contrasting Mrs. Eddy's former residence, "Pleasant View," with the description thereof in that article.

The house which Mrs. Eddy occupied on the edge of Concord, N. H., was, in fact, an unpretentious frame dwelling that probably cost less than seven thousand dollars. The grounds were spacious and beautiful, but the house was neither so large nor so costly as several others at Concord, and it could be duplicated in any town in New Hampshire. Yet the article in question depicted it as "one of the great residences of the Granite State," a "stately pile of granite" with a "marble gateway." The fact is that Mrs. Eddy's residence in New Hampshire was extraordinary only by reason of the distinguished person who inhabited it.

What the same article contained about Mr. Frye called for a discount of about the same per cent. The simple and evident facts are that he was a secretary and a servant to Mrs. Eddy just as other men and women were her secretaries and servants. He no more had charge of her affairs than they had. She intrusted him or another with whatever service she needed, according to their abilities and her convenience. She had no use for a mystery and never furnished occasion for hatching one.

Mrs. Eddy was the only Leader of the Christian Science movement, and to this work she gave her undivided attention. Instead of being "practically unable to take more than a passive interest in life," after she removed to Newton, Mass., she was mentally clear and active to the very day, three years later, when she passed from this life. She had said of President McKinley, "Through a momentary mist he beheld the dawn" (Miscellany, p. 290); and it was remarked by those who saw the form she left behind, that the final expression of her features was plainly that of peace and power. It was after she removed to Massachusetts that Mrs. Eddy started and established *The Christian Science Monitor*.

After Mrs. Eddy passed on, Mr. Frye retired from active duty. The only function or office he had or held in the last six years was that of President of The Mother Church, an honorary position given annually to different members. His election to this office had no other or different significance than had the election to it of a score of other men. In the very nature of things, the Discoverer and Founder of Christian Science can have no successor.

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[Avery Coonley in *Ottawa* (Ill.) *Republican-Times*]

In your department called "Health and Happiness," appears a communication which is headed "A Christian Science Sufferer." This title is misleading, for the writer is evidently not a Christian Scientist, as is shown by the fact that she is depending on medical treatment and desires an operation. The fact that her father is a Christian Scientist does not make her one. Neither religion nor faith can be inherited. Therefore to call her a Christian Scientist for the purpose of condemning Christian Science is unfair.

The communication is from a young lady who periodically has great pain, for which she takes morphine. She reports having been treated by various physicians without benefit. They recommend an operation, which she says her father

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will not permit, and gives as the reason that he is a Christian Scientist. There is no way of locating the persons so as to ascertain the facts, but the reason given (that he is a Christian Scientist) is no reason for such refusal. The young lady is of age, and according to Science teachings should be allowed to make her own decision.

Christian Scientists are taught to give the utmost freedom to every individual to select what treatment he shall have. For instance, on page 443 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "If patients fail to experience the healing power of Christian Science, and think they can be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician should give up such cases, and leave invalids free to resort to whatever other systems they fancy will afford relief."

Not only is there nothing in the tenets of Christian Science to warrant refusal of an operation to any one who wants it, but the young woman's statement furnishes facts to indicate a probability that this was not the father's reason for opposing the operation, as she shows that he did not prevent her from resorting to medical treatment, since she speaks of having "gone to different doctors, who treated me, but it seems to be of no use." Therefore a reasonable assumption is that he had some other reason for opposing the operation,—possibly disastrous experiences with internal surgery. However that may be, Christian Science furnishes no reason for the refusal.

Please note that the indignant denunciations of the physician who edits the department are beside the mark so far as they are directed at Christian Science, because in the first place the father withheld nothing on account of a "tenet" of Christian Science; secondly, the daughter was not denied medical treatment, for she was treated by several doctors; and thirdly, Christian Scientists do not give morphine and doctors do, so if blame attaches to that it must lie where it belongs.

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[John L. Rendall in *Cedar Rapids* (Iowa) *Republican*]

Our critic states, "Christian Science stands opposed to the Bible." On the contrary, this religious teaching is based absolutely upon the Bible. That it does honor and respect the Bible is attested by the fact that the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy are the only preachers of this denomination. Every Christian Scientist is urged to become an earnest student of the Bible, and the first tenet of the Christian Science faith, as given on page 497 of Science and Health, is as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

Christian Science does not deny a single fundamental teaching of Christianity as Jesus taught it. It does, however, deny the validity and accuracy of the man-made formulations which pass current as articles of Christian faith; but that is quite different. It is this sort of denial, combined with the affirmation of that which is valid and true in the Christian religion, which gives Christian Science its essential value as a practical religious teaching.

Our critic blandly states, "No true Christian Scientist can ever get to heaven." If one is really a "true Christian Scientist," he does not need to "get to heaven." He has already, in some measure, brought heaven to his own consciousness, in conformity with Jesus' statement: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Some day these so-called evangelists will learn the utter futility of attacks upon Christian Science and the good Christian people who constitute its followers. They will then see that their efforts have been misdirected; that instead of fighting evil they have been antagonizing the greatest factor in the destruction of evil known to humanity today. That many Christian ministers have already seen and acknowledged this is one of the hopeful "signs of the times."

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[George R. Lowe in *Peterboro* (Ontario) *Review*]

It is important to observe that Christian Science is not a supplanter of Christianity, and that Mrs. Eddy was ever a faithful disciple of Christ Jesus,—in her own words, "a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix).

It is much to be desired that Christian Science be recognized for what it is,—not a creed, nor merely a denominational name, but the Science of Christianity. If it were not scientific Christianity, the supreme quest of Christendom should be to discover the principle, science, and demonstrable rules utilized by Christ Jesus. Mrs. Eddy, after years of prayerful search and study, discovered this Science by divine revelation, proved it by demonstration of healing, taught it to others, published it, and founded its institutions, and the past half century bears accumulative witness that it is properly named Christian Science.

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[Robert S. Ross in *Jamestown* (N. Y.) *Post*]

Christ Jesus said that certain signs would follow the efforts of those who understood his teachings. Among these signs he included the healing of the sick by spiritual means. Jesus knew that "faith without works is dead;" therefore he insisted upon demonstration as the only worthy evidence of one's right to be accounted a Christian. It is possible for any sincere student to prove by demonstration that the Christianity of Jesus and the Christianity of Science and Health by Mrs. Eddy are one and the same. Jesus, as a person, is no longer with us, but God, the divine Principle of Jesus' teaching, has never been absent.

If, according to the dictum of an evangelist, Christian Scientists are "deluded" for presuming to depend upon their religion to heal sickness as well as to destroy sin, they are glad to be found in the blessed company of the Founder of Christianity, who healed sickness and overcame sin by the same metaphysical process.

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[Lloyd B. Coate in *McConnellsville* (Ohio) *Herald*]

If by the deity of Christ our critic means that the man Jesus was God, then Christian Science differs from such a theory, which is contrary to the Master's own statement, for he said he was the "Son of God." If Jesus had been God, it would have been foolish for him to teach us to pray to "our Father which art in heaven." On the other hand, Jesus being the Son of God it was perfectly natural that he should teach us to pray to the only true and living God. In the Scriptural account of the transfiguration, God called Jesus His "beloved Son." Christian Scientists thus honor Jesus the Christ, but they do not deify him, for such a course would be contrary to the Scriptures.

No class of people could or do believe more strongly in the atonement of Christ than do Christian Scientists. They believe that the redeeming power is not in material blood or matter. Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." When Simon Peter discerned the Christ, Jesus at once informed him that spiritual

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discernment was not revealed by flesh and blood, but that God had revealed this understanding to him. Mrs. Eddy's views are in accord with this spiritual thought of the Master. She says that Jesus' "true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life" (Science and Health, p. 25). This explains how we are to have redemption through Jesus' blood.

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[Thorwald Siegfried in *The North End News*, Seattle, Wash.]

I am sure it will be a service to your readers to point out that the statement made in your columns, that "there are numbers of people who try mind-healing and find no benefit from it," is merely another way of saying that there is wrong mental practice as well as right mental practice. This was perfectly indicated in the experience of Christ Jesus, who was accused of healing by Beelzebub, mortal mind or suggestion, when in truth he healed by the "Spirit of truth" and by the "finger of God."

It should be obvious that no person has ever failed to receive benefit from right mental practice, because this consists in successfully striving to know the truth. It consists in the utmost self-abnegation and prayerful recognition of God's omnipresence. This spiritual activity cannot result in anything but elevated human experience, approaching the complete salvation of humanity.

That there is wrong mental practice abroad is equally evident. Do we not see announcements of so-called business colleges and correspondence courses designed to teach sales people to sell goods by suggestion or hypnotism? Do we not have a host of people who still believe that the practice of Christian Science consists of the exercise of the human will, or the domination of one human mind over another, when in fact that is the very opposite of Christian Science?

Charlatanism is always to be regretted and eschewed wherever found, and the honest seeker for truth is never deceived into believing that anything prompted by wrong motives can take the place of eternal truth; on the contrary, he knows instinctively that wrong methods produce evil always and good never. Mrs. Eddy has given the keynote of mental practice on page 410 of "Science and Health with Key to the Scriptures," where she says: "The Science of mental practice is susceptible of no misuse. Selfishness does not appear in the practice of Truth or Christian Science."

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[H. L. Eddison in *The Bournemouth* (England) *Echo*]

With reference to the letter of "A Mere Clergyman," headed "The Recent Christian Science Lecture," may I point out that the teachings of Christian Science as to the nature of mind and of matter, being based on the gospels, are spiritual. These teachings are epitomized in the words of Christ Jesus: "It is the spirit that quickeneth; the flesh profiteth nothing." In the understanding and practical application of that profound statement lies all that Christian Science has to offer to the world today. In the Palestine of long ago human ignorance as to mind and matter did not prevent the Master from defining life eternal as knowledge of the only true God and of His Christ. Why then should a similar ignorance in modern schools of research deter Christians from reiterating this definition and striving to prove it, as Jesus did, with "signs following"?

Should not the words and works of him who claimed to be the "light of the world" be the accepted standard of all his disciples? Undisturbed by the failure or achievement of mere human wisdom, remembering that "the natural man receiveth not the things of the Spirit of God," Christian Scientists endeavor to obey the unequivocal command, "Heal the sick." Humbly and thankfully they declare, as Jesus did, "The Father that dwelleth in me, he doeth the works." Now, as then, the Father's works need no material agent, no hypnotic influence, no speculative theory, to sustain them. True health is holiness; and that "intimately vital relation of religion to health" referred to by your correspondent is established in the perpetual application of the fact that "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Mrs. Eddy, the Discoverer and Founder of Christian Science, teaches mankind how to use the truth that overcame sin, disease, and death on the hills of Galilee nineteen hundred years ago. On page 289 of her book "Science and Health with Key to the Scriptures" she writes: "The belief that life and sensation are in the body should be overcome by the understanding of what constitutes man as the image of God. Then Spirit will have overcome the flesh."

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[S. T. Downs in *Valparaiso* (Ind.) *Vidette*]

As a part of his discussion that "there is no new thing under the sun," in the baccalaureate sermon reported in your paper recently, a clergyman said, "Christian Science harks back to Berkeley, farther back to India, farther back to the realms of the past." This is not the first time that clergymen and other opponents of Christian Science have tried to claim that its teachings are derived from the philosophy of the person named, or from some other philosopher, or that it is taken from some of the Hindu philosophies, while the fact is that Christian Science is based directly on the teachings of Christ Jesus. It will be seen, then, that our critic was partially right when he said that Christian Science is not new, but was very much mistaken when he attempted to account for its origin.

The first religious tenet of Christian Science, as found on page 497 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, reads: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life," and any one who will study this book dispassionately will find that this is exactly true. Christian Science is demonstrably the religion established by the Master; and that it is all its name implies may be determined by testing it with the test given by the Master, "By their fruits ye shall know them."

In all parts of the world and among all classes of people Christian Science is healing the sick, reforming the sinner, and making the world better; and since it is doing this in exactly the way that Christ Jesus commanded, we are perfectly right in our insistence that it is the highest form of Christianity. Its critics may try to detract from it in every conceivable way, but the fact is that Christian Science is marching gloriously on in its mission of uplifting humanity through preaching the gospel and healing the sick, exactly as did primitive Christianity.

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[Written for the *Sentinel*]

"Thy will be done"

ADELA V. SCRIMGEOUR

"Thy will be done." No more the heart-wrung sigh,
Or resignation's uncomplaining tear;
No more we yield—watching our earth hopes die—
Sad thanks to God, and own His chastening dear.

"Thy will be done." A higher, holier song
Is ours who strive His loving law to know:
A song of praise for triumph over wrong,
A cry of victory over human woe!

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Editorial

Archibald McLellan, C.S.B.

When at any time the shadows of mortal belief fall across our path, we cannot do better than turn for comfort to the divine word as given in the Scriptures and again declared to the present age through our beloved Leader, Mary Baker Eddy. In her sermon read at the dedication of the original Mother Church in January, 1895, we find these words: "When the light of one friendship after another passes from earth to heaven, we kindle in place thereof the glow of some deathless reality. Memory, faithful to goodness, holds in her secret chambers those characters of holiest sort, bravest to endure, firmest to suffer, soonest to renounce" (Pulpit and Press, p. 5).

These words are of deep import to us at this hour, when we have been called upon to part with a beloved brother and fellow worker, Archibald McLellan, C.S.B., who since June, 1902, has been editor of *The Christian Science Journal* and *Christian Science Sentinel*, and also of *Der Herold der Christian Science* since it was established in April, 1903. In addition to his arduous duties as editor, Mr. McLellan has also been a Director of The Mother Church since Feb. 7, 1903. In proof of the high regard in which he was held by Mrs. Eddy, she selected him as one of the Board of Trustees to take charge of her property when she wished to be relieved from the increasing demands upon her time; and still later, after Mrs. Eddy passed on, he was appointed by the Judge of the Probate Court of Merrimack County, New Hampshire, at Concord, as one of the Trustees under the Will of Mary Baker Eddy.

Those who had the privilege of a close acquaintance with Mr. McLellan know that these various offices connected with the Christian Science movement were filled by him with ability as well as fidelity; and through his faithful services he earned the love and gratitude of Christian Scientists throughout the entire field. If we are in any wise tempted to be sorrowful when one of our friends passes from mortal sight, we have but to remember the Master's words, "If a man keep my saying, he shall never see death." Again he said, "Because I live, ye shall live also." Christian Science makes these words very real to us, and so in the face of material evidence we yet refuse to accept death, and instead look away from all mortal conditions to the man of God's creating, who lives because God is his Life.

Christian Scientists do not shrink from the fact that they are sharers in the great world conflict, and that they must stand for their faith in the reality of good with all that Life implies to them. Each day's experience but helps them to realize more fully that the establishment of God's kingdom on earth is alone worthy of our highest hope and endeavor.

Annie M. Knott,
William D. McCrackan,
Associate Editors.

Attainment

In the crises of life we are apt to pause and ask ourselves how much we have attained that is worth while, and in doing so we sometimes find that many things which we at one time deemed of great value had become of little consequence in the struggle for that which was of deeper importance. St. Paul presents this view of the case when he says that the things which he once considered gain to himself, he came to count as "loss for Christ." To this he adds that he indeed counted all things but loss "for the excellency of the knowledge of Christ Jesus," that he might be found in him by experiencing "the power of his resurrection," even through fellowship with his sufferings, to which he added, "If by any means I might attain unto the resurrection of the dead."

At that early day of Christian history all the faithful followers of the Master were striving to attain to victory over death, and for this they had the high warrant of their Master's teaching and example. He never offered them anything less than eternal life, and yet he showed that the realization of this life in its fulness was dependent entirely upon spiritual understanding and demonstration. Since that day, sad to tell, professing Christians have not thought it necessary to strive for this attainment of which Paul speaks, but have submitted to the belief in death, even holding it to be of divine appointment and the only pathway to heaven; but Christian Science has brought to the world a far different concept of man's high destiny and the consequent demands upon him of divine law. There is indeed nothing more anomalous in the domain of religion than the submission to sickness and death which so largely characterizes professed Christians, yet the Master's teaching ever was toward the attainment of dominion over all evil, death included.

Mrs. Eddy says (Science and Health, p. 428), "The great spiritual fact must be brought out that man *is*, not *shall be*, perfect and immortal." To this she adds, "The evidence of man's immortality will become more apparent, as material beliefs are given up and the immortal facts of being are admitted." It is undeniable that much has already been accomplished in this way through a half century of Christian Science teaching and demonstration. Otherwise hopeless suffering has been overcome by the truth of being as revealed in Christian Science, and what is even more important, the seeming hopelessness of sin has vanished in the great light of divine Truth and Love.

We therefore press on as did St. Paul, understanding better each day his wise counsel that we should forget "those things which are behind," and "press toward the mark," for thus alone can we recognize and fulfil the divine purpose and learn what it means to live. With the apostle we may in all humility say, "Not as though I had already attained, either were already perfect;" but like him we can press on toward the mark, and the goal of a Christian Scientist is that so clearly defined by the Master in his Sermon on the Mount, when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

When the Master pressed the idea of man's immortality upon the Jews, they said to him, "Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death;" but the great Teacher would not abate one jot or tittle of the truth because of this argument that Abraham and the prophets, who had realized some measure of Truth's power, were not able to prove to the human senses the full import of immortality, and we cannot do better than to keep close to the Master's teachings as illumined for us in Christian Science. Our work is to overcome everything which is unlike God and which He never made, and each day should be marked for us by the progress that really counts for ourselves and for humanity. It is this which lifts us above all sense of sorrow, and recalls anew Jesus' words to Mary at the tomb: "Why weepest thou?" His message then and ever is the message of life and joy, and it is given out in obedience to the divine command to comfort all that mourn.

Annie M. Knott.

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Red Cross Society

EVERY human contrivance for betterment is susceptible of abuse unless divinely guided. Even the humanitarian institutions wherein brotherly love seeks an outlet need careful watching lest wolves in sheep's clothing creep into the fold and slaughter the lambs of innocent desire. The ideal for which each righteous institution stands must be protected against deliberate perversion, against exploitation at the hands of the unscrupulous, and against those gusts of sympathetic mesmerism which mental manipulators try to create for their own advantage.

The work of the Red Cross Society is exposed to cross-currents of this kind. It is the outcome of a noble idea, it is instinct with divine compassion. The mention of it at once opens hearts and purses. Material religion and material medicine might in some instances like to divide among themselves the spoils of this popularity. But their efforts in this direction, if successful, might eventually slay the right idea of true benevolence underlying the Red Cross.

Miss Clara Barton was the founder of the Red Cross Society in the United States, and she linked this society to the International Committee in Geneva, Switzerland. The symbol of the Red Cross is the reverse of the Swiss flag, which consists of a white cross on a red ground. That Miss Barton's sense of religion and medicine was even then materialized seems improbable, judging from a glowing tribute which she gave to Mrs. Eddy and the teachings of Christian Science.

In an interview printed in the *New York American* of Jan. 6, 1908, Miss Barton said: "While I have not studied deeply enough the great religion founded by Mrs. Eddy to consider myself a Christian Scientist, I can say that I look upon Christian Science, as I understand it, as the most ideally beautiful yet the most practical and comforting of beliefs. It is doing more in the world today, and will continue to as more people become cognizant of the beauty of its teachings, than any other one influence for good. Mrs. Eddy should have the respect, admiration, and love of the whole Nation, for she is its greatest woman." It is interesting to know that Miss Barton later became more and more interested in Christian Science, so that this founder of the Red Cross Society found herself growing into a full agreement with the teaching and practice of Christian Science.

In acknowledgment of Miss Barton's glowing tribute Mrs. Eddy replied in words which may be found on pages 296 and 297 of "The First Church of Christ, Scientist, and Miscellany." There she said in part: "Now if Miss Barton were not a venerable soldier, patriot, philanthropist, moralist, and stateswoman, I should shrink from such salient praise. But in consideration of all that Miss Barton really is, and knowing that she can bear the blows which may follow said description of her soul-visit, I will say, Amen, so be it."

Christian Scientists have a duty toward the Red Cross Society. It is in danger of being swept into the orbit of reactionary interests, or of being monopolized by would-be powers that cannot progress in the Science of healing the sick and the sinner because they are dragging false material beliefs at their heels. Christian Scientists are working out the benevolent ideal for which the Red Cross really stands, an ideal which should ever be at work, in times of peace as well as in times of war. They are humanitarians, possessing the precious pearl of spiritual understanding which is an ever present help. The world needs their compassion and joy. It is crying out for the liberty which they can make available to the distressed by realizing the unreality of all evil. Let them help to keep this human ideal of benevolence under divine control, let them see Spirit coming to the flesh and healing it, let their thought illumine with the radiance of imperishable joy every sick-bed whether under cover of a tent or a roof, let them render again unto mankind the activity of a living faith which reveals God at hand, in peace and war, and man benevolently replacing the cross with the crown.

WILLIAM D. MCCRACKAN.

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[From *The Christian Science Monitor*]

Copyright Law Was Violated

IN the United States District Court at Chicago, Ill., a decree in favor of The Christian Science Publishing Society was entered by Judge Kenesaw M. Landis, last Saturday, with the consent of the defendants, finding and adjudging The Art Masters Society, Eugene F. MacDonald, Jr., and others, had infringed certain copyrights owned by The Christian Science Publishing Society, upon the picture of Mary Baker Eddy, the Discoverer and Founder of Christian Science.

The action was instituted in the Federal Court at Chicago by The Christian Science Publishing Society as complainant, alleging that the defendants were printing, manufacturing, and selling what purported to be an imitation painting designated by defendants as "oil kraft" pictures of Mrs. Eddy, which infringed upon copyrights owned by The Christian Science Publishing Society.

All the allegations of the complainant, together with its rights and ownership of the copyrights, were fully sustained by the decree, and the defendants, The Art Masters Society and others, were perpetually enjoined from printing, manufacturing, and selling any infringing pictures of Mrs. Eddy. The infringing pictures and plates were thereupon surrendered to the complainant and destroyed.

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More Appreciation

"I AM instructed by our board to write and assure the Publishing Society, through you, of our deep appreciation of the good which the Christian Science literature has brought us; and to assure you further that the increased rates which you have found it necessary to put into effect will be willingly accepted, we feel confident, by this section of the field, and will not curtail in any measure the activities of our distribution committee in their efforts to extend the circulation of our periodical literature."

"When I renewed my subscription to the *Monitor* I thought it right to do so at the old price, but since the 1st of July is drawing near the thought has come to me that I would be reading it at the former price for almost a year. Seeing the wrongness of this I enclose check for $4 to correct this error, which you will kindly add to the $5 sent June 7."

"I have never in my experience in Christian Science realized as I do today the privilege of being a registered Christian Science practitioner, and though I have always been grateful for our literature, I appreciate it many times more and will extend an even more hearty and effectual support to our periodicals than before the new prices."

"Every one who speaks about the change of the price of our literature is filled with the sense that it is a just price and that we never can pay for the value received."

"I wish to express my joy and sincere gratitude for the privilege I have had in being a subscriber to the Christian

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Science periodicals, and today when I received the June 2 *Sentinel*, announcing the increased amount for subscriptions, I realized more fully what the literature means to me, for the price of subscription is such a small part compared to the blessings the periodicals bring into my life, and I realize that money could not buy the peace and joy that have been mine through the study of these articles. With an earnest desire to more faithfully and promptly distribute the periodicals, so that others may share with me these messages of Love."

"Upon receipt of my *Sentinel* of June 30 I was happy to read the extracts of letters under the heading 'Cheerfully Met'; but I find that not one of the extracts expresses the thought that meant my healing when I read in the *Sentinel* of June 2 of the raise in prices of our periodicals. Perhaps not uncommon to many was the argument which suggested itself to me of fear that some might not be able to meet the raise, perhaps myself included. I realized, however, that this argument needed to be met quickly and by each individual, and in reading the next four lines I found the healing: 'The above rates include postage and will be the universal price by mail throughout the world for each periodical.' One 'Universal price . . . throughout the world,'—what could be bigger and grander? What could speak more of the unity of good and of brotherly love, and what could serve more to unite the world in its support of our periodicals, than that all are paying a price that enables all to have them at the same price?

"I certainly am grateful that you were led to increase the price and not decrease the value, and that the whole world pays one 'universal price'; and here let me express to you some of my gratitude (for words fail to express it all) for the high standard of the periodicals, and the inestimable value to me of every one of the good articles which demonstration gives us through these periodicals."

"This branch of The Mother Church, in business session assembled, voted to express its sincere appreciation to you for your progressive and fearless step in making a necessary advance in the price of our periodicals. We regard this action as an opportunity for the field to break the law of limitation by increased giving, and we pledge ourselves to renewed effort in behalf of an increased circulation of these messengers of Truth."

"The increased cost of our periodicals fills me with joy—not only as an evidence that our cause moves steadily on under God's guidance, but also that the opportunity is ours to prove the truth of our Leader's words: 'Love is impartial and universal in its adaptation and bestowals' (Science and Health, p. 13). Our literature has always been easily worth the new price and this is cause for continuous gratitude, but beyond this, I rejoice that it is possible at this time to take the immense step that makes the price universal."

"I should like to express my appreciation of the action you have taken in increasing the price of the periodicals. It was with joy that I first learned of this fact and the thought came to me,—'It is God that giveth the increase.' The Christian Science periodicals are governed by the law of production, and certainly the spiritual blessings contained therein are increasing year by year. Through an article in the *Journal* about ten years ago, I was more fully awakened to Truth. I then purchased a copy of *The Christian Science Quarterly* and began the study of the Lesson-Sermons. By reading an article published in the *Monitor* I found my place in the human activities of the world when everything in a financial way had been swept away."

Among the Churches

Current Notes

COLORADO.—A general survey of conditions to May 1 shows continued and steady progress of the Christian Science movement throughout Colorado. This progress is to be noted in the improved attitude of the public thought as much perhaps as in the spiritual growth of the Christian Scientists and its resultant outward manifestations. The church at Trinidad and the society at Rocky Ford completed and dedicated their church edifices during the past six months. A better understanding of our literature, its nature and purpose, is being gained, and this is bringing forth increased and more efficient activity in the distribution work. It has been the privilege of this office to render assistance to that end. It is significant that a larger and truer appreciation of the distribution work is accompanied by improved conditions in other church activities.

Since the first of last November 494 *Sentinels*, 22 *Journals*, 6 *Heralds*, and 2845 *Monitors* have been distributed through this office, and in addition several subscriptions and renewals of periodicals and copies of Mrs. Eddy's writings have been furnished to institutions not otherwise provided. Other distribution activities included 1310 copies of Colorado newspapers containing Christian Science lectures, letters written by the committee on publication, and articles of legislative interest; 648 circular letters and 433 copies of Senator Works' speech. The Trustees under the Will of Mary Baker Eddy are donating Christian Science literature to public libraries, libraries of universities, colleges, and normal schools, also to federal and state prisons and reformatories, upon condition that the libraries will accept such literature, properly catalogue it, and make it available to all who have access to these libraries. By this means, during the past six months four additional libraries have been furnished with books, and there have been 84 subscriptions and renewals of periodicals.—*Committee on Publication.*

FAR ROCKAWAY, N. Y.—Literature distributed from April, 1916, through February, 1917, was as follows: 4 copies of Science and Health, 1 Concordance to Science and Health, 1705 *Sentinels*, 254 *Journals*, 124 *Heralds*, 14,731 *Monitors*, 99 *Quarterlies*, 185 pamphlets, and 600 newspapers containing lecture reports and reprinted articles from our periodicals. This literature has been placed in public libraries, country and social clubs, barber shops, post offices, coast guard stations, lumber yard and sawmill, restaurants, hair dressing parlors, fire houses, police stations, hotels and boarding houses, railway stations, dental offices, telephone companies, express offices, the local court house, private schools, and embroidery works. Many expressions of appreciation have come to us, and there has been an increase of attendance at our services.

Literature Distribution Committee.

HAMMOND, IND.—The sale to the Christian Science Society of the First Presbyterian church building on South Hohman Street, recently partially destroyed by fire, has been completed.—*Lake County Times.*

LOS ANGELES, CAL.—For the past four years the Churches of Christ, Scientist, of Los Angeles, through their literature distribution committee, have maintained a Christian Science *Monitor* booth at the pure food show, and this year's experience was no exception to the rule of an ever increasing interest in and appreciation of the *Monitor*, our other periodicals, and the writings of our Leader, Mrs. Eddy. Fol-

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lowing is the number of Christian Science periodicals and pamphlets distributed during the thirteen days of the exhibition: 404 *Sentinels*, 105 *Journals*, 11 *Heralds*, 3831 *Monitors*, and 1437 pamphlets in English and in foreign languages in about equal numbers, making in all 5788 pieces.

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The Lectures

BUTTE, MONT. (First Church).—Virgil O. Strickler lecturer; introduced by J. B. Patterson, who said in part:—

The world as a rule is skeptical of anything new, whether in science, politics, or religion. Christian Science is nothing new, nor do its followers claim it to be. As a matter of fact its teachings are as old as time itself and were taught and practised by Jesus and his disciples. Mrs. Eddy, however, in 1866 discovered the Principle upon which true healing is based and named her discovery Christian Science, and in turn gave it to the world that it might cheer, bless, purify, and heal. The results speak for themselves, as tens of thousands willingly testify to the efficacy of Christian Science in reforming the sinner, in giving comfort to the sorrowing, and in healing the sick.

There are probably no people who believe more thoroughly in the Bible or who spend more time in reading it than do Christian Scientists. The study and practice of Christian Science makes for better citizenship, makes the human family happier and more contented; and why should they be otherwise than joyful when they realize that God can be depended upon to help them in every extremity?

The Butte Miner.

CAMBRIDGE, ENGLAND (Society).—John Sidney Braithwaite, lecturer; introduced by Eric W. Carr, who said in part:—

You have been invited to this lecture because we are confident that in Christian Science we have a message to give which will be of the greatest value and the greatest help; for Christian Science brings a message of hope, a message of comfort, and a message of love,—such a message as has never been known since the days of our great Master, Christ Jesus. Now I suppose in the history of the human race there never was a time of greater need than this, and yet if we turn to the gospels we find that Jesus there speaks of just such a time when he says, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Now Christian Science shows you how to look and where to look, for Christian Science gives us such a practical and loving concept of God that it is our privilege to know Him aright; and it is this right knowledge and understanding which brings peace of mind something akin to that true peace which we are told "passeth all understanding."

CHICAGO, ILL. (Fifth Church).—George Shaw Cook, lecturer; introduced by Oscar J. Duke, who said in part:—

It is recorded in the gospel of St. John that after having given final instruction, admonition, and counsel to his followers just previous to his crucifixion, Jesus said he had yet many things to tell them, but that they could not bear them at that time. He promised, however, that after his going away he would send them a Comforter, whom he designated "the Spirit of truth." This Comforter, he promised, should teach them all things, bring all things which he had told them to their remembrance, and guide them "into all truth." In the Science of Christianity revealed to this age by Mrs. Eddy, Christian Scientists recognize the fulfilment of Jesus' promise. As a reason for the hope that is in them they find that they are healed of sickness and sin through the understanding of this "Spirit of truth," and rejoice that they are enabled, as St. Paul has said, to comfort others with the same comfort wherewith they themselves are comforted of God.

LIVINGSTON, MONT. (Society).—Virgil O. Strickler, lecturer; introduced by the Hon. O. M. Harvey, who said in part:—

I am not a member of that body known as Christian Scientists, and am acquainted with their doctrines only in a general sense; but I do know that they constitute a large part of the good citizenship of this country, that they are identified with and actively engaged in the various works and enterprises that have for their objects the betterment of the conditions of human life and the emphasizing of those things worth while to men. I know that they inculcate an abiding faith, an exalting hope, and a world-wide charity. If we are to employ the criterion of judgment given us by the lowly Nazarene, "By their fruits ye shall know them," a standard that has its basis firmly fixed in science and philosophy as in the religion of his followers, then we shall give to them and their doctrines a most charitable consideration.

The Livingston Enterprise.

LODI, CAL. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Mrs. Ursula E. Haydon, who said in part:—

When Jesus the Christ was here among men, he extended to all this loving invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He also said, "Ye shall know the truth, and the truth shall make you free." Now again, after centuries of doubt and belief, the Christ, through Christian Science, is extending to all earth's weary ones this same loving invitation; and thousands upon thousands are, through the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, finding their freedom,—freedom from sin and sickness, want and woe.—*The Lodi Sentinel.*

CAMBRIDGE, MASS. (Societies of Harvard University and Radcliffe College).—Prof. Hermann S. Hering, lecturer; introduced by Dr. John M. Brewer, of the department of education, who said in part:—

Never since Christian Science was discovered in 1866 has the college student had more need for guidance. The problems of ordinary living are serious enough to impel one to seek divine help in their solution. How much more, in such times as these, must one realize that of himself he can do nothing. Christian Science is furnishing this guidance to thousands of individuals, in home, farm, office, and school; in business, travel, and public life; on battleship and in the trenches. Christian Science has frequently been misconceived by those who have looked at it through the glasses of human philosophy, empirical science, and ephemeral history. One purpose of this lecture is to aid honest seekers for truth in sweeping away their misconceptions, so that they may avail themselves of the guidance of Christian Science in meeting the problems and duties of this strenuous day.

The Cambridge Tribune.

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

ILLINOIS—Highland Park: Church Edifice, 125 Hazel Avenue, 8 p.m., Aug. 8.

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Testimonies of Healing

More and more I realize the need of constant spiritual preparedness on the part of every earnest seeker after Truth, which is indeed our "shield and buckler." Especially is this true in my own case, located as I am in a hospital town containing a state hospital for the insane, a noted surgical hospital, and also one of the largest clinic buildings in the world, into which pours, from practically every train, sick, suffering humanity, vainly searching for health.

Several years ago I too was a hopeless, wretched invalid, going to bed each night with the prayer that I might never waken. A hospital operation, and the kind ministrations of husband, children, and physicians, had been impotent to heal me. My ailments were legion, and I was sometimes tempted to believe them more formidable than the seven devils which Jesus cast out. At this juncture Christian Science again came into my life, a dear sister having tried to interest me in it two years prior to this; but the seed had fallen on stony ground. While in Minneapolis in July, 1908, I went with a friend to a Christian Science Wednesday evening meeting and listened to the testimonies of healing. The bright faces were a revelation to me, and I said, "Oh, could I ever hope to have a face like that?" The loving affirmative answer I doubted; however, as there was nothing to lose and everything to gain, I decided to see if Christian Science as a healing agency could do what medicine, massage, electricity, and so on, had utterly failed to do.

My satchel full of medicine was emptied, and in less than three days, through the help of a practitioner, I was healed of a chronic bowel trouble which had been pronounced incurable by the last attending physician. In less than a month I could sit down naturally, whereas for two years I had been obliged to use an inflated rubber cushion. I immediately began to eat, having been practically starved; extreme nervous troubles soon lessened, and medical laws began to weaken. Had I been a doubting Thomas looking for a sign, I could not have doubted after the first month.

Other ailments were more stubborn, requiring the help of a practitioner for many months; and here let me say that my greatest progress was made under absent treatments. In my case it was "precept upon precept; line upon line;" there were downfallings and stronger uprisings, until today I rejoice in the fact that I have been wonderfully blessed and healed, and am stronger and better than ever before.

I praise our Father-Mother God for daily progress, and am grateful to our Leader, Mrs. Eddy, for this wonderful Science. The Christian Science literature is as an anchor to us here, holding us more firmly grounded in right thinking. The Lesson-Sermons call for daily study and application.

ALMA PARKER LYMAN, Rochester, Minn.

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Gratitude prompts me to submit my testimony of much good derived from Christian Science, hoping the benefits obtained by me may bring light to others seeking it. After resorting to medicine for years, I turned to Christian Science ten years ago for relief from a difficulty which some doctors said was organic, while others called it functional. A specialist advised an operation, but as he could not promise a cure I decided to try everything else first.

I had become thoroughly disheartened, for I feared that I would never be well. Then a friend spoke to me of Christian Science, telling me of remarkable cases of healing by means of the application of its teachings. I knew nothing of it, but was willing to give it a trial, just as I would try any other remedy that might be recommended. After a week's treatment I was healed, but it took many years of earnest study to gain complete mastery over fear and to erase the mental picture of the years of suffering.

I am glad it was necessary for me to do my own Science work, for it forced me to overcome many erroneous thoughts, such as hate, fear, doubt, resentment,—the last especially holding me in bondage through an extended period,—until they were finally conquered. I have found that only in proportion as these have been given up have I found freedom and peace. For six years I had worn glasses constantly, and had been told they would always be necessary; but they were laid aside almost ten years ago without any inconvenience or strain.

Quite recently, when in a serious railroad wreck, I had no fear whatever, but instead was conscious of a wonderful sense of protection. I had retired with a sense of God's care as promised in Proverbs: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths," and had immediately fallen asleep. I awakened with a start at about three o'clock in the morning, and my first thought was, "God is the only power." Then came another jolt, and I could feel the train swerving. It seemed as though we might be going into a ditch, but I held to the thought that God is the only power, and suddenly the train stopped and I knew we were safe. The coach I was in was badly damaged, and the engine was demolished. The engineer told me his escape was a miracle, as was the escape from injury of all the passengers. This experience proved the truth of Mrs. Eddy's words in the Preface of Science and Health (p. vii), "To those leaning on the sustaining infinite, today is big with blessings."

I am indeed grateful for the many physical healings received, but they seem small in comparison with the spiritual uplift and the understanding of God gained through my study of Christian Science in connection with the Bible.

LILIAN R. SOLOMON, Chicago, Ill.

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From early childhood I was afflicted with a serious eye trouble. Nine years ago, at the age of fifteen, I had what the physicians pronounced trachoma, and was treated by leading eye specialists in Austin and San Antonio, Texas, but only temporary relief resulted. In October, 1914, my right eye became inflamed and the lid was badly swollen, granulated, and very painful. I called on a prominent eye specialist in this city, who pronounced the trouble very serious, and told me to put on dark glasses, wear a shield over my eyes, and stay in a darkened room. Several times each week I went to his office for treatment, besides using three kinds of medicine every three hours at home; but the eye continued to grow worse.

The doctor finally told me a serious complication had set in, affecting the ball of the eye, and he held out no hope of its ever being cured. An uncle who is a physician in a near-by town, held a consultation with him and afterward told my husband the trouble could never be cured. This made me most despondent, as I had been constantly under the specialist's care for almost two months, and was anxious to spend the holidays with my parents in a distant city. Both doctors, however, said it would not do to leave off treatment long enough to make the visit.

Thoroughly disheartened, I hardly knew what to do, but friends who realized the seriousness of my trouble urged me to try Christian Science. This seemed to be my only hope, so I went to a practitioner for treatment. She had me

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give up all medicine, discard the dark glasses, and read, write, and embroider as much as I wished. After a few treatments my eye was almost well, and I went away on the holiday visit. Five absent treatments were given me, and at the expiration of a month, when I returned home, the eye was entirely well and even stronger than the other. The specialist who had treated me, after carefully examining the eye, pronounced it well, as did my uncle, the physician who was called in consultation. I have had no return of the trouble, and my experience has seemed a marvelous demonstration to the many friends here who knew of my suffering and the serious condition before Christian Science treatment was begun. Words cannot express my gratitude for this healing.—Mrs. J. E. Bock, Houston, Texas.

I gladly testify to the above healing of my wife, and to other blessings we both have received through Christian Science, for which we are very thankful.—J. E. Bock.

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[Translated from the German]

In 1908, as a result of a cold, I was taken with a rheumatic affection in the left side of the body. Failure on my part to give this condition proper attention led to its developing into a chronic trouble, which in 1910 manifested itself so severely that I became incapacitated for work. I was laid up the greater part of the time, and had a hypodermic administered once in a while, which relieved me of the pain temporarily. At the end of January, 1911, I seemed to be restored. In May, however, there was a relapse, and the symptoms this time manifested themselves far more acutely. My condition grew so serious that it became difficult for me to walk even a few minutes with the aid of a stick.

A cure at a watering place and massage seemed to help, but in September I had another severe relapse, this time accompanied by cramps in the left leg and in the muscles of the back. Even my physician was astonished at the intensity and malignant nature of the trouble. An X-ray examination and the consultation of two other physicians confirmed the correctness of the first diagnosis. As the many remedies used in such cases held out no promise of a cure, but at best only relief, I turned to Christian Science and asked a practitioner with whom I was acquainted for treatment, which was taken up, the immediate effect being that I was able to sleep without an opiate. A few days later I went out feeling entirely able to work, and since then have steadily attended to my professional duties. In the beginning of 1912 I had two relapses, which however were overcome after a short period of treatment without interruption of my duties. I am enjoying as good health as in former times, and I gratefully acknowledge the physical benefits received through Christian Science, as well as its effects in other directions which I have had the privilege of observing.

Oscar Hahn, Heilbronn a.N., Germany.

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Six years ago a friend made me a present of "Science and Health with Key to the Scriptures" by Mrs. Eddy, but as I knew nothing of Christian Science the book did not appeal to me. I thought it would take a higher education than mine to understand its Principle, and I laid the book aside. Some three months later I met with an accident, falling from a high stairway to the ground and striking on my head. Then I had a feeling I wanted to read Science and Health, as I suffered great distress in the back of my neck and head. I opened the book at the testimonies, and became so interested that I read many hours at a time. The more I read, the greater was my desire to understand this beautiful healing truth and to know as others did that God is all-power; that He is Life and Love, and that there is no power beside Him which can and will heal all our mortal illusions.

Through the fall I lost my hearing, and for a time was so deaf that I could not hear the clock tick even when it was held close to my ear; but through the work of a faithful Christian Science practitioner and my own declaration of the truth I suddenly heard the clock ticking, and joy and gratitude went up from my heart to our Father-Mother God for leading me into the knowledge of how to work out my salvation here on earth. I had never before found the Bible interesting, because I did not understand it, but through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy I have learned to love it. God's promises are comforting to me, and the more I read of them the more I love God, and my neighbor as myself.

From the first of my entering into the knowledge of this beautiful truth I had a longing to help those in distress, and through this earnest desire to do good Truth has helped me not only to overcome ailments in myself, but also to be a blessing to others. My heart is overflowing with gratitude for the spiritual light given us through the teachings of Mrs. Eddy, who, having consecrated her life wholly to God, divine Love, was inspired to give His wisdom to the world.

Mrs. S. Long, Oakland, Cal.

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For the many blessings that have come to me through the study of Christian Science I wish to express my gratitude. After many years spent in a fruitless search for a satisfying religion, in 1907 I sent for a copy of Science and Health. Minor physical troubles at once began to leave me, as though to lead to higher demonstrations of the divine Principle. Since then all the old ailments have been overcome, financial problems have been mastered, and the spiritual uplift has brought with it the peace that passeth understanding.

When my husband, who was not interested in Christian Science, passed on, leaving me without an income and with a mortgaged home, by never doubting, never planning, but just knowing the truth, I was provided for. Divine Love supplied the need,—an income and a home free from mortgage. There is no separation in Truth, for we are one in Him in whom "we live, and move, and have our being." Christian Science has taught me to see my children as God's ideas; to let the heavenly Father plan for them, for God doeth all things well. I praise God unceasingly for this revelation of Truth which has come through our beloved Leader, and my one desire is to live the truth I love.

Amelia M. McLean, Washington, D. C.

I find myself unable to express even a part of the wonderful happiness, freedom, and courage that have come to me through the study and application of Christian Science. As my mother has said, we did not take up the study for physical ills, although every ailment that has made its appearance has been overcome through an understanding of the truth.

Christian Science is surely the door into life. I consider now that I am truly beginning to live, for to live is to be conscious of God, and I am just beginning to learn to carry that consciousness of our heavenly Father throughout the hours and moments of the day. It is such a privilege to rise each morning, partake of the real food,—the spiritual food that is prepared for us in our Lesson-Sermons,—and put on the armor of God. Thus equipped we are ready to start the

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day; not as we used to do with doubt and fear, but with the true sense of what constitutes a real day,—looking forward to an unfoldment of good, with the priceless opportunity of making each action accord with the divine, of reflecting God's goodness, mercy, intelligence, joy, peace, and love.

One thing for which I am most deeply grateful is that I have been so situated as to make it necessary for me to study; otherwise I might have been much longer in learning how very important it is to study to be approved of the Lord. I am grateful for the trials, for the hardships, and for the mental anguish that have led me to grow; for the times when I have had to go direct to the Father for comfort, advice, and strength. My life must attest my gratitude, and my desire is that I may daily become a better transparency for the truth.—Alice A. McLean.

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I am very grateful for my knowledge of Christian Science. I was healed through the power of Truth of chronic stomach trouble and creeping paralysis, after having been pronounced incurable by some of the best physicians. I am grateful not only for this healing, but also for the understanding of the Bible and the opening up of the Scriptures. With the understanding our Lesson-Sermon gives to us the Bible has become a new and beloved book. I am thankful to God for our revered Leader, who has given us the truth in our literature. I know that an honest perusal of her book, "Science and Health with Key to the Scriptures," can lift us out of physical ills and other discordant conditions.

Evelyn G. Fleming, Kearney, Neb.

Becoming conscious one day that I was getting bald-headed, I decided to buy a hair tonic which a friend had recommended for overcoming the trouble. I had the mixture made and carefully applied a goodly quantity of it to my head, not only on the bald spot but all over, thinking that if it was good it would do the hair good also. I went to sleep, only to be awakened with the most unbearable stinging pains. On investigating I found my head blistered, and wherever the drug was applied I lost what hair I had left. The druggist had made a mistake in preparing the tonic. I was bald for nearly two years, and it was very trying to my pride.

When my wife became interested in Christian Science the practitioner invited us to attend services one Sunday morning, but I declined, saying my head looked too bad to go to church. She quietly answered that I might find something there to help me. I went to church, and enjoyed the service so much that I decided to have treatment for my head. As a result, in less than a week my head was covered with fine white hair. Christian Science treatment restored my hair, and I am now trying to gain an understanding of this healing power. I thank God for the many blessings He has given us, and am more than grateful to Mrs. Eddy for the abundance of literature she has prepared for our use.

T. J. Fleming.

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I am very thankful for the help which Christian Science brings to me daily, though I did not take it up for the sake of the physical healing, but because it appeared so very reasonable when first presented to me. I have been healed of several minor ailments, including colds, coughs, loss of voice, toothache, headaches, a wart, deafness in one ear, and severe pains. Christian Science is also a great help in my work as a school teacher. I have now been several years in my present situation, and have not had to miss one half day, which proves to me the protecting power of Christian Science. It also helps me with the children.

I often find that the boys who have been considered the most troublesome have proved to be among the best in my class. One instance is that of a boy who was often sent up to the master for punishment. He had been forbidden to go with the other boys when they went out to the woodwork school, and had to go by himself later. When I began to give lessons in his class, just at first it was hard to get on with him, but I tried to help him in some work in which he was backward, and he soon yielded. He is now among the best in the class in behavior, and I have heard from his mother that he told her he always felt as though he could be good when I was taking the class. He is good with the other teachers too, and so far as I know has not been sent up to the master for a long time.

Before coming into Christian Science I tried hard to become converted. One evening after a mission service I went into the inquiry room and struggled to gain that ecstatic feeling which I believed must be associated with conversion. No change of feeling came, however, and I went away disappointed. Through Christian Science I have now learned that conversion is not a sudden change of feeling, but a mental transformation, a putting on of the Mind "which was also in Christ Jesus," and that happiness comes in proportion to our faithfulness in doing this.

I am very grateful for the deeper understanding of the Bible which has come to me through study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am especially grateful for the unfolding of the true meaning of Jesus' mission to mankind, and also for the wonderfully helpful articles in the Christian Science periodicals.

Emily Ada Ashcroft, Milmer, Nuneaton, England.

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It is with much gratitude that I add my testimony to the thousands of others given to show the healing power of Christian Science. Bowel trouble and neuralgia of thirty years' standing have been overcome, business problems have been solved, and I have been able to help my children and neighbors. I have experienced a spiritual uplift that is permanent, and while I am thankful to Mrs. Eddy, I am even more thankful to our heavenly Father, who guided me to Christian Science.—Mrs. B. Letcher, Chicago, Ill.

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On Aug. 19, 1912, we were expecting some friends to spend the week end with us, and I did not know how I was going to entertain them, as I had been suffering extremely from a stomach trouble, fainting away until life seemed hardly worth the struggle. I therefore telephoned to a lady who I knew was a Christian Science practitioner, and asked if I might go over to see her, as I wanted some help. I did not know what treatment was, and only expected help for two or three days. The practitioner talked about the Bible and of its wonderful promises, which I believed as far as I understood them, for I had always considered myself a pretty good Christian. Incidentally, I may say that Christian Science took this conceit out of me, for which I am most grateful.

The practitioner treated me, and I had to admit that I felt better. Since then I have come to know and have proved that God heals every discordant condition. I have been healed of stomach disorder of years' standing, also of eye trouble, nervousness, a great sense of separation as well as lack of supply, and have proved that God is Love, Life, Truth. I am most grateful for the knowledge of God as ever present rather than afar off, and to know that He does answer prayer if we are obedient to the divine law.

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My love for God cannot be expressed in words, or my gratitude to our Leader, Mrs. Eddy, who was so pure that she could show the way in this age to a practical religion which is provable to those who seek.

JESSIE D. MURDEN, Poughkeepsie, N. Y.

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Over six years ago I was healed in one Christian Science treatment of a serious nervous trouble from which I had suffered for five years. Almost every remedy known to the medical profession had been tried, and I had been relieved at times, but the awful fear that this trouble would return was never destroyed until I was healed in Christian Science. Since that time I have had many beautiful demonstrations in the overcoming of sorrow and pain. During the summer of 1915 my left leg was fractured. Although it was considered a bad break, I did not suffer any pain and was able to be around and use the leg fully three weeks before the surgeon thought it would be possible. This demonstration was made with the help of a faithful practitioner.

These are only two out of the many blessings which I have experienced. I am most grateful for the help Christian Science is to me in the daily life of the home. There is not an hour in the day when this wonderful truth does not help us work out some problem. I send this testimony with the thought that it may help some one from darkness into light.

W. BELLE RODGERS, Winnipeg, Manitoba, Canada.

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For the past twelve years Christian Science has met our every need and has been the means of overcoming typhoid fever, measles, whooping-cough, chicken-pox, abscess in the ear, and in fact every ill that has presented itself. At the time of the birth of our two children the understanding of Truth brought peace and harmony. When our first little girl was born the attending physician held out no hope for the recovery of either the child or myself, it being called a case of poisoning and convulsions; but through the aid of Christian Science harmony was quickly restored, so that both the child and myself were well and strong in a short time. She is now seven years old and has never taken medicine, as Science has met her every need.

To say that we are grateful for these many blessings hardly expresses our gratitude, and I feel that the only way to prove it is to live the truth in our daily lives and aid others to gain an understanding of Truth by which they also may be helped. I am deeply thankful to God, and grateful to Mrs. Eddy and to all those who have helped me to see the truth.—HENRIETTA C. HILLEBRANDT, San Francisco, Cal.

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I have been interested in Christian Science about five years, and have had many proofs of the healing power of Truth. Severe colds, stomach trouble, bowel disorder, and a great many other ailments have been overcome. About a year and a half ago I was obliged to leave my place of business on a Thursday afternoon on account of severe pain in my right leg. I tried to realize the truth about it, but on Friday morning the leg was swollen and inflamed from the ankle to the knee, and I could hardly walk. I had no fear, however, knowing that God, Life, would take care of me. A practitioner was asked for treatment, and I stayed home from work Friday and Saturday, hobbling about the house on a cane.

On Sunday morning I went to church perfectly healed. For all this I am indeed thankful to God and grateful to Mrs. Eddy. I am also very grateful for the Christian Science literature; it has helped me to solve many problems which before coming into Science seemed almost impossible of solution.—O. A. NESSLER, Chicago, Ill.

From Our Exchanges

[*The Congregationalist and Christian World*]

There is nothing old-fashioned or out of date in the thoughts and words of Jesus. We can with no difficulty at all imagine him as partaker or spectator in many of the outdoor pleasures, as well as in the outdoor work of our own time. What parables he would have seen in golf or tennis or baseball! What he would have said to the modern fishermen coming home having caught nothing; how he would have enjoyed the sea in fishing boat or boat of pleasure; how he would have breathed deep in the first quiet minutes on the mountain top after the long climb up through woods and over ledges, and taken his place in the talk and story telling round the camp fire; what an observer of the life of bird and beast and of the beauty of the flowers he would have been,—all these lie well within the range of our imagination.

[*American Lutheran Survey*]

Every one who thinks knows for a certainty that there is a deeper meaning, a greater purpose for humanity, than that which appears in the quarrels of kings and in the contests of armies. He knows that there is a something deeper down beneath it all than the conflict between the passions and the ambitions of any of the groups of a passing generation. His very knowledge that there is a philosophy in history, and that current events never indicate more than the moving of tides, makes him know that there is underneath this great conflict of nations a purpose for humanity as a whole which does not appear to the casual view of ordinary vision. Once in a while those who are seeking for that deeper and greater something are thrilled by its near approach and by the glimpses which they catch of it.

[*The Christian Work*]

The failure to do the duty of the day assumes various pernicious forms. In one man it takes the shape of regretful and debilitating reminiscence. His heart is in the "good old days." He remembers, or persuades himself he remembers, what life used to be when he was young. Life was worth living then. There was something to be done and room to do it. Things are different now. Life is too crowded, too vulgar, too complex. Poetry is gone, chivalry is out of date, heroism is impossible. The individual is lost in the mass. The world has passed out of hand. It is now "every man for himself," and no room is left for service. This man is blinded by memory.

Another is blinded by forecast. He believes there is work to be done, somewhere; he believes he is the man to do it, some time; but he waits his opportunity. His dream of great deeds fills him with enthusiasm, but he must bide his time. His years are slipping silently and swiftly away, and still that highly improbable opportunity of an almost impossible heroism draws no nearer. It matters not. He keeps a lookout toward the heroism and dreams much of high deeds to be wrought, but meanwhile the distant light which fills his eye blinds him to a thousand duties at his feet. Some men, of course, do nothing for their age because they mean their age to do everything for them. But others, again, are deliberately useless because of a settled and cynical unbelief in the value of unselfish work, or of work for the mending of the world.

Thus from one cause or another men are apt to overlook or underrate the present task. They are dreamers, idlers, pessimists; in some cases pietists, who despise the world's problems even while they live by the world's problem-making labor.

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[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

St. Paul saw that if we dig deep enough into the nature of man, down below race, rank, sex, and social condition, below the débris of sin and the sediments of sensuality, we find that the foundation element of humanity is the image of Christ in the soul. Dim it may be, blurred by evil, and overlaid by many a foul and slimy thing, but it is there as the deepest reality. The profoundest fact about humanity is not that it is Jew or Gentile, English or American, bond or free, male or female, but that Christ is in all. For St. Paul, a Hebrew of the Hebrews, trained in the exclusiveness of his race, this truth was the sovereign mystery, hidden from the foundation of the world—and at last made manifest in Christ. Hitherto he had thought the Hebrews the only people for whom God had any purpose, and when he saw that purpose, as it unfolded, extending to all races and clans, it filled him with inextinguishable wonder. Yet he followed the truth as it is in Jesus even against his old prejudices, and against the narrow teachers of his day who tried to limit the gospel—in many keys and tones making plea for a universal Christ as the Saviour of a universal humanity.

[Rev. John Malick in *The Christian Register*]

Religion says that the universe has a heart, that it is a heart of love, and that to live in this love is our high privilege. When one feels this he has entered the kingdom which drives no one but invites all, whomsoever will.

Is it true that we as a church demonstrate to the world that men seek the church for its insurance features alone? Is the spiritual life so barren that there is nothing to reach, only things to escape? Is it true that, ceasing to fear, we have arrived? The most desolate spiritual country is that in which one finds himself just outside the walls of the city of destruction and before he turns around and sees that he is on the borderland of another country, which he has not entered yet, the country which pays tribute to the celestial city and its King. Many find themselves in this barren country today; they have ceased to fear, and they see no vision as yet, and urge that there is none to see. Like Pilgrim, they find themselves standing still because "I know not whither to go."

[*Western Christian Advocate*]

There is only one road that leads to the heavenly kingdom; that is the highway whereon the righteous travel with certainty, knowing that the end is peace and great joy. Moreover, the city of our soul's desire as the dwelling of the great King, eternal and immortal, has many gates of approach. Men in almost every mood and possessing every possible temperament may find a wicket gate for their entrance. Indeed, whatever sin of disposition or circumstance may carry a man away from God and separate him from the gates of light, if he turns in his downward course, or seeks to check his feet on the path of self-estrangement, at once a gate to the heavenly city appears before his sight.

[*Zion's Herald*]

The only reason why our belief in the regnancy of Jesus is liable to be shaken is that we look too much on the outward and the seeming, or take counsel of our own fears rather than with the promises of God. It is our faith in the overruling by Jesus that gives us strength and confidence amid the storm and the stress. Many things are not now going his way, but his way shall prevail at last. By degrees God is bringing the world into subjection to Himself, through Christ. Is it safe to doubt that? Is there anything else it is possible to believe?

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

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From the Editor

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

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From the Publishing Society

The pamphlet "Prayer and Confidence" is now published in Swedish as well as in Dutch. Both of these pamphlets are printed with the English version opposite each page of translation.

"God is Good," a lecture by George Shaw Cook, C.S.B., has been published in pamphlet form and is now ready for distribution. Price for pamphlets is given on the opposite page.

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From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

TERMS OF SUBSCRIPTION, PAYABLE IN ADVANCE, POSTPAID, TO ALL COUNTRIES: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

BOUND VOLUMES: Current and past year, cloth, $4.00; half calf or half morocco, $4.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

TERMS OF SUBSCRIPTION, PAYABLE IN ADVANCE, POSTPAID, TO ALL COUNTRIES: One year, $1.00; single copy, 25 cents.

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

The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

TERMS OF SUBSCRIPTION, PAYABLE IN ADVANCE, POSTPAID, TO ALL COUNTRIES: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents. By carrier through a local news-dealer, one month, 80 cents.

Der Herold der Christian Science

Published Monthly

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

TERMS OF SUBSCRIPTION, PAYABLE IN ADVANCE, POSTPAID, TO ALL COUNTRIES: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Bound Volumes in cloth, $3.75 each; half calf or half morocco, $4.50 each. Write for list of volumes in stock.

Pamphlets

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

CHRISTIAN SCIENCE: "THE RESURRECTION AND THE LIFE." By CLARENCE W. CHADWICK.

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 49

Boston, August 4, 1917

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD — Longfellow

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Christian Science Sentinel

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Items of Interest

Plans for cutting a ship canal across Scotland, connecting the North Sea and the Atlantic Ocean by a voyage of a little more than sixty miles, are advocated. The canal would reduce the distance from Glasgow to important points as follows: to Leith, 485 miles; to London, 253 miles; to Hamburg, 312 miles. The saving between various points would be: Liverpool and Leith, 400 miles; Leith and Belfast, 377 miles; Liverpool and the Elbe, 288 miles; Glasgow and Antwerp, 290 miles. Two rival routes for the canal are being discussed. One would follow an existing barge canal. The other would start from Alloa on the Forth and make directly for Loch Lomond across land which is never more than fifty feet above sea level.

In the case of the semibituminous coal operators and companies in Virginia and West Virginia, on trial charged with violation of the Sherman anti-trust law, the jury on July 12 brought in a verdict of not guilty for all the defendants. It deliberated twenty-three hours and a half before reaching the verdict which freed forty-one operators and sixty-nine corporations from the Government's charges. The trial began June 18, when the charges included sixty-four individuals and 108 corporations; but as the trial progressed indictments against a number of the defendants were dismissed.

Iowa led the United States in 1916 in the number of motor cars registered in proportion to the population. That state had one car for every eleven persons. California was second, with one car to every twelve inhabitants; Nebraska and South Dakota had one for every thirteen; Arkansas one for every 116. The average for the United States is one car for every twenty-nine persons. The New England states averaged one car to about every twenty-seven persons. The prosperous corn belt states showed a fairly uniform distribution of cars.

By a contract just executed between the secretary of the interior and the representative of the Imperial Laguna Canal Company of southern California, a tract of arid land comprising from 120,000 to 200,000 acres adjoining the Imperial Valley, is to be irrigated by means of an all-American canal some thirty miles in length. The water is to be taken from the Laguna Dam of the Yuma reclamation project on the Colorado River at Yuma, Ariz. The contract has been so drawn as to protect the interests of the public and to insure the feasibility of the project before connection with the Government dam is permitted.

The possibility of utilizing the enormous quantities of sawdust and other refuse now burned by the sawmills of Victoria, B. C., by converting the materials into gas, oils, tar, and charcoal through destructive distillation, is to be investigated at once by city officials. It is said that experiments recently conducted by chemistry departments of the University of Washington at Seattle and the University of British Columbia at Vancouver show that out of one cord of wood there can be obtained 40 gallons of tar, 20 gallons of oil, 80 pounds of acetate of lime, and 900 pounds of charcoal.

The civil engineer of the Railway Board, Imperial Taiwan Railways of the Government General of Formosa, Japan, was recently sent to the United States to study American methods of dealing with railroad problems, with special reference to maintenance of way. His Government's object in sending him was primarily in connection with the contemplated replacing of Japan's 8000 mile system of narrow gage railroads, as soon after the war as the nation's coffers will permit, with standard gage tracks and equipment.

The greatest telescope in the world, constructed at Fore River, Mass., is nearly ready for use. The 9000 pound lens, completed after six years of labor, has been moved without accident to the Mt. Wilson Solar Observatory near Pasadena, Cal. The rough cast of the lens was made in France in 1905 and was shipped to California in 1909. The grinding was begun in 1911 and completed in 1917. The lens is 13 inches thick and 100 inches in diameter. The cost of producing the lens alone for this telescope will be $50,000.

The Dominion Government is expending $30,000,000 for a new ocean terminal at Halifax, Canada's "Gateway to Europe." It went into service in part for the first time recently. When finally completed it will occupy a mile and a half of the water-front, and it is claimed that twenty-seven ocean liners of the largest type may dock at one time. The depth of water alongside the pier at low title is 45 feet. At the upper part of the harbor a new concrete pier was completed last winter at a cost of $1,250,000.

The blowing in of the large new furnace of the Cambria Steel Company at Johnstown, Pa., at the Franklin plant, signalized a world achievement; for the furnace, which cost over a million and a half dollars, was finished in fifty-seven days,—a record time, as the No. 9 furnace took eighty-five days to build. Over eight hundred men were engaged on the work day and night until completed. The furnace has a capacity of over five thousand tons a day.

That half a billion dollars was wasted in the United States last year through the inefficient use of coal, is the statement of Van H. Manning, director of the United States Bureau of Mines. He says that "last year the United States mined 600,000,000 tons of coal, the greatest production ever witnessed in the world, and of this amount we wasted 150,000,000 tons, or 25 per cent, through inefficient use."

The Swiss sample fair was held at Basel, Switzerland, April 15 to 29, 1917, and was, according to official report, a success from a commercial standpoint. Business transactions amounting in round numbers to 20,000,000 francs were concluded. The attendance for the two weeks totaled 300,000. Only products manufactured exclusively in Switzerland were placed on exhibition, as on account of the war it had been decided not to hold an international fair.

The *Textile Mercury* of Manchester, England, states that "a new method of preparing ramie has been proposed, namely, by retting based on bacterial action; and it is claimed, according to the *Colonial Journal*, that it has a great future. The International Institute of Agriculture states that retting takes from forty-eight to sixty hours and is a perfect success, on the stalks and the strips as well as on the derived product called China-grass."

The occupation of Peking by the republican forces, following the surrender at Fung Tai of the monarchist army of 10,000 men, indicates the complete restoration of the republic. Chang Hsun, who led the revolt of the imperialists, has taken refuge in the Dutch Legation in order to obtain safe conduct out of the country. The attempt to restore the Manchu dynasty thus failed at the end of three weeks.

First mortgage loans to farmers at 5 per cent, represented by charters to 230 farm loan associations approved by the Federal Farm Loan Board to July 1, amount to $11,661,905. The average amount asked by each association was slightly in excess of fifty thousand dollars. The average number of farmers in the associations was eighteen, making the average loan about twenty-five hundred dollars.

Investigations by the division industrial supervisor for the province of Pangasinan have been made a basis for the assertion that enough coconut husks are annually wasted in the Philippines to make coir mats with a wholesale value of $22,500,000. These husks are usually thrown into the rivers and allowed to float out to sea, or they are burned or allowed to rot on the ground.

During May a notable development of the railroad facilities in Piedmont, Italy, was instituted in the electrification of the Turin-Pinerolo line, this section covering a popular route from Turin to the smaller towns and villages in the foot-hills of the Alps.

The building and loan associations, or cooperative banks of the United States, holding their quarter century anniversary meeting in Boston last week, represented 3,568,312 members or shareholders, and assets of $1,696,707,041.

The estimate of the area under sesame in British India and the crop yield in 1916-17, is 5,015,000 acres and 493,000 tons, respectively. This area is about equal in size to Massachusetts or New Jersey.

New Jersey peaches will this season, it is estimated, break all crop records of recent years. The New England crop is expected to reach 1,000,000 baskets.

The rice fields of Spain comprised 100,393 acres in 1916 and yielded 241,708 tons of rice. These fields are mostly in Valencia and Tarragona.

The total exports of crude rubber from Para and Manaos, Brazil, during May, 1917, amounted to 9,219,605 pounds.

From Jan. 1 to April 30 the exports of beans from Brazil have attained a total of 77,378,463 pounds, valued at $3,866,540.

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Christian Science Sentinel

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

Vol. XIX August 4, 1917 No. 49

Scientific Teaching in the Sunday School

LUCY HAYS REYNOLDS

SCIENTIFICALLY speaking, Christian instruction consists not alone of a correct statement of the letter; it must always be accompanied by the impartation of spiritualized consciousness. The Sunday school teacher can no more teach scientifically without depending upon the Christ-idea, than the practitioner can heal without this dependence. To suppose that Christian Science can be learned after the manner in which the learning of the schools is acquired is a grave mistake. We cannot gain any true understanding of Christian Science through merely reading and studying Science and Health; it is through the perpetual effort to live in accord with its teachings, and to apply them, that one attains a spiritual understanding and is able to impart to others the grand truths of Science.

Do we not by our very presence exhale the mental essence of our lives, regardless of spoken or unspoken words? Do we not impart the quality of the consciousness in which we are dwelling? If we are in a state of worry, sadness, resentment, or any kind of friction, we can hardly escape breathing it into the mental atmosphere of those around us, unless in our struggle against it we are bringing enough good to bear upon the error to counteract its hidden activities. On the other hand, if we are dwelling in a state of uplifted consciousness,—in faith, joy, and peace,—we shall impart a spiritual aroma that awakens receptivity, calls forth hidden spirituality, and brings out the very best in the pupil.

As Christian Scientists we are daily striving to take on this Christly essence and to surrender all that is mortal. To the degree that we succeed, we consciously and unconsciously impart the same spiritual aroma that healed the woman who touched the Master's garment. Without this spirit, no matter how clearly we may state the letter of Science, we have only the essence of human nature to impart, which though humanly worthy has not the power to heal or to inspire. Greatly do we need that rarefaction of thought which awakens the consciousness of every child to the presence and power of the Holy Ghost. That we dwell in a spiritualized state of consciousness is even more important than that we bring out the lesson, for the latter will unfold naturally and spontaneously when we get material sense out of the way. If the teacher but realizes the presence of the Christ-idea in his own consciousness, discouragement and self-depreciation will not tempt him, for he will depend upon this Christly presence to feed the children with all its simplicity and joy.

Realizing the great truth with which he is entrusted, the Sunday school teacher often finds it difficult to overcome a sense of personal responsibility. He may perceive theoretically the scientific truth that, since the one intelligence is omnipresent, true instruction consists of the orderly unfoldment of spiritual ideas, and yet find himself making hard work of his teaching and feeling dissatisfied with the results. He thinks, perchance, that some personal problem stands in the way of his manifesting the Christ-consciousness, and condemning himself he may plan to resign; yet these very problems, instead of serving as an excuse for not teaching, can be made opportunities for blessing his work. The unselfed desire to overcome his own difficulties for the sake of the children, brings him a higher incentive and gives Christly quality to his work. How earnestly the Master prayed for his disciples by praying for his own spirituality, when he said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." We cannot too faithfully apply that seventeenth chapter of John in our Sunday school work.

When we gain the vision of what we are to impart, it will be simply and naturally unfolded. Divine Truth imparts itself to human consciousness as easily as a flower gives forth its perfume, when human sense with all its mistaken efforts gets out of the way. When in time of need some thought flashes across one's mind and he is suddenly uplifted by its beauty and wonder, then to share it with others involves no effort. We tell it so joyously, so easily, that we forget all about ourselves. So in our teaching it is not a case of working laboriously to reduce the lesson to a nutshell to be pressed into the children's mentality; it is just "to tell the old, old story" as the divine ideas unfold. If we have actually seen the city that "lieth foursquare," we can talk about it freely and our faces will shine with its reflected glory. And how easily the children catch its contagious beauty and forget to be restless or mischievous in looking upon the picture we strive to interpret for them! How often after looking upon nature's beauties we forget ourselves in telling our friends about them, until they too enter into our "fulness of joy," whereas if we had tried to impress them with this beauty our efforts would have proved a failure.

When we ourselves are quickened and inspired by the glory and majesty of spiritual truth, the children will at once respond and become obedient to it. Then they will not care whether they are placed in this class or that, with their friends or with strangers; all these things become incidental, and the spiritual thought presented in the lesson is dominant.

All this is very well, one may say, but how are we to keep thought thus centered upon the spiritual teaching of the lesson, while surrounded by playful, restless children? In answering this question one is reminded of the musician who attended a church where the choir was singing out of tune. Just as he was about to leave because of the discord, he heard one voice singing in tune so sweetly, so tenderly, that he stopped to listen, and soon forgot all else, until a little later he realized that the other singers had also heard this voice and had caught the tune. Keeping our thought upon the spiritual idea rather than upon the children, we too will keep the tune until we are no longer troubled by their impulsiveness or mischief. From a material standpoint children are "sensual and mortal beliefs" (Science and Health, p. 583). We do not want our attention to be taken up with this particular kind of belief so much as with the Christ-idea which we are seeking to convey.

Scientific instruction is a matter of drawing out rather

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than of pouring in, for then the child's individuality has opportunity for unfoldment, and he may bring out far more than either he or the teacher realized he had to give. Sometimes, especially in the younger classes, much of our work seems to be mere repetition, and perhaps the children may complain of being kept so long upon the beatitudes and commandments. But if we realize that with every day's growth these beatitudes and commandments become new to us through unfoldment, we can show the pupils how they may discern the spiritual interpretation for themselves. Each repetition may be given from a higher plane of apprehension. Constantly seeking for spiritual unfoldment in our work, we shall rise from the academic to the inspirational; we shall break down the mental barriers that would shut off the child-consciousness from its rightful visions, and open up the way for it to hear the voice of Truth as clearly as did the child Samuel, and as did our Leader in her childhood.

Summing it up from a metaphysical standpoint, what a blessing the Sunday school work is to us all! We may feel that it makes many demands upon us and that we are doing it for the sake of the cause rather than for ourselves, but are we not really receiving "good measure, pressed down, and shaken together, and running over"? The opportunity to fulfil these words of the Master is ours: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Awake in the Night

SAMUEL JOHNSTONE MACDONALD

WHEN a student of Christian Science with thought controlled by Truth and Love awakens in the night, angels come and minister unto him. These angels, as Mrs. Eddy explains on page 581 of Science and Health, are "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." Through their gentle ministrations what before was believed to be insomnia is driven away and in its place come blessedness and joy and peace. The student learns through these loving, angelic lessons how to prove the truth of the psalmist's calm and confident declaration, "I shall be satisfied, when I awake, with thy likeness."

The likeness of Life, Truth, and Love reveals itself in wondrous glimpses, and by patient growth in the spiritual understanding of "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little," the individual human being is gradually transformed by the renewing of his mind, until he begins to reflect more clearly that Mind "which was also in Christ Jesus." He learns by degrees the truth of the statement on page 123 of Science and Health, that divine Science "resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas." He also learns to be patient, to lose belief in the necessity of haste, and to understand that the only wise way is to be content to "emerge gently from matter into Spirit" (p. 485).

For many years before being healed in Christian Science the writer was greatly troubled with what is known as insomnia. Lying awake for hours at night, a seemingly endless phantasmagoria of cares, regrets, fears, resentments, and retaliations, with all their evil retinue, would harass and torture the fevered sense. Not the least of the blessings and joys brought into consciousness by the sweet ministrations of Christian Science was the assurance of peaceful and restful sleep. It became a never ceasing wonder that without the aid of sedatives or soporifics one might lie down in peace, and sleep the balmy sleep of childhood. Then, while the joy and peace continued to abide, the first incredulous wonder passed away.

A period of study and of growth followed, which fully and joyously occupied consciousness until it was realized that the former things had passed away, and it was not even remembered any more that there had been a belief which took form as sleeplessness. If the student awakened at all in the night, it was only to the consciousness of peace and blessedness, and not to any alarm or dread of the return of the old and gruesome beliefs. But one night a mental suggestion claimed the floor and argued thus: "You claim to be healed of insomnia, but why? Are you not awake now, and have you not been awake for a long time? And are you not in the habit of lying awake at night? You may call it what you like and try to deceive yourself, but I maintain that it is still sleeplessness. Be honest, and own up like a man that it is insomnia and that you are not healed."

The only way to deal with error in any form is to face it squarely, without fear and without evasion; so this issue had to be met and decided without hesitation or equivocation. Is one unhealed if that one still awakens and lies awake in the night? The test is to be found not in the mere bare fact of wakefulness, but in the state of the consciousness which is awake. If the latter is characterized and burdened by fear, anxiety, remorse, and their attendant train, then truly healing is still deferred; but if, on the other hand, the awakening is to a realization that "the Lord God omnipotent reigneth;" that His reign is harmony, perfect, infinite, and eternal; and that Life, Truth, and Love are the only presence, present everywhere and present now, then indeed is the ghost of fear laid forever, the healing is perfect and complete; and then is brought to pass the saying that is written, "The kingdom of God is within you."

Gratitude to Mrs. Eddy

FLORENCE CLERIHEW BOYD

To the student of Christian Science it seems strange that any one should object to Christian Scientists expressing their gratitude to Mrs. Eddy, whether publicly or privately, though many can recall their own former impatience with such expressions. The writer had had many blessings from Truth before she was really grateful to the Discoverer and Founder of Christian Science. Gratitude came as the result of an experience which occurred in the first year's study of Mrs. Eddy's teachings.

The writer's baby had been taken seriously ill, and as the father was several hundred miles away, this added to the mother's sense of human responsibility. The efforts to realize the truth of being were earnest and sincere, but for six days the little one seemed to be growing steadily worse. During this time the mother had held the child in her arms night and day. Any attempt to lay her in her crib resulted in such moans that the human sense of love was stirred and the child was immediately gathered into the mother's arms. All efforts to study the daily Bible Lesson were futile, because it seemed impossible to hold both the child and the lesson books.

On the seventh day the evidence of illness was greater than it had been at any time before. The mother felt that she needed to know spiritual reality so well that her fear would be destroyed and she would rise above this evidence. All day she repeated Mrs. Eddy's words, "Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme" (Science and Health, p. 17), and prayed, "O God,

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enable me to know!" When at ten o'clock that night the baby slept, the mother laid the child in the crib and ran for her *Quarterly*, Bible, and Science and Health, then sat down, hungering and thirsting after righteousness, to feed on the bread of life. In the spiritual refreshment which followed there came "the peace of God, which passeth all understanding," and she was indeed enabled to know that "God is omnipotent, supreme." It was not necessary to look at the sleeping babe for evidence of improvement; it was not necessary to watch for the disappearance of the various symptoms which had characterized the illness. The calm of spiritual understanding had come, bringing the knowledge of God's presence and power.

Long after others of the household were asleep, the student lay awake, thanking God for Christian Science. Then her thought turned in gratitude to Mrs. Eddy, whose loving and unselfish labors had made this healing possible. She realized that her former Christian training had not enabled her in such a crisis as this to know God's power. Even her months of study and demonstration of Christian Science had not been enough. She needed to have clearly put before her the facts of life, so that she might be uplifted to perceive Christ, Truth. She had needed to study more deeply the Word of God; she had needed Science and Health itself.

Then she thought of Mrs. Eddy, for whom no one had written Science and Health, who had had no one to unlock the Bible for her, to explain the Master's words and works, who had not had the cheering testimonies in the *Sentinel* and *Journal* to encourage her in her demonstrations, but who had trod her pathway alone with God. What must have been our brave Leader's experience in those early days?

Remembering her own seven days of struggle, remembering how the darkness had been dispelled by the light which had been held aloft for her, the writer found herself flooded with gratitude to Mrs. Eddy, who had toiled and suffered that the world might be spared suffering, whose work had been done for her individually, as well as for all the world. Thinking on these things, she knew that never could she be separated from her Leader, never could she forget to be grateful that Mrs. Eddy had not worked for herself alone, but that her love had reached out to bless all mankind.

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Balance

ESTHER B. MC LAUGHLIN

At a recent exhibition of motor boats a group of people were intently watching a special demonstration. Curious to know what could be holding their attention, a bystander glanced over the intervening heads and saw the prow of a miniature ship lurching violently from side to side, roughly simulating the behavior of a slender craft in a rolling sea. At that moment the man who seemed to be in charge stepped up and touched a button. In an instant the boat came to a standstill. The onlookers were all attention, some faces expressing credulity, and some skepticism, but all were intent on what was to happen.

The demonstrator, pointing to a piece of mechanism which consisted largely of a fly-wheel in the body of the boat, proceeded to tell his audience that he would show them how the boat would act when the gyroscope was in action. He explained that when the power was on this wheel would revolve very rapidly on its bearings, and the counter-force thus produced would neutralize that which was causing the boat to roll, thereby holding the craft in an upright position. He went on to say that the gyroscope did not need a counter-force to keep itself upright. Then he turned on the current. The looks of skepticism faded into expressions of wonder. Instead of the unruly rolling motion of a moment before, there was the boat upright and perfectly steady.

The analogy between the purpose of the gyroscope and that of Christian Science has appeared to at least one Christian Scientist as being very striking. As the action of the gyroscope absorbs the shock of the ocean waves, so the action of divine Mind, as understood in Christian Science, neutralizes the seeming force of error. As it is physically impossible for the waves to upset the gyroscope in action, so is it mentally impossible for error to unbalance the idea of divine Mind. A so-called material force cannot upset a spiritual condition. On page 306 of Science and Health Mrs. Eddy says, "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal."

How often in the busy life of a big city, or in some sharp and sudden catastrophe, have we all passed through crises when the thunderbolts of error seemed to be crashing all about us! At these times instinctively we have reached out—vaguely perhaps—for something to steady us, for the world has seemed to be reeling about us. Will-power and reliance on personality are but feeble props, soon swept from under us by the tide of seemingly overwhelming trouble. A correct understanding of the Science of being, however, will enable us to bear the onslaughts of error without a tremor. When these periods of stress come upon the working Christian Scientist, he too instinctively reaches out, not gropingly but with certainty, and lays hold upon the Christ, Truth, the saving idea of God. The understanding of Christian Science is his mental gyroscope. The realization that God's man is neither in nor of matter, but wholly spiritual, is sufficient to carry him safely through the most trying experience. This quick adjustment is entirely mental. The human sense has but steadied itself with the realization that the source of poise is divine Mind.

The sense of balance in the human body is supposed by some material scientists to be governed by the mechanism of the inner ear and to be intimately associated with the sense of sight. Such theories, however, are unsupported by conclusive evidence and therefore must go down before the fact that balance is purely a quality of Mind. On material scales only things possessing the like quality of weight can truly balance; and on the mental scales Mind must balance its equivalent, Mind. Since God is Mind and God is infinite, Mind is infinite; therefore there can be nothing to counterbalance divine intelligence and there can be nothing to upset or unbalance its state of perfect poise. The understanding of this fact is our mental gyroscope, which neutralizes the seeming force called evil by destroying it; and against it "the waves of sin, sorrow, and death beat in vain" (Science and Health, p. 203).

When an individual is said to be "mentally unbalanced," he is under the claim that matter can overbalance Mind, which is manifestly an absurdity, since Mind and matter have no common properties. Mind does not contain matter; neither does matter contain Mind. The equivalent of matter is an indefinable illusion, nothing; but the equivalent of Mind is substance, intelligence. The fact that lack of proper co-ordination in the physical members of the body is pointed out as a symptom of the so-called "unbalanced mind," is an unwitting admission on the part of alienists that poise is mental, not physical. As witness of this, observe the awkward movements of the erroneously styled "self-conscious" individual, the person who believes himself, for the time being at least, a separate entity. The only real self is God; and man's selfhood is His reflection.

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On page 414 of our text-book we are told by our Leader that insanity yields more readily than other diseases to "the salutary action of truth," and that the arguments to be used in curing it are no different than those used in healing other false beliefs. Should we not then take courage in handling this enemy of social peace? Christian Scientists, with their understanding of Mind, should be the most normal of all people; for they know that the perfect balance of infinite Mind is unchanging and eternal.

The question as to what disposition is to be made of "unbalanced minds" is one that is coming forward aggressively in our civic consciousness. A sanity commission's recent report in one of the most populous states in the Union, if accepted as true, would be alarming but for the fact that we know Christian Science is at work, neutralizing the erroneous beliefs in mortal mind, purifying and steadying thought, and thereby helping all mankind.

Talking with God

THORWALD SIEGFRIED

Mortals will talk with God more when they are less busy talking to others or listening to themselves. The Bible plainly declares that God talks with man. It is recorded in the Revelation of St. John that upon opening the seventh seal, there was "silence in heaven about the space of half an hour." Mrs. Eddy states that "if people would confine their talk to subjects that are profitable," such silences "would happen very frequently on earth" (Miscellaneous Writings, p. 339). What is true of the spoken word in this regard is also true of unspoken thoughts; if these thoughts are erroneous, they may occupy our attention and exclude angels from our consciousness, just as their audible counterparts seem to do. Mrs. Eddy has also pointed out that "if we observe our mental processes, we shall find that we are perpetually arguing with ourselves" (Unity of Good, p. 21). This mortal clatter of argument, self-justification, and fear is what hides from us the continuous and sustaining utterances of divine Truth.

Whenever one finds his moments of thought filled with the useless speculations and arguments of mortal mind, he has a perfect remedy, and one which removes mountains of error, in substituting communion with the divine Mind for the aimless whirl of counterfeit thinking. Nevertheless, as Paul points out, "he that cometh to God must believe that he is," because obviously no one will address himself to God unless he is quite certain of His presence. The experiment of making this substitution of the divine for the human brings peace as its reward, and also uncovers the reason for previous discords in our lives. Suppose the student of Christian Science is offered two similar positions for employment, in which the selection of the better one seems both a matter of consequence and of uncertainty. He may be tempted to question whether he had better take this or that, whether he had better act as though the new position would be a success or a failure, and whether there may be hidden factors rendering either or both less desirable than they seem to be. This line of thinking is far removed from spiritual assurance, and it leads to confusion; it illustrates the perpetual dialogue which mortal mind holds with itself.

Now let the perplexed one take his problem to God in prayer and note the change. Understanding that God is not a magnified human being, but is infinite Spirit, Mind, intelligence, and that therefore communion with Him must be mental and consist in knowing the truth, he alters the pattern of his thinking, and must of necessity address God in terms of affirmation, confidence, and victory. The obvious impropriety of asking the infinite Mind a question based upon doubt, forbids even the framing of such an inquiry. The seeker for help will know first that there is no separation between God and His idea, man; then, that man's real business, and his only business, is to express godlike qualities, and that what seems to be a change of occupation merely calls for a clearer perception of the eternal fact about the only business any man ever had. It finally becomes clear to him that whatever is true about the conditions before him is perfectly known to God, and that trusting one's problem entirely to this perfect Mind for solution is the best means for finding in God "a rewarder of them that diligently seek him." Here may follow the peace which comes from knowing that with every human question there lies the divine answer; and when the earnest seeker breaks forth with a grateful "Father, I thank thee," he will know by inspiration from wisdom itself just what choice to make.

Suppose the problem concerns a whole industry and is prompted by overwhelming present demands for its products. Here, again, to rely on the various mortal opinions about the business would be only to lead sooner or later to failure. Whatever is true and helpful in the business is protected by omnipotent wisdom; even the familiar illustration of a fish immersed in the ocean suffers the limitations of all material symbols in its inability to portray fully the intimacy between the creator and His creation; that is to say, between Mind and idea. The former is the very essence of the latter, rendering the latter no less immortal, invincible, or invulnerable than the former. This intimacy is of the nature of understanding; human conversation bears but a faint resemblance to the depth of its penetration and the clarity of its revelations, and he who experiences it talks with God as definitely as he may believe that he talks with any human being.

The recognition of these facts about all human problems and the people concerned with them will prevent attempted expansion of what should be restricted and restriction of what should be expanded. Such recognition will inevitably banish the confused arguments about the problem so universal in mortal thought, and will promote a communion between the Christian Scientist and divine Principle, based on absolute truth, that will lead to glorified adoration in the one and changeless benediction from the other.

"Tired children"

TRUMAN H. RICE

On page 322 of Science and Health Mrs. Eddy says, "The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love."

The answer to the question, How is it that so many theatrical people take up Christian Science? is simple enough. Like the "tired children" of whom Mrs. Eddy speaks, often sick and discouraged besides, they accept the truth as a thirsty plant drinks in water. After being thrust about the world, they usually appreciate a loving thought whenever it is offered. And what a blessing is brought to these people, hungering after righteousness, when unselfish love takes the place of jealousy and self-seeking! Christian Science makes it easier for them to bear absence from home and family, knowing that space cannot divide those whose thoughts are united in Truth.

It is no unusual thing in these days to hear, over or through a dressing room partition, the words of our revered Leader being read from Science and Health,—words of comfort and

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assurance that make one forget the noise of fitting stage paraphernalia and the sounds from the orchestra. Those in the profession who are studying Christian Science benefit much by the loving and helpful answers given by Scientists to their sometimes rather challenging questions. If we happen to visit a small town where there is a church or society with but a few members, we have only to think how at one time Christian Science was known by one loving woman alone, and how happy she would have been could she have had just a few such loyal and loving students.

In the theatrical world one is often led to notice in the building of a theater the careless construction of dressing rooms. An apparently beautiful theater may have only a miserable basement for the performers to dress in; but those who have accepted Christian Science do not allow the dampness and dirt to mar their happiness, remembering that God is ever present, and that in the divine ever-presence there is "fulness of joy." We find that it is "giving" which brings us close to the "living" of the truth. We give more attention than heretofore to our room, where Christian Science books are in sight, so that one who sees what is being studied may also see a spotless room. These little things often help to plant the seed in a hungry heart.

Even the materialist hardly expects a Christian Science student to go from imperfection to perfection at one leap. In proportion as we are helping ourselves and the world in right living and giving, and doing our part in teaching all mankind how to be happy today, the past becomes a closed book, and a doubtful future is put aside for this great eternal now. There is one real business, and that is the Father's business; and to be always about this business is to live the truth. We also learn that there is great pleasure in helping others to see that their health and happiness are of God.

Let the reader try to imagine a troubled mortal, drifting around the globe in search of happiness, seeking for an "unknown God" to heal his sickness, poverty, and sin, all the while praying to God but at the same time using drugs and every material system to aid Him. It was in such a dark hour as this that Mrs. Eddy's book "Science and Health with Key to the Scriptures" was carelessly opened for the first time by the writer, and the words, "There is no power apart from God" (p. 228), were read. Closing the book, he pondered this thought-awakening statement. If the only power is God, whence comes this seeming power to abuse men, to mislead them and make them miserable? Whence comes the seeming power of bad habits, hate, and selfishness? Seeing the unreality of evil from that time on, and treasuring up the loving thoughts which were gathered here and there from the study of the Lesson-Sermons, from attendance at the lectures and the church services, the student has accumulated a wonderful store of spiritual blessing, and Mrs. Eddy's declaration quoted above, "There is no power apart from God," has indeed been proven.

It does not appear miraculous when musicians demonstrate musical harmony, for they study harmony, not discord. Neither should harmonious life appear miraculous when demonstrated by Christian Scientists, since they study all-harmonious Life, Truth, and Love. The true Scientist takes his problem to God, and after leaving it in the Father's hands he never fears or doubts, but knows a way will be shown for him to master every phase of error.

Here the writer would express thankfulness for the help so often found through the Christian Science periodicals. In so doing he is conscious of expressing gratitude to our beloved Leader, who first planted this heavenly vineyard and has instructed us to keep it watered and tended.

Selected Articles

[Duncan Sinclair in *Partick* (Scotland) *Gazette*]

The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is used by Christian Scientists as a commentary on the Bible. Many of them were led to the study of Science and Health after having failed to get relief through material remedies from sickness which in certain cases had afflicted them for long periods of time; and many have been healed of bodily troubles, as well as of defects of character, through reading this book understandingly. While they have been studying it they have found the Bible becoming more and more an open book to them, and a mine of spiritual knowledge. In fact, Mrs. Eddy's discovery of Christian Science and her subsequent elucidation of the divine Principle which heals, were due to her devoted study of the Bible. This she acknowledges on page 110 of Science and Health, where she says, "The Bible was my only text-book."

Christian Science is concerned with Life and Life's activities, and with the destruction of the belief in death entertained by mortals. It was Paul who declared to the Corinthian church, "The last enemy that shall be destroyed is death." Now in Christian Science every deduction which is made is logically drawn from the absolute truth about God. God is infinite Life. In infinite Life there cannot possibly exist that which claims to be the very opposite of Life, what mortals call death. Christian Science holds that reality alone originates in God and is sustained by spiritual law, and that reality must in consequence alone possess the qualities of the divine nature. Evil, disease, and death are unreal because they have no divine cause, God being infinite good. Christian Science therefore declares them to be false beliefs of mortal mind, of the "carnal mind," which Paul said "is enmity against God." It is these errors of belief which perish, or which truth destroys. Christ Jesus healed, through his spiritual understanding of truth or reality, all manner of sickness and sin, and raised into active life again those who had fallen into the deep sleep of death. He knew that every phase of evil was a lie against the truth, against the spiritual fact of the omnipresence of God, good.

The word devil stands for the personified sense of evil. It was among many names used by Eastern peoples to typify evil, the lie against good; and Jesus very definitely emphasized its false nature when he said to the boastful Jews of his day: "Ye are of your father the devil . . . He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." The false sense of things alone can perish; and this false sense of things is the carnal, material, or sensuous mentality frequently designated by the word soul in the Bible, in contradistinction to spiritual sense, which is the spiritual understanding of the omnipresence and omnipotence of good.

[Lloyd B. Coate in *Stubig's Weekly*, Sandusky, Ohio]

The effort of a public speaker to besmirch the character of a good Christian woman and hold up to ridicule the church she founded, reminds one of the persecution of Jesus of Nazareth by the religious leaders in his day. The Master was indicted on several counts. They hurled vile epithets at him, accusing him of being a winebibber and a glutton. They accused him of doing his works through Beelzebub. They hounded him as a criminal, and finally succeeded in nailing him to the cross. What had Jesus done that the religious

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leaders were so enraged and wanted to kill him? Was it not because he came teaching a more spiritual doctrine, and proved his faith by his works? When the people would no longer listen to his words, Jesus pleaded with them to consider his works of healing.

Mrs. Eddy brought to this age a message of great spirituality, and has so taught the gospel of Christ Jesus that signs of healing the sick have followed, even as the Master promised. That day has passed for an intelligent man to refer to Christian Science as a sham religion, or to assert that Christian Science does not heal the sick. Hundreds of thousands of men and women in our country have been healed through Christian Science of almost all kinds of disease, and they include ministers, physicians, bankers, business men, judges, attorneys, and many in the common walk of life. This healing work is going on daily.

Not only does Christian Science heal disease, but it also heals sin. It is bringing surcease from sorrow; it is reforming the drunkard; it is leading men and women out of infidelity and atheism and giving them an intelligent, demonstrable understanding of God. Through Christian Science people are led to read and to love the Bible, and a greater desire is awakened to follow in the footsteps of Christ Jesus. The earnest seeker after truth need not go outside of his own city to find evidence of the good that Christian Science is doing in the world. The apostle James wrote, "Show me thy faith without thy works, and I will show thee my faith by my works."

The effort to defame the character of Mrs. Eddy and to misrepresent and pervert her teachings will fail, for if Christian Science had not been founded upon the rock, Christ, it would have perished long ago. It would scarcely be possible to gain a true estimate of the life of Jesus or of Paul by listening to lectures by men who hated both Jesus and Paul. To gain a correct estimate of Jesus' life one should read the record left by Matthew, Mark, Luke, and John, men who loved Jesus' teachings. No one can ever gain an intelligent, unbiased estimate of the life of Mrs. Eddy by listening to lectures by her enemies.

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[Thorwald Siegfried in *Tacoma* (Wash.) *Tribune*]

Christian Scientists do not endeavor to isolate themselves, nor do they endeavor to avoid contact with the rest of humanity; on the contrary, Christian Science is becoming universally known as the one religion which its adherents take into and apply to every human activity every day and every hour. It is, therefore, not as a means of achieving or maintaining a splendid isolation that Christian Scientists wish to have the clear distinction between their religion and others preserved, but rather as a means of avoiding confusion in the public thought as to what Christian Science really is.

Confusion is peculiarly likely to result if the statement goes unchallenged that Christian Science and New Thought are similar, because the latter "affirms the omnipotence, omniscience, and omnipresence of God," and is "affirmative from beginning to end." There is just enough superficial similarity in the mere form of words between such a statement and the declaration of truth as taught in Christian Science, that the unwary may be ensnared by them; and it may fairly be pointed out that the allness of God, considering now merely the form of words, is a doctrine that is held by the most outspoken pantheism, on the one hand, and by the purest monotheism, Christian Science, on the other, not to enumerate varying shades of belief that lie between.

Whether any system that affirms the allness of God is teaching, wholly or partially, a pantheistic doctrine of confusion, or whether it is teaching pure monotheism as Christian Science does, may be clearly seen not only in what it affirms but also, and from a human viewpoint often more definitely, in what it denies. Thus we understand better what Christ Jesus meant by the statement that Spirit gives life, because of the annexed denial, "The flesh profiteth nothing." We know better that all true action is of God, because Christ Jesus coupled with a statement of his obedience to divine Spirit a denial that he could do anything of himself. Likewise, when Balak sought out Balaam and wished him to exercise hypnotic power against the children of Israel in the desert, the latter found himself powerless; in the book of Numbers we have a graphic account of his effort to explain the futility of Balak's desire to him, and it is instructive to note what emphasis Balaam laid upon a denial of Balak's misconceptions, as the best means of setting him right. Thus he said, "God is not a man, that he should lie; neither the son of man, that he should repent . . . He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel . . . Surely there is no enchantment against Jacob, neither is there any divination against Israel." These denials cleared the ground, so to speak, for an intelligible affirmation of God's all-inclusiveness in the words, "He hath blessed; and I cannot reverse it."

It is not unusual to find that those laboring under a misapprehension of the true nature of Christian Science will aver their willingness to accept its affirmations and a hearty unwillingness to accept its denials. By this they should be warned that their concept of Christian Science needs correction; like the Bible, the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, couples denial of the specific error with the enunciation of truth. The text-book is woven in a seamless web, and is without contradiction or inconsistency, either within itself and its terms or in truth. On page 468 of that book Mrs. Eddy has given the world the "scientific statement of being." By it one can readily test the similarity alleged to exist between other systems of teaching and Christian Science. The statement contains the affirmation, "All is infinite Mind and its infinite manifestation, for God is All-in-all." Many are willing to accept that portion of it who are unwilling for the present to subscribe to the preceding denial, "There is no life, truth, intelligence, nor substance in matter." Without the latter the former may be degraded to the use of attributing matter, sin, disease, and death, to the divine Mind, God, and thereby corrupting into shallow pantheism a teaching which, if consistently put into practice uncontaminated by materialism, will lead the world into the light of pure monotheism.

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[W. Stuart Booth in *Larimer County Democrat*, Fort Collins, Col.]

It is now forty-two years since Mrs. Eddy first published "Science and Health with Key to the Scriptures." Its teachings have been verified abundantly in the healing of all manner of disease, as well as in the reformation from sinful habits and appetites, and in the spiritual awakening testified to so often by its beneficiaries. Any honest seeker for light on this subject will have no difficulty in finding proof that the Christian Science healing of today is no more limited to hysteria than was the Science of Christianity when practised by Christ Jesus and his early followers.

Because it is human nature to attempt the explanation of all things from one's own personal viewpoint, it is not surprising that this writer should have voiced his misconception by speaking of Christian Science as "mental chloroform." As Paul has said, "The natural [or as Weymouth translates it, unspiritual] man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can

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he know them, because they are spiritually discerned." Instead of being a mental sedative Christian Science, because it is based wholly and solely upon the Bible and is consistent therewith in both precept and practice, is the most powerful spiritual stimulant the world has known since the first century of the Christian era.

The statement that the cure wrought by Christian Science "may be quite scientific, but it is no more divine than a doctor's prescription," is quite on a par with that made by the opponents of Jesus when they attempted to discredit his healing works by attributing them to "Beelzebub the prince of the devils." The Pharisees who said that, blinded as they were to spiritual truth by their material conceptions, no doubt believed what they claimed, but their false sense of things affected the truth of the Science of Christianity not at all. And similar misstatements about Christian Science, although repeated continually, have not and can not hinder its growth, for Christian Science is the message of God to this age, and as such is meeting every need of men.

The writings of Mrs. Eddy confirm the statement that "no cult or combination ever got a corner on any of God's gifts to men," for on page 12 of Science and Health we read: "In divine Science, where prayers are mental, *all* may avail themselves of God as 'a very present help in trouble.' Love is impartial and universal in its adaptation and bestowals;" and on page 140: "The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death."

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[Charles W. J. Tennant in *Stewartry Observer*, Dalbeattie, Scotland]

In the report of a recent sermon there is a reference to Christian Science which needs correction. The preacher said: "Rarely, indeed, do we find a minister of today preaching the necessity for Jesus' death as the redemption price for the sins of the world. Why is this? Some would answer that they have become Christian Scientists and no longer believe that there is such a thing as death; and that hence they could not believe that Jesus died for sins." Christian Science teaches, in conformity with the Bible, that death is the result of sin. On page 472 of Science and Health Mrs. Eddy writes: "The only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true, because they are not of God."

According to both Matthew and Mark, Jesus preached the gospel of the kingdom of God before he was crucified. The crucifixion could not therefore be included in his gospel (good news) of the kingdom of God. The real cross which Jesus bore, and which every follower of our Master must also bear till he has overcome the world, the flesh, and the devil is, as Mrs. Eddy writes on page 50 of Science and Health, "the world's hatred of Truth and Love." Christian Science teaches how to overcome sin and its effects through the spiritual understanding of Life, Truth, and Love.

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[Peter V. Ross in *Porterville* (Cal.) *Recorder*]

It is historically true that during the first three centuries not only the apostles, but Christians generally, healed the sick as Jesus healed them, that is, by prayer and spiritual means only. Christian Science is simply bringing to light and applying to human ills the Principle whereby Jesus and the early Christians wrought their works of healing, and is proving that the Principle has lost none of its efficacy with the lapse of centuries, but can be invoked at any time by any person in proportion to his understanding of and consecration to the Master's teachings.

Our clerical critic declares that Christian Science is not "a whole gospel." Yet this is precisely what Christian Science is, inasmuch as it obeys not only the Master's injunction to preach the gospel but also his command to heal the sick. If Christian Science differentiated healing from preaching and practised only the latter, it might justly be regarded as "a partial gospel;" but such is not the case, as every one knows. The language of Mrs. Eddy on page 142 of Science and Health is most apposite in this connection: "Anciently the followers of Christ, or Truth, measured Christianity by its power over sickness, sin, and death; but modern religions generally omit all but one of these powers,—the power over sin. We must seek the undivided garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence."

The clergyman seems to regard Christian Science as a partial gospel because it relies on prayer alone and makes no use of medicine. Can he point to any case where Jesus resorted to medicine or mingled it with prayer? Can he refer to any therapeutic system, based either upon medicine alone or upon a mixture of medicine and prayer, that has made any approach to infallibility or that gives any assurance of successfully coping with human suffering? Then why should he argue that Christian Scientists ought to abandon healing through prayer alone, especially when he knows, or at least might know upon the most cursory investigation, that Christian Science is effecting cures where the composite method which he advocates has proved a failure?

The clerical critic objects that in the Christian Science churches there is no personal preaching, but simply reading from the Bible and Science and Health. The people who make up the congregation, however, raise no objection to this form of service; it holds their attention and lifts their thought to that point where sickness and sensualism begin to fade from consciousness and lose their reality. Healing of both disease and sin is continually going on at Christian Science services. This is a practical refutation of any argument in favor of personal preaching. In fact, as Mrs. Eddy says, "the error of the ages is preaching without practice" (Science and Health, p. 241).

The clergyman contends vigorously for the reality of matter and for the reliability of the physical senses. He says that if matter is not real, he does not see how we can know anything about God. A most remarkable statement this, for any one who believes the Bible doctrine that God is incorporeal Spirit, Mind, Life, Love, and moreover is all-presence and all-power, will wonder where there is any space for matter to fill or any function for it to perform. He will have no difficulty in accepting the Christian Science teaching that matter is not real substance, but rather a false concept of real substance, held and believed in by the human mind as though it were actual. Every one must admit that we do not see things as they are. The five corporeal senses are the glass through which we see darkly. By reliance on them the human mind takes a distorted or perverted view of all things, and this perversion or distortion constitutes matter. The belief that matter is real substance shuts out the true idea of Deity, and is the cause of all sin, sickness, and sorrow.

It is very true, as the clergyman intimates, that Christian Science regards disease as a state of thought or consciousness, not a physical fact, and hence that cures are accomplished through a correction of thought and a change in consciousness. This transformation of mind is brought about by application of the truth that disease, however real it may seem to human sense, has no actual existence or presence, but is an illusory belief only. Any one who will apply himself to the study of Christian Science may prove the truth of these statements.

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Editorial

Notice

By unanimous action the following changes in the personnel of the officers of The Mother Church and of The Christian Science Publishing Society are announced:—

Edward A. Merritt, C.S.B., has been elected a member of The Christian Science Board of Directors.

William P. McKenzie, C.S.B., has been elected Editor of *The Christian Science Journal*, *Christian Science Sentinel*, and *Der Herold der Christian Science*.

John R. Watts, C.S., has been elected Manager of The Christian Science Publishing Society to succeed Mr. Ogden.

David B. Ogden, C.S.B., and Lamont Rowlands, C.S., have been elected Trustees of The Christian Science Publishing Society to succeed Mr. McKenzie and Mr. Merritt respectively.

Mr. Merritt is a native of Marquette, Mich. He became interested in Christian Science in 1887 and is a graduate of the 1901 Normal Class of the Massachusetts Metaphysical College. For five years Mr. Merritt served as committee on publication for Ohio, and his other activities have included those of practitioner, reader, teacher, member of the Board of Lectureship, Trustee of The Christian Science Publishing Society, and President of The Mother Church. Mr. Merritt has also been identified with large business interests in Cleveland during these years.

Mr. McKenzie became a member of The Mother Church in October, 1894, and served as an Executive Member for a number of years. He has also served as a practitioner, reader, teacher, member of the Bible Lesson Committee, Trustee of The Christian Science Publishing Society, member of the Board of Lectureship and President of The Mother Church. He is a graduate of the last Normal Class of the Massachusetts Metaphysical College taught by Mrs. Eddy in 1898. Prior to his active interest in Christian Science Mr. McKenzie was engaged in educational work and the ministry.

Mr. Watts is a native of Louisville, Ky. He became interested in Christian Science in 1908. Since 1913 Mr. Watts has been associated with The Christian Science Publishing Society and for some time past has served as assistant to the Manager. He is a graduate of the University of Louisville with the degree of LL.B., and practised law in the courts of Kentucky, New York, Massachusetts, and in the United States Supreme Court.

Mr. Ogden, a native of Milwaukee, Wis., began the study of Christian Science in 1888, while a student at Griswold College, Davenport, Iowa. He is a graduate of the 1907 Normal Class of the Massachusetts Metaphysical College. He was one of the organizers of First Church of Christ, Scientist, Tacoma, Wash.; served as reader for First Church of Christ, Scientist, Portland, Ore.; as committee on publication for Oregon, and in January, 1908, he was elected Manager of The Christian Science Publishing Society and has continued in that capacity during the past nine years. Mr. Ogden was a civil engineer by profession and for fourteen years was United States assistant engineer in charge of Government river and harbor work.

Mr. Rowlands is a native of Michigan. He became interested in Christian Science about fourteen years ago, and joined The Mother Church in 1905. In addition to his long experience as executive in charge of large industrial interests, with headquarters in Chicago, he has been continuously active as a working Christian Scientist, having devoted a portion of his time to the practice and also having served in branch churches as a reader and a director.



Go Forward

Those who fear danger halt and hesitate, and in hesitance is danger. In the place where they ought to be, no danger is; but if they pause where they should not be, the safety that awaits them they do not make their own. The Israelites in their exodus from the land of bondage camped by the shores of the Red Sea. A mountain ridge fenced them on the second of three sides. So they were hemmed in and helpless, as they thought, when the word came that Pharaoh's army, with chariots and horsemen, was marching amid dust-clouds from the side of the desert to take them in a *cul de sac*. Supine and inert the people stood, ready prey for the bow and spear of the warriors. Their politicians began to complain and clamor, and to show how badly everything had been done. Moses tried to reassure the people that the evil prophecies would not be fulfilled, for the claim the people made was that it would have been much better to have continued to serve the Egyptians than thus to die in the wilderness.

Then came the word of the Lord to Moses: "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." The army was behind, the mountain wall beside, the sea in front; yet to go forward into the very wave was the safe way and the only way out of danger,—the only way to the expected land. This land of promise, with its rich pastures and bee-haunted flowers,—"a land flowing with milk and honey,"—would be forever unreached were there no going forward.

Likewise in life, all worth-while attainments are for those who watch and work. The backward child is simply one who has not gone forward. The complainant asking pity is pitiable only because the blessing he should have had he did not march forward to possess. The invalid dallies with symptoms and feelings, and lies prostrate instead of having courage to obey Truth, which says, Rise and walk. The prodigal waits to go on caring for the swine a little longer, indecisive as to arising from the husk-strewed earth and beginning the journey to his father's house. The politician bemists himself with sound and fury of words, so that there may seem to be activity but no progress, much sound of the hammer but nothing actually builded. Meanwhile life and liberty, hope and inspiration, humanity and divinity, are calling mankind to go forward.

To what end shall we make this progress? If we must go forward, whereto? Surely to one goal, and that is to know God. Mrs. Eddy has stated this succinctly in Science and Health (p. 496): "We all must learn that Life is God." Short of this goal we may entertain many erroneous beliefs about life. We may even be as the coward, and die many deaths through our fears and false beliefs; yet actually die man cannot, God being Life, and man the expression of infinite Mind, which is Life.

Are we as Christian Scientists really satisfied that we have in prospect not merely a land of Canaan worth an exodus from Egypt, worth a Red Sea crossing, worth a wilderness journey, but—what is more wonderful by far—the opportunity to know what Life eternally is? If we are,

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we shall not continue indecisive and inert, like the blind man waiting for some one to take him by the hand. We shall not wait, blaming some one else for the fact that we have not advanced in the understanding of supreme good and perfect Mind. We shall not cater to the fleshly mind a little longer, like the sluggard who caters to sleep, till one knows his case by the broken vineyard walls overgrown with nettles. We shall be courageous in accepting Truth, which, as Mrs. Eddy says, "regenerates this fleshly mind and feeds thought with the bread of Life" (Science and Health, p. 222).

We must remember that thinking rules the world, and that wrong thinking needs to be corrected. In this correction, when one begins with himself, he finds that prayer is potency whereby honest desire reaches high heaven. The duty of all those who understand is very clearly set forth in our textbook, where on page 96 Mrs. Eddy says, regarding conditions we now seem to be facing, "During this final conflict, wicked minds will endeavor to find means by which to accomplish more evil; but those who discern Christian Science will hold crime in check." What is the great crime of the era but that mental suggestion whereby men call evil good; and being led to misunderstand good, call it evil? It is quite true that Jesus, when sending his disciples to face and fight the error of that time, said, "Be ye therefore wise as serpents, and harmless as doves;" but this does not mean that we are to whisper our sentiments lest any one hear and be offended, nor that with desire to be innocuous we become quite inert.

Genuine Christian Scientists are and must continue to be thinkers. They begin with one Mind, and bring to manifestation the order and harmony which springs from infinite intelligence. What if "the rulers of the darkness of this world" do object to the speaking of the truth which will dispossess them of their control over human beings? The Christian Scientist must speak the word of God, and that word is, "Let there be light."

WILLIAM P. MCKENZIE.

The Science of Liberty

CHRISTIAN SCIENCE has come into the world giving humanity real liberty. It came through that inspired woman, Mary Baker Eddy, Discoverer and Founder of Christian Science. Liberty is the natural gift of God. Paul said, "I was free born," and the statement meant much to him from the standpoint of his Roman citizenship; but a freedom far transcending any national classification rewards the spiritually-minded in every land through Christian Science. Jesus pointed the way to liberty for man when he said, "Ye must be born again." The hidebound beliefs of scholasticism are being broken up for the simple seeker for truth who recognizes in Christian Science the advent of the glorious liberty of the sons of God.

The heart of man has been craving for liberty throughout all ages. A certain quality of liberty is expressed by the birds soaring in the air and by the flowers unfolding in sunshine and dew. Years upon years have been devoted to the cause of liberty by man. No tyranny of church or state has ever been able to maintain itself permanently against this urgent desire. The material sciences of government, political economy, and social relations have again and again been convulsed and overturned by the irresistible determination of humanity to be free. That such revolutions have not resulted in finally settled conditions is due to the fact that the science of liberty was unknown until the discovery of Christian Science.

Christian Science gives liberty and true science to all the material sciences, breaking the limitations imposed upon them by false belief. Astronomy, physics, chemistry, mechanics, anatomy, medicine, conceived by the mind of man as material, in reality have their spiritual counterparts as true sciences through the law of God, which knows no limitation. Time also, as a factor in the arts and sciences, disappears when the work is done under the love and joyousness of God. The world of music as long as it is materialized in thought cannot know the full harmonies which are found only in the exact Science of God and in the free action of inspiration.

Genius is the quality which enables men to transcend material rule. It breaks the bounds of the world and becomes a law unto itself in obeying the law of God. Thus genius, instead of being abnormal or spasmodic, is really natural with God and scientific according to spiritual understanding. Genius is quickly recognized by the heart and head of mankind, even though its spiritual basis escapes human ken. The very eccentricities of genius may be the counterfeits of spiritual qualities, or of those unrecognized divine qualities which prove man's real origin in God.

Christian Science, being the Science of Mind, gives liberty to the human mind, but only in so far as that mind is a willing tool of the divine. Mere intellectualism, or the so-called science of psychology, confining itself to the dissection of the human mind's vagaries, fetters mind instead of giving it liberty. No form of tyranny can equal in remorselessness the subtler, supposed high potencies of mortal mind activity, generally grouped under the heading of occultism. The individual who seeks for liberty under the various isms which preach liberated thought will presently find himself bereft of all liberty to think and do good. The divine Science of Mind ushers man into the eternity of liberty. Within the compassionate folds of its mantle only protection is found, never punishment or penalty. Humanity may safely intrust itself to that Mind which is both Principle and Love.

Among the nations of the world the United States of America stands preeminently for liberty. Its motto is, "In God we trust," and at the entrance of the harbor of its greatest city stands a statue of Liberty, the love-gift of another liberty-loving nation. Its foundation of religious liberty and its love of freedom have attracted kindred thoughts from all over the world. This is the home land of Christian Science, the cradle of that complete liberty which comes as the result of spiritual understanding of God, and now reigns all over the world, healing, saving, and comforting. The eagle of inspiration hovers over the world today as a guardian of liberty, making freemen out of the slaves of fear. Mrs. Eddy says on page 227 of Science and Health: "Christian Science raises the standard of liberty and cries: 'Follow me! Escape from the bondage of sickness, sin, and death!' Jesus marked out the way. Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right."

WILLIAM D. MCCRACKAN.

What God Hath Joined Together

STUDENTS of Christian Science cannot do better than to study ofttimes their Leader's statements regarding the value of the Bible as these appear throughout her writings. It is both cheering and inspiring to note the high estimate which Mrs. Eddy places upon the Scriptures, and in Section 1 of Article IV of the Manual we learn that in order to become a member of The Mother Church one must use "for self-instruction in Christian Science" the Bible and Science and

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Health. In Section 1 of Article XIV we find that Mrs. Eddy ordained the Bible and "Science and Health with Key to the Scriptures" as "Pastor over The Mother Church;" and we surely cannot hold this Pastor in too great reverence, nor seek counsel therefrom too often.

In reading the Bible we find that Christ Jesus was a close student of the Scriptures. In his tremendous and decisive struggle in the wilderness, as given in the first three gospels, we find that he used the word of truth from the older Scriptures as each specific temptation presented itself; and through his understanding of this word the victory was gained. We are told that he used a statement from the ninety-first psalm respecting the ministry of angels, and again that at the close of the temptation the devil left him and "angels came and ministered unto him." It goes without saying that our Master did not depend upon the mere letter which "killeth," but upon the spiritual sense of the Word, which is always demonstrable. In the fourth chapter of Luke we are told that when he read from the prophecy of Isaiah he declared that this Scripture was being fulfilled in their midst, and that the truth therein contained could heal disease of every sort; and his ministry gave ample proof that the word of God is endowed with infinite power.

From Science and Health and all of our Leader's other writings we discover that she too was a close student of the Scriptures. On page 168 of "Miscellaneous Writings" we find extracts from a sermon given by her in Hawthorne Hall many years ago from the text, "Ye do err, not knowing the Scriptures, nor the power of God." In this sermon she gave a strong tribute to the value of the Bible when she declared that she had found within its pages "all the divine Science" which she was preaching. Perhaps the most significant statement in this connection is as follows: "Whenever her thoughts had wandered into the bypaths of ancient philosophies or pagan literatures, her spiritual insight had been darkened thereby, till she was God-driven back to the inspired pages." She also said that her long years of invalidism resulted from "the misinterpretation of the Word" which had been given her in her early days, and which was not removed until the truth of being dawned upon her. With this divine revelation the Scriptures were illumined, and "physical rejuvenation" and "uplifting of spirit" was the result.

This has also been the happy experience of unnumbered thousands who have found the truth of being and the truth of the Bible through Mrs. Eddy's teachings, and that, too, without the prolonged efforts which marked the path of the way-shower in this age. The Bible is indeed our great treasure-house, and it should be our joy to read it daily in the light of Christian Science and to teach it to our children, being assured that in no other way can we help them to lay the foundations of health, harmony, holiness, and prosperity, than through a deep acquaintance with the word of God, as found in the Bible and in Science and Health.

It is well to know that what God hath joined together the belief of mortal mind cannot put asunder. There are those outside of Christian Science who would argue that the Bible is sufficient for all human need, but such a belief would tend to shut out that which was so clearly promised by the Master himself, who declared: "I have yet many things to say unto you, but ye cannot bear them now." To this he added that a further revelation would come in the fulness of time, and that the "Spirit of truth" would bring to their remembrance all that he had taught. Those who are healed in Christian Science know that it is indeed the promised Comforter which heals and blesses humanity and glorifies our great Master.

ANNIE M. KNOTT.

Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services (during July and August): 10:45 a.m.; Sunday School, 10:45 a.m.; Wednesday, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

NEW YORK, N. Y.—The La Porte homestead, one of the old landmarks of Tremont, is to make way for a church edifice in the near future. The property is located at the northwest corner of Echo Place and Anthony Avenue, and consists of a plot 100 by 95 feet, now occupied by the La Porte residence of Revolutionary fame. Sixth Church of Christ, Scientist, has purchased the property for the purpose of erecting a place of worship there.—*New York Herald.*

KEOKUK, IOWA.—First Church of Christ, Scientist, has purchased the property at 616 High Street, and is remodeling it for church purposes. The first service will be held June 17. The property is one of the best known of the old residences of Keokuk, having been formerly the home of Judge Mooar.—*Gate City and Constitution-Democrat.*

LOWELL, MASS.—Ground has been broken at the corner of Nesmith and Andover Streets for the new edifice of First Church of Christ, Scientist, and the work will be pushed ahead as rapidly as building material can be secured. The lower part of the structure will be completed within a few months, according to the contractor.—*Lowell Sun.*

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The Lectures

EDINBURGH, SCOTLAND (First Church).—John Sidney Braithwaite, lecturer; introduced by T. P. Laird, who said in part: —

It is just fifteen years ago since the first lecture on Christian Science was given in Edinburgh, and that was also the first in Scotland. I remember it well, for it was my privilege on that occasion to introduce the lecturer. Christian Science was in its infancy in this country at that time, and there were many misconceptions and misunderstandings about it; but thanks largely to lectures on this subject, these have to a great extent been removed. Much, however, has still to be done to bring home to the world what Christian Science really stands for and how convincing and satisfying it is as a religion. In such a time as this of warfare and stress Christian Science is meeting the needs of many by giving them a guiding Principle in their lives; and when readjustment comes, after this war is over and peace is again with us, when there will be many wounds to heal and blanks to fill, I am sure Christian Science with its healing message for all the world will be sought after and welcomed in a way it has never been before.

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MELROSE, MASS. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by John C. F. Slayton, who said in part:—

It is indeed a wonderful discovery made by our Leader, Mrs. Eddy, that the Principle, or spiritual law, which animated the man Christ Jesus, is as available and practical today as nineteen centuries ago. To say that there is a Science of Christianity, scientific and true in its every relation to human needs, is to make a statement which if susceptible of demonstration is of greater value to mankind than anything which the human mind could conceive. St. Paul says, "I was not disobedient unto the heavenly vision." If we desire a greater breadth of vision, a broader usefulness, and a greater freedom from all that is unlike good, then let us listen to the voice of Truth, and the truth shall indeed make us free.—*The Melrose News.*

CLEVELAND, OHIO (First Church).—John Randall Dunn, lecturer; introduced by Salem A. Hart, Jr., who said in part:—

Christian Science was discovered and its wonderful truth brought to light by Mary Baker Eddy in 1866. In our textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy has given to the world a writing which has probably done more for humanity than any other book ever written except the Bible. By its aid we are enabled to read the Bible with spiritual understanding, and thus our right relationship to God is revealed to us. The Science of Mind which Mrs. Eddy taught in Science and Health is the science of knowing the truth. Jesus said, "Ye shall know the truth, and the truth shall make you free." It is the great primitive truth revealed to man in the beginning that we desire to find, and we should therefore devote all our energy to remove the mutilated and perverted philosophies that obstruct the passage to the great arcana of light and truth.

KANSAS CITY, MO. (First Church).—Bicknell Young, lecturer; introduced by Mrs. Eldred H. Warner, who said in part:—

In "Science and Health with Key to the Scriptures" (p. 497) Mary Baker Eddy, our beloved Leader, states, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." Now Christian Science is so called because it embraces a practical, systematic, and positive method for applying the truth taught by Jesus the Christ to the every-day problems of humanity. Today it is a matter of vital importance to each and every one to gain a higher, more spiritual understanding of God and man. Harmony and peace and right thinking will enable us to bring into our experience the fuller vision of that peace "which passeth all understanding," and in turn will leaven the whole world; for the basis of right thinking is love,—love for God and love for man. When this understanding is faithfully applied it will eliminate all false beliefs of warfare with the flesh and with autocracy.

WILMETTE, ILL. (First Church).—William R. Rathvon, lecturer; introduced by Hugh Stuart Campbell, who said in part:—

Early in the first century the apostle James wrote to the faithful: "Is any sick among you? let him call for the elders of the church; and let them pray over him." And then he added this comforting message: "And the prayer of faith shall save the sick, and the Lord shall raise him up." Nineteen centuries passed, and then a great spiritual light began to shine in a world of darkness and doubt; for a consecrated Christian woman, Mary Baker Eddy, gave to humanity her great discovery of the truth of being, founded on the correct interpretation of the Scriptures, a discovery which she named Christian Science.

Christian Science today says to all mankind: Is any sick among you? Is any impoverished? Is any weary and heavy laden? Then is salvation near. For, behold! through a correct application and practice of its teachings the prayer of earnest desire is answered, and in a most practical manner, for the deaf hear, the blind see, the lame walk, and to the receptive thought the gospel of healing, reformation, and regeneration is preached.—*The Lake Shore News.*

KALAMAZOO, MICH. (First Church).—George Shaw Cook, lecturer; introduced by Mrs. Helen Snow, who said in part:—

Christianity has clung to its conception of a God who fully and freely pardons our sins, but who for some mysterious reason refuses to aid His children in times of sickness or other physical distress. It has remained for a woman, Mary Baker Eddy, in an hour of extreme physical need to make the discovery, and then publish the glad tidings that there has never been a moment when God has been other than the same loving Father who forgiveth all our iniquities, healeth all our diseases, and to whom His children may go for aid in every hour of need. Surely the world needs this comforting message.

TELLURIDE, COL. (Society).—Ezra H. Palmer, lecturer; introduced by Mrs. Lillian C. Kenyon, who said in part:—

Mrs. Eddy says, "Jesus of Nazareth was the most scientific man that ever trod the globe" (Science and Health, p. 313). He went daily about his Father's business, preaching the gospel and healing the sick. He commanded his followers to do likewise, saying, "Go ye into all the world, and preach the gospel to every creature;" also, "Heal the sick," and "These signs shall follow them that believe." The world has always been ready enough to do the preaching, but it has drawn the line at the healing. Now the command to preach the gospel is no more imperative than the command to heal the sick, and if it is right to do or attempt a part of the work which Jesus commanded, is it not right to do or attempt all of such works?—*Telluride Journal.*

BLOOMINGTON, ILL. (First Church).—John Randall Dunn, lecturer; introduced by Mrs. Asyth L. Hawk, who said in part:—

Valuable treasures are hidden in many of the Bible passages, but owing to a lack of understanding of how to make them practicable for present day needs they have remained dormant for centuries. Christian Science has turned the light of Truth on these passages and brought forth the fruits, including that of healing the sick by the word of God. Through "Science and Health with Key to the Scriptures" Mrs. Eddy has unlocked to mortals the way whereby the word of God heals the sick as well as the sinning.

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

CALIFORNIA—Los Angeles (Third Church): Church Edifice, 734 South Hope Street, 3 p.m., Aug. 12, and 8 p.m., Aug. 13.

Los Angeles (Fourth Church): Sunbeam Theater, 5722 Pasadena Avenue, 8 p.m., Aug. 14.

Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 8 p.m., Aug. 9.

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Testimonies of Healing

Early in 1916 I joined the army, and I did so without fear for my future welfare, feeling confident that God, whom I had so often proved to be my best friend in all kinds of trouble, would be my help and protection, for I knew that He was both willing and able to do all that was necessary for me. In due course I found myself in the trenches in France, and the help I had from God while there will never be forgotten. He was my help in every trial and difficulty. His loving hand was there to guide and take care of me, and I found that the greater my need, the greater was His help and care.

In common with the rest of the soldiers I soon found myself very verminous because of the almost total lack of washing facilities and having to sleep in dirty barns and the like. I knew that all things are possible to God, and after using my knowledge of Christian Science on this problem, I gradually became cleaner, until one day I was quite free from these pests, despite the fact that I still had on my old dirty clothes and was living under the same conditions. From that time, until leaving France, I was quite free from this trouble.

August found me taking part in the battle of the Somme. I was severely wounded, being hit on the head by a large bomb, which burst with terrific force just as it touched my head. After a few moments I tried to walk to get assistance, but was unable to do so, and lay where I fell, with all the fighting and bombarding going on around me. I kept lapsing into unconsciousness and getting weaker, and presently was dimly aware that I was slowly dying. There and then I called on God for His help as best I could, and after a little while felt that the danger was over. Feeling calmer and stronger and more certain that I should live, I calmly went to sleep, though the fighting was still in progress. When I awoke darkness had set in and the fighting was not so intense, and a few moments later I was placed on a stretcher and carried away; then by easy stages was sent to a hospital in England.

While in the hospital my condition was several times very grave, and on one occasion I suddenly became so ill that the doctor decided it was necessary to perform an operation at once. As I was not expected to recover, my parents were telegraphed for; but when they arrived next day the operation had been successfully performed and I was already on the way to recovery. I must give all credit and thanks to the doctors and nurses who attended to me while I was so ill and who did all they could for me, but I know that through that critical time God alone was the supreme power, who upheld and saved me when for the second time I stood within the shadow of death.

When I came from France I was quite deaf in one ear and the hearing in the other was very much affected. I was examined by various doctors and specialists, who said I would always be deaf and that they could do no more for me; but today my hearing is almost as good as ever. The defect is very slight and I know I shall get a perfect healing. It was expected that I would lose the use of one of my arms and that my neck would be crippled, but I have the full use of my arm, and my neck is perfectly normal. For the fact that I am physically and mentally whole, that no limbs are missing, and that I am not disfigured in any way, I give praise and thanks to God alone, who so wonderfully stood between me and utter destruction.

All my soldier chums and those who know anything of the force of the bomb with which I was hit, express their surprise that I was not blown to pieces. I can truthfully say that this terrible war has no terrors for the man who has a correct understanding of God, and I know from experience that with this understanding I can trust Him always, and if I do my share He will never fail me. Christian Science alone has given me my understanding of what God is, and without reserve I can say it is my greatest possession. I am full of gratitude for all that God has been to me, and hope that this testimony will enable all who read it to understand better that, no matter what our need is, God is always equal to it.

Edwin Albert Garner, Moseley, Birmingham, England.

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I want to express my gratitude for the healing which I received through Christian Science. In 1904 I had an attack of typhoid fever, and after that the symptoms returned about the same time every year. Each attack left me with less power of resistance, and so undermined my health that after caring for my father during an illness of three months I did not seem able to gain any ground. Four different physicians had been consulted, but their help was only temporary, some diagnosing the trouble as malaria and saying I could not hope ever to get entirely well.

In 1909 my heart appeared to be affected, and I again consulted one of the physicians. After a thorough examination he said the kidneys were affected and the blood pressure was above normal. He advised me to eat very little; in fact almost to starve myself. In the spring of 1911 I became so much worse that my husband decided to close our home and send me to Canada for the summer, hoping the change would benefit me, and then to the South to spend a couple of years there, as one physician had advised.

I went to Canada in June, but grew so much worse that I returned to my home city in August. My condition gradually became worse after my return, and I could not eat or sleep. In October I began to have night sweats and to suffer from chills and fever every day. I lost flesh rapidly, and my eyesight, which had always been good, failed me. Realizing that I could not live very long, as the physician was not helping me at all, I wrote to my husband (who was out of the city) that I would never be able to go South with him. Just then a friend advised me to try Christian Science, and I acted on her advice. I saw a practitioner that same day, and the second day after my first treatment the night sweats and chills and fever stopped, and I began to eat and sleep and gain in weight. After one week's treatment I was perfectly well.

That was over four years ago and I am still in perfect health. Since my healing in Science I have been thoroughly examined by a first-class physician in the South, who measured my blood pressure and said it was normal and that I was a well woman. I am very thankful to God, and grateful to Mrs. Eddy for revealing this beautiful truth of the Christ-healing. I am grateful too for the spiritual uplift received since studying Christian Science.

Louise Scott, Lakewood, Ohio.

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Five years before I learned of Christian Science the doctor told me to try a change of climate, as he said I had contracted lung trouble from living in contact with a case, and was also believed to have inherited it from my father. The doctor said this change would not cure me, but it might prolong my life for a while. I was willing to do anything in order to be spared to take care of my little boy, so I went from Wisconsin to Washington and was gone a year, but came back no better, although I had been under medical treatment all the time.

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A few weeks after returning to Wisconsin I was told of a doctor in Chicago and went to see him; but in the mean time a severe form of asthma had set in, and after a lengthy examination the doctor diagnosed the case as lung trouble, chronic bronchitis, catarrh of the stomach, enlargement of the heart, an abnormal growth, hardening of the arteries, and very low vitality. He treated me several months, and finally said the only thing that could do me any good was a warm climate. After coming to California I tried other methods of cure and endured treatments that are terrible to think about. Then I began to hear quite often of Christian Science and was asked to try that. Thinking it was a faith-cure, I did not pay any attention to what was said about it, but after a time suffering drove me to try it. I did not expect to receive any good, but wanted to have the satisfaction of having tried everything.

When I went to the Christian Science practitioner the first time, I could only speak a few words and could not sit up straight in a chair, but at the end of two hours I could breathe quite easily and sit up all right. I rode home,—about six blocks,—and helped to get supper on the table. My health is now better than it ever was, my home is happier than I ever believed a home could be, and I am a better and truer neighbor, a better wife and mother. The truth I have learned about God has given me new life, and there is a song in my heart all day.

My family depend on Christian Science and are working to learn more about it, for each one has felt its healing power. My youngest boy was riding a bicycle on the boulevard one day when he was run over by an automobile, and the bicycle was broken and twisted all out of shape. The automobile had five people in it, but although both wheels passed over my son, there was only a little bruise on the knee where it struck on the hard pavement as he fell. When the car stopped he was already on his feet, but the owner of the automobile brought him home. The boy told us what had happened, then went upstairs and changed his clothes. He was fifteen years of age when this happened, and had been attending the Christian Science Sunday school for four years.

I am very grateful for the Christian Science literature, for the church services, Sunday schools, and reading-rooms; there is healing in them all. I cannot find words to express my gratitude for Mrs. Eddy, who has made this possible for us; I can only thank God for it all.

PRUDENCE RAWSON, Monrovia, Cal.

When Christian Science was first brought to my notice I was in a deplorable condition. While I did not accept its ministrations without considerable opposition, an improvement was soon noticeable. I had suffered two very severe breakdowns. The first occurred in the autumn of 1896 and was diagnosed as nervous dyspepsia. My stomach and nervous system suddenly became so completely deranged as to make me unfit for my regular work, and for more than eight months I was compelled to be practically idle. When recovered sufficiently to resume my vocation, medicine and stimulants were employed to keep me going, and as time went on the quantities of both were constantly increased.

In 1906 another collapse came. This time an internal abscess was said to be the outstanding cause, but a general complication of ailments was in evidence. I was operated on for the abscess and that particular affliction was removed, but the others seemed if anything to become worse. Although the wounds healed, my general health did not improve. I tried a number of different schools of medicine and modes of healing, and went from one doctor to another, but got weaker all the time.

Finally a young doctor, who admitted that my condition baffled him, took me to a member of the faculty of a medical college in Philadelphia, a man who had the reputation of being one of the best diagnosticians in America. He looked me over, and among other things, such as ruined stomach, nervous breakdown, affected kidneys, hardened spleen, and rheumatism, told me I had as bad a case of diseased liver as he had ever encountered, and gave me six weeks as the limit of remaining lifetime. He spoke thus frankly because I had told him I wanted the absolute truth in his opinion.

Immediately after I left his office, Christian Science was recommended to me by one who knew his verdict. A practitioner was sought and treatments were begun. Results seemed to come rather slowly, but I think this was due to my own hard-headedness, as I had always been a very worldly and material man. This gradually melted away, until all the ailments were overcome, as well as a number of bad habits, including the use of liquor and tobacco, both of which I had used regularly and in large quantities for years.

Along with the physical healing and moral regeneration came a desire for spiritual understanding, and I turned to the study of the Bible and Mrs. Eddy's writings with sincere interest. I thank God that I continued in these studies with most satisfactory results, and my one dominant wish is that I may daily grow in the glorious truth of Christian Science.

HOWARD WALL, New York, N. Y.

With a feeling of deep thankfulness to God, and of gratitude to our revered Leader, Mrs. Eddy, I would like to give my testimony of what this blessed truth has done for me and mine. In Science and Health we read, "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea" (p. 495). Innumerable times I had read these words, but I did not comprehend their full meaning until a testing time came.

My eldest son was stricken with a severe attack of a malignant throat disease, and although treatment was given by a Christian Science practitioner, the boy seemingly grew worse, and I was unable to overcome a great sense of fear. After several hours the practitioner was again told of the conditions, and we asked if a physician should be called to diagnose the case, although we had had a previous experience with this disease and recognized the symptoms. The practitioner told us to wait until morning, and said he would continue the treatment. About an hour later there was a discharge from the throat, and when I went into the room again my heart overflowed with gratitude. Although I could not see much change in the boy's condition, yet such a sense of peace, joy, and thanksgiving came to me that I was unable to speak. It was then that I realized what true gratitude is.

At this same time our baby (not quite two years of age) was also ill, but not with the same trouble. The morning following the demonstration for the elder boy a physician was called to diagnose the baby's case, and he said the little one had a severe attack of bronchitis. I then asked him to examine the elder boy, and after doing so very thoroughly he said the lad had certainly been very sick, but all he had then was tonsilitis. Mentally I gave thanks to God, for I knew the demonstration had been made during the long hours of the night through the understanding of the faithful practitioner.

The baby's healing was seemingly slow, but I know it was on account of my great sense of fear. A dear friend kept reminding me that I must love God best of all, and this brought the First Commandment to my thought; but I could

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not bear to lay the child down even for an instant, although I realized that I was giving more power to a material body than to God. On the fourth day the condition became very serious. I was unable to reach the practitioner, so I took the baby in my arms and walked back and forth for an hour or more, realizing the truth as best I could. At last, when I was seemingly exhausted, I held him up and declared, with the realization that I was speaking the truth, that I loved God best of all. Then I laid him down and left him for half an hour, during which time he slept peacefully. When he awoke he was much better and asked for a drink. He improved from that time on, and though weak and unable to walk, these conditions were overcome in a few days.

Soon after this a large abscess appeared on the elder boy's neck, and his father took him to a physician, who said that there was great danger of blood-poisoning. Just for an instant, when I was told what the doctor had said, I again became fearful, but the thought came to me that God never fails. The power of Truth had been proven to me so beautifully on these former occasions, how could I doubt now? As soon as I could I telephoned to the practitioner, telling him what had been said, and he told me he would take up treatment immediately. In about an hour the abscess broke and discharged very freely.

How I love the words, "Cling steadfastly to God and His idea," for if we had not done so, how different this testing time might have been. How thankful I feel to God for this deliverance, and how grateful to Mrs. Eddy, who has shown us the way.—Ida M. Jack, Chicago, Ill.

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[Translated from the German]

It is with a sense of deep gratitude that I wish to tell of the benefits received through Christian Science. Being stricken with a severe attack of illness, I asked a practitioner for help. She took up treatment absently, with the result that I was quickly freed. With a few more treatments a trying internal trouble disappeared. I had been afflicted with this trouble for years, and in the physician's opinion it could be removed only by an operation.

For this healing I am very grateful indeed, but still more so for the spiritual growth made possible by the recognition that God is all-encompassing Love, ever present good. It has brought into my life health, joy, peace, and has taught me that all good is here for us, and that what we have to do is to gain a better understanding of Christian Science. We praise God, and are grateful to our revered Leader, Mrs. Eddy, for giving us this wonderful teaching.

Helene Dziabas, Berlin-Steglitz, Germany.

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I have gained so much help from reading the testimonies of thanksgiving and gratitude in these pages that I would like to give my own experience. In Psalms we read, "He sent his word, and healed them," and I have proven that Christian Science is this word that heals. Not very long ago I was more afraid of a piece of pie than of almost anything. Eating to me was something to be dreaded, as I believed the food I ate would cause much suffering, and as a consequence it did. For over fifteen years I tried everything the doctors recommended, including travel, mineral springs, baths, and so on. As a last resort I tried the stomach pump, but did not experience any relief. The doctors said there was no medicine that could possibly help me.

Finally, acting on the loving advice of a friend, I asked for Christian Science treatment, and with the disappearing of the stomach trouble, malaria, colds, and headaches were overcome. The smoking habit of over twenty years' standing was completely destroyed, also much fear. For these physical healings I am very thankful. Through the study of the Bible, Science and Health, and the authorized literature issued by The Christian Science Publishing Society, so much wrong thinking and discord have been overcome and so much love and happiness and comfort have come into my consciousness, that I am indeed genuinely grateful for all that Christian Science has done and is doing for me and for all mankind.—Frank L. Grannis, Los Angeles, Cal.

I am very happy to verify the testimony of my husband. I would like to add that our little daughter, nine years of age, has never known any other kind of treatment than Science, and that I also have received much help and many blessings.—Laura Johnston Grannis.

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[Translated from the French]

Although young in Science, I cannot help testifying to all the blessings which my mother and I have received since we became earnest students of Mrs. Eddy's teachings. May this testimony encourage others to do likewise. I had always been a delicate child and subject to frequent attacks of throat trouble, for which I was under the constant care of experienced physicians. Though not very painful, this trouble caused me to be confined to my room for weeks every winter, and this meant an interruption of my studies. The last time my throat became affected Christian Science treatment was given me, with the result that the ailment was overcome in three days. This was such a convincing proof of the divine power that my mother did not hesitate to have Christian Science treatment given me for my left foot, which had been diseased for a year and a half.

The diagnoses of the two specialists whom I consulted were contradictory. The second physician was positive in declaring that the trouble was a disease of the skin, which would grow worse steadily unless I had a thorough treatment during a considerable length of time. He performed a minor operation which relieved me temporarily; then the trouble manifested itself again and in a more distressing form. Thanks to Christian Science, my foot was entirely healed with a few treatments, and now I do not experience the slightest difficulty in walking.

It is not only for these wonderful healings that I am grateful, but for the tremendous mental support which Christian Science has been to my mother and myself in so many instances. We are sincerely grateful, for we have learned that God is an ever present help, and that He never fails us in hours of distress. My gratitude goes out to Mrs. Eddy, for the truth which she has revealed to the world has led us into the way shown by Christ Jesus.

Lily Place, Geneva, Switzerland.

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Such a beautiful illustration of God's way of caring for His children was experienced recently that I relate it, believing it may prove helpful to others. In seeking a satisfactory adjustment of certain property, for fully nine months all available material methods were tried to no effect. It seemed impossible to realize in any way from it. During this time the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was obtained, and thereafter was studied daily, together with the Bible.

Coming one day across the passage in Proverbs: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths," it occurred to us to drop all our planning and outlining, and to know that because God is All, only

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good could result. Once this decision was made, peace reigned. About a month later, by following the dictates of Principle, even when seemingly not wholly agreeable to mortal sense, the immediate result proved that God was guiding. Having moved to this residence, the first few hours of our occupancy revealed conditions which, had we not been there to discover and remedy them, would have caused serious inconvenience to any incoming tenants.

While working in the yard one morning and gratefully communing with God, the only power, I suddenly felt that I should stop working and prepare for visitors on their way to look at the property. I obeyed this very distinct command, and in about an hour I greeted two people who had searched almost the entire city for just what we had to offer. They had been directed to our place by what to material sense would seem an accident, but we know it was the divine law of harmony in its universal operation. Arrangements were soon completed and were more satisfactory to both parties than either of us had anticipated.

At another time my arm was burned by hitting the side of the oven, but instantly came the assurance that man is spiritual, and all thought of the burn was immediately banished. I felt no pain and continued with my housework, not noticing my arm until later when dressing; then I saw that a large circular spot had been rather deeply burned. Instead of blistering, it hardened over, then quickly healed, and the scar soon disappeared. It seemed marvelous that so severe a burn could by the right understanding of man's true being be rendered entirely painless.

We are very grateful for Christian Science, which we find an all satisfying, practical religion.

MARCIA E. GAIER, Everett, Wash.

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I write this testimony with thankfulness to God and gratitude to our Leader, Mrs. Eddy, for the wonderful peace, harmony, and health I have gained through Christian Science. Several years ago I was sick, lonely, and discouraged, but thanks be to our Saviour, who sent the Comforter which brings peace to all mankind, I have been healed of all my ailments,—bowel disorder, stomach trouble, and headaches,—which seemed so real to me. I am thankful to God for the spiritual uplift that Christian Science has brought to me.

MRS. N. A. HILLS, Portland, Ore.

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[Written for the *Sentinel*]

Dawn

ELISABETH RICHARDS

OH, joy is mine! the day at last is breaking,
The night far spent proclaims the dawn is near;
The clouds of mortal sense their leave are taking,
And perfect Love is casting out all fear.
The morning star shines high above the meadows,
And one glad ray of light has just begun
To drive away dark shapes and fearful shadows
That disappear before the rising sun.

With chart in hand I walk the gleaming highway,
Striving with steady step the goal to win,
Yet watch with care to shun each tempting byway
That would lead back to mortal sense or sin.
And if before me looms some dark temptation,
I look within my chart, and there I read—
"But thou shalt call thy walls Salvation,
And thy gates Praise." Oh, joy indeed!

From Our Exchanges

[Pres. William Arnold Shanklin in *Zion's Herald*]

The war has brought a new sense of the reality of spiritual values. Names matter not at all. It is the revealing of God in men that matters. Christ came not to destroy but to fulfil. It is the spirit of the more abundant life. This is a day of judgment. It is not Christianity that has failed, but the dreams of our materialistic civilization; these are tested and found wanting. What we have been largely living on in Christendom for centuries is a combination of faith and force, a worship of God and mammon. In individual souls Christianity has flourished and borne fruit, but for the ills of the world itself it is an almost untried catholicon. Our civilization has ceased to be God-conscious. We have been so busy, so preoccupied with the external things of life, that we have forgotten what life itself is for, and to what end it shall be lived. We have forgotten that the material is only of value as the instrument of the spiritual. When this truth is acknowledged, men will see the face of God.

Though the struggle of law and equity and freedom against anarchy and injustice and slavery is age long, and though the former has seemingly been vanquished in many a fight, presently democracy will be triumphant, building up the kingdom on earth as it is in heaven. "The impulse of democracy is identical with the ceaseless effort of human nature itself." Self-sacrifice, not self-assertion, the giving of love, not the claiming of power—that is the redeeming thought of the world.

[The Bishop of Peterborough in *The Record*]

Movement! Is that what we may look for after the war? Movement in the right direction along all the main roads of life? Or are we to be content with the kind of "progress" which preceded the catastrophe? The war is a just punishment for many sins; that is, it is the logical and inevitable consequence of many habits of thought and action into which we had drifted. No habit was more foolish, and for none has the nemesis been more severe, than that of pretending that all movement was progress; that so long as "civilization" increased, the moral and the spiritual might be left to look after itself; that in spite of several inconvenient factors in the situation we were all "progressives" along the best of all possible roads; and that if only life was sufficiently easy and comfortable the destination would undoubtedly be reached. We have been cured of all that. If we have not, we are incurable. But it has taken the fire, the wind, and the earthquake to do it. For we persistently refused to listen to the "still small voice."

[*The Jewish Chronicle*]

The religious consciousness is the angel which God sends before us to keep us by the way of life, to whose voice we are bidden to listen, for God's name is in him. Conscience is a seed of God's planting; it is the voice of God speaking to us in nature, in history, in individual experiences. But the growth of this divine seed needs to be tended by human care; its development is largely dependent upon ourselves. We can nurture this seed, we can strengthen the authority of conscience within us by our own efforts.

[*The Continent*]

Refusal to be true to what one knows to be the truth always makes one cowardly in spirit. Denying reality strikes at the roots of character. If this is God's universe, then acting as though it could be disregarded in the interest of personal desires puts one in the worst possible relation to it.

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[*American Lutheran Survey*]

The purest social order is determined by spiritual standards, and by spiritual standards only. And in none but the purest social order can the doctrine of human equality be held with consistency. On this basis, in harmony with the teaching of the Scriptures, all men are essentially equal. In such an order no ground is found for castes or classes in the ordinary social use of those terms. No man is so mean that he merits the contempt of his fellows, nor is any one so good that he merits the adoration of others. By those who have the correct view of human merit, all men are held to be unworthy, and, by the grace of God, all have with them the possibility of perfection. This fundamental conception of human equality excludes the exercise of pride and selfishness, and guarantees to all men equal opportunity for the acceptance of divine grace, for the development of whatever gifts they are endowed with, and for equal privilege in the enjoyment of all the good that they are capable of receiving.

[Prof. John G. Hill, Ph.D., in *California Christian Advocate*]

The piety of the prophets gripped the very innermost soul. Those men gave and urged worship in very truth and spirit. Following a life of piety meant to them that they were to be entirely loyal to Jehovah's will, to be righteous in social life, to be fair and honest in trade, to be humane and honorable, to do justly, love mercy, and walk humbly with God. Set forms, stated hours, prescribed fasts, observed feasts, and all the pious machinery they held to be meaningless noise unless the very spirit of life itself was true and genuine. Life with them was sound to the heart. Life *in toto* was sacred, and not given moments or certain postures, or staged days and seasons. There was with the prophets a continuous life in God with which they were content. Therefore they lived in His abiding presence and beheld His glory. It called for constant spiritual renewal at life's center. "For mine eyes have seen the King, the Lord of hosts."

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

More and more we are coming to judge our fellows and ourselves in the light of our coming heredity from God, and in that light our social deformities are revealed. Already there are motives at work, in the new idea of society, which promise to direct the vast attainments of learning, invention, and industry toward the alleviation of human sufferings, the training of human wills in virtue, and the beautifying of human character. Other way there is none, and never did it seem more practical than it does today.

[*The Biblical World*]

The church must do its work in the midst of a nation at war. There is no alternative that does not smack of treason. What then is the duty of the church?

First of all it is to remember that it is a church and not a military institution. Its pastors must remain spiritual leaders. Its members must be champions of the spiritual life. To forget this fundamental duty is poor patriotism and poorer religion.

It is the duty of the church to fill men's hearts with confidence in spiritual things. Ministers are not medicine men of civilization, beating the tom-toms of selfish nationalism, heralding an American God and an American gospel. The nation must be heartened in its sacrifices by interpretations of the divine will. We are on God's side so long as we fight to preserve the precious heritage of the spiritual forces in history, liberty, democracy, and human rights.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

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Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

From the Editor

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

From the Publishing Society

The plan of discounts announced recently and becoming effective July 1st for periodicals also applies to Bibles, pamphlets, other publications, and articles listed in the Current Catalogue published in *The Christian Science Journal*.

A special letter has been mailed to the Reading Rooms and Committees with new price lists giving discounts, also supplementary slips for Bible Catalogue No. 23.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

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Published Monthly

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

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

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Published January, April, July, and October

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Published Monthly

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

Vol. XIX No. 50

Boston, August 11, 1917

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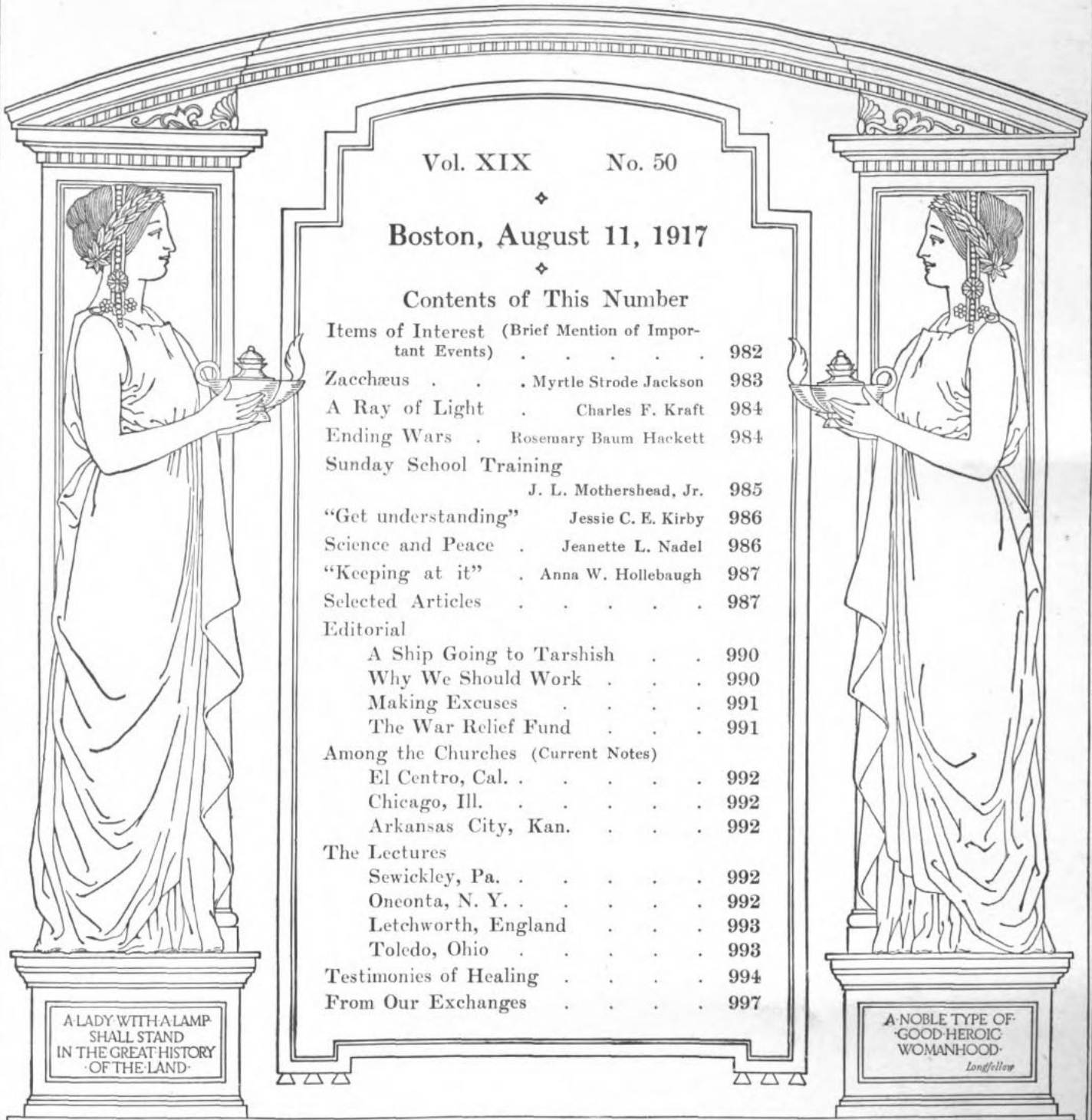

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Christian Science Sentinel

A weekly periodical for the home, containing articles, editorials, and special information regarding the Christian Science movement, also testimonials of healing and news items of general interest

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U.S.A.

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Items of Interest

The United States secretary of the interior announces that during the month of June nearly 600,000 acres of lands included in withdrawals prior to that time were classified and restored to unrestricted entry. The restorations were chiefly in Montana and California. He also announces that during the same month approximately 813,200 acres were designated under the enlarged homestead act, through which the entryman may acquire a homestead of 320 acres. If the settler has already filed on 160 acres under the original homestead law, under this act he may acquire an additional 160 acres.

During the past four years there have been examined, classified, and restored to unrestricted entry nearly 25,000,000 acres of land, while during the same period only a little more than 5,000,000 acres have been withdrawn. The result has been a reduction of the reserved lands from 75,672,851 acres on March 4, 1913, to 56,470,213 acres on June 30, 1917. During the same period somewhat less than 91,500,000 acres have been classified as non-irrigable and designated for entry under the enlarged homestead act.

Recent political changes have converted into national property the Siberian lands that were under the control of the imperial cabinet, including some of the most fertile agricultural and richest mineral districts of Siberia. They consist of the Altai district of western Siberia and the Nerchinsk district in the province of Transbaikalia. The total area of the Altai district is 175,078 square miles, of which 99,140 square miles have been allocated to the towns, peasants, freehold settlers, and native tribes, on perpetual lease or other terms. The total population settled on these lands is estimated at 3,000,000. The Nerchinsk district of Transbaikalia has an area of 101,250 square miles and includes important mineral districts of the upper Amur River, as well as some of the best agricultural lands in eastern Siberia.

The minister of public works in Ontario, Canada, announces that the provincial Government will take over and maintain as a provincial highway that portion of the Kingston Road running between Toronto and Oshawa, this being its first step toward the establishment of a provincial highway system. The Government will assume 70 per cent of the cost of maintenance, and the municipalities benefited will pay the remaining 30 per cent. This portion of the Kingston Road forms the first link in the chain of good roads that within the next few years will extend from one end of the province to the other.

A new scheme for training officers for the British mercantile marine is to come into operation in the autumn. The Clayesmore estate at Pangbourne has been bought with the idea of opening a college upon it which shall be to the mercantile marine what Osborne is to the navy. The cadets will spend two years at the college, and will then be drafted into sailing ships for a year's training at sea. In their fourth year those who qualify for the royal naval reserve will be appointed to ships in the royal navy for another year's training.

Receipts from the United States national forests in the fiscal year ended June 30 exceeded those for 1916 by more than $600,000, and totaled over $3,450,000. The cost of operating the forests was about $4,000,000. The increase, according to the forestry officials, came chiefly from a more active timber business and from the higher fees charged for grazing, although practically every form of use of the forests was greater than ever before and nearly every revenue-producing activity contributed to the gain.

According to tentative plans agreed upon by engineers of the two countries, the proposed tunnel under the English Channel, connecting France and England, will be thirty-three miles long and will lie within the impervious stratum of the lower gray chalk. There will be two independent circular tunnels connected at intervals. The amount of excavated material is calculated at 140,000,000 cubic feet, and the cost is estimated at about $2,500,000 a mile. The depth of the water over the line of the tunnel is about 165 feet.

A writer in *The World's Work* says that an estimate by one of America's foremost specialists in growing the seed crop of garden peas in Idaho and Montana places the total annual yield at 1,500,000 bushels, and he adds the following significant phrase: "I believe that when this announcement is made there will be many, even among seedsmen, who will consider this a romance, pure and simple." Yet he is convinced that his figures are conservative, both as to the 75,000 acres devoted to peas and the yield mentioned.

The important legislative measures adopted in Uruguay in 1915 and 1916 included an act providing for Government control of the telegraph, telephone, and postal services; the eight-hour day for laborers; the workmen's compensation law; taxes on advertising; and the bank inspection law. Bills now pending propose the inspection of corporations, regulation of the work of women and children, old age pensions, and an arbitration convention with Brazil.

In 1867 there were in Canada only 2278 miles of railway, with not a single mile of steel north of Lake Superior and over the Rockies to the Pacific. Now three transcontinental lines link the East and the West with branches in every direction. The Canadian Government owns and operates 4111 miles of railway. The 2278 miles have increased to 37,434 miles, giving Canada more railway mileage per capita than any other country in the world. She has invested $800,000,000 toward this end.

Since Jan. 1, 1917, the New Mexico state land office, in charge of lands granted to the state by Congress, has sold a total of 332,000 acres of these lands, in tracts ranging from 40 to 40,000 acres, for $2,151,360. The sales thus far this year bring the total to 1,036,000 acres. The state remains in possession of somewhat more than 11,000,000 acres, constituting an area larger than the combined area of Maryland and Connecticut.

Savannah, Ga., became the sixth city in the United States producing refined sugar when the Savannah Sugar Refining Corporation, a $2,000,000 concern, started melting sugar a few days ago. The large plant is located on the Savannah River eight miles from the city, and its capacity is 1,000,000 pounds of sugar a day. The refinery is planning to erect an industrial city which will eventually house 10,000 workmen and their families.

The sample fair held in Lyons, France, March 1 to 20, 1916, was not an exhibition for the public generally, but a collection of samples upon which buyers could base orders for future delivery, after the manner of the famous fairs in Leipzig, Germany. No goods were delivered during the progress of the fair. Booths were erected along the extensive quays of the Rhone and Saone Rivers and were rented to exhibitors at moderate fees.

United States official returns show that in the first eleven months of the fiscal year exports of agricultural products amounted to $1,353,000,000. An estimated division would be: cotton $515,500,000, meat and dairy products $325,000,000, and the principal breadstuffs $493,000,000; the balance being made up by cottonseed oil and a few minor products.

It is estimated that the yield of Egyptian cotton in the Salt River Valley, Ariz., this year will be approximately 8500 bales of 500 pounds each. At the estimated price of fifty cents a pound this would bring to the growers a revenue of $2,125,000. The entire crop is under irrigation and will produce abundantly.

Argentina has enacted a law to keep the price of sugar to the consumer within reasonable bounds by permitting the importation of specified quantities at a low rate of duty and with an undertaking on the part of the importing firms to place the sugar on the market at not above a fixed wholesale price.

According to the third general memorandum on the 1916-17 wheat crop of India, there are 33,040,000 acres in wheat, or an increase of about 10 per cent over last year. The total yield is estimated at 10,160,000 tons for this year, a gain of practically 19 per cent.

Aroostook County, Maine, is said to have 110,000 acres in potatoes this year. At the 1916 average of yield this should, with normal weather conditions, produce 22,000,000 bushels.

The banana crop in Jamaica, which for the past two seasons has been of negligible quantity because of the hurricanes, bids fair to be as large as ever this year.

The exports of manganese ore from Brazil in 1914 amounted to 183,680 tons, representing a value of $1,880,453.

India's sea-borne exports of native tea in the year ended March 31, 1917, amounted to 291,402,608 pounds.

It is estimated that the currant crop of Greece will be about one hundred and sixty thousand tons.

In 1916 there were 9108 acres sown to canary seed in Spain, and the yield was 3237 tons.

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Christian Science Sentinel

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

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Zacchæus

MYRTLE STRODE JACKSON

BRIEF but wonderfully interesting is the incident recorded in the nineteenth chapter of St. Luke, which tells how Zacchæus, "chief among the publicans," wanted to see Jesus as he passed on his way to Jerusalem, but was kept back and hidden in the crowd because he was "little of stature." Refusing to be deterred from his purpose by this, Zacchæus ran on ahead and climbed a sycamore tree, that he might be able to see Jesus—"who he was." As the Master passed by, he looked up into the tree and said to him, "Zacchæus, make haste, and come down; for today I must abide at thy house." We may imagine that Zacchæus was well-nigh overwhelmed with surprise and joy, and the incident closes with the Master's benediction to him and his whole household,—"forsomuch as he also is a son of Abraham."

Now this story of Zacchæus is simply a straightforward human record, and may not contain as much spiritual meaning as the parable of the sower, for instance, which is important for the types of mortal thought presented in the metaphysical explanation of the sowing of the seed of Truth. It might even be straining at the gnats of pedantry to attach definite metaphysical significance to every little detail of it; nevertheless the story opens out a train of thought which is not without comfort, enlightenment, and even inspiration, for are there not many who feel themselves to be "little of stature" in more ways than one?

Many singularly sweet natures settle down in the back ways of life's city with the profound conviction that they have little of human endowments,—but few talents, few accomplishments, and no gifts worth mentioning. They are more or less content to drag through dull, uneventful days of work and drudgery, and remain in a dwarfed and stunted condition, shrinking from all intimations of development and progress with a frightened cry of "Oh, but I couldn't do that! I shouldn't know how to!" Others may feel they possess greater capacities, but that they are limited and restricted by their environment. The crowd of mortal thought, education, custom, and obligation presses them down and forces them into the narrow ruts and grooves of convention and conservatism.

To most of us the portly forms of ecclesiasticism, the gigantic shoulders of medical law, the towering heads of material schools and physical sciences, the spreading garments of social caste, the angry shoving and pushing of commercialism, the nodding plumes of pride and position,—all combine to blot out the vision of the Christ. We feel "little of stature," crushed back from all that is spiritual and perfect. Even one as rich in our day in talents as Zacchæus was rich in money in his, wrote,—

> This life is full of numbness and of balk,
> Of haltingness and baffled shortcoming,
> Of promise unfulfilled, of everything
> That is puffed vanity and empty talk.

Evidently the need under all these difficulties is to begin to climb into a higher altitude of thought. Zacchæus, running before and climbing the sycamore tree, suggests the possibility of our climbing the tree of life, grasping hold of the branches of the true knowledge of God, and so rising above the crowd of mortal opinions that at last we stand poised in the free air of Spirit, supported by the firm growth of scientific understanding and in the shadow of those leaves of healing which are for all nations. It is of small account then that we are "little of stature" as the world measures men. The desire to rise, the effort to climb, brings the swift and sure recompense. In the new, clear atmosphere of Soul, the message of the Christ-idea rings out to us, "Today I must abide at thy house."

On page 128 of Science and Health Mrs. Eddy speaks of the power of Spirit to enable mankind to "exceed their ordinary capacity," and on page 445 she enjoins those who teach Christian Science to "unfold the latent energies and capacities for good" in their students. This unfolding of good in the human mind results in itself in a climbing process, just as growth causes the flower to spring upward. The infinite nature of good is the seed within itself, which is bound to develop and grow in whatever heart it finds lodgment. Jesus said, "As the Father hath life in himself; so hath he given to the Son to have life in himself."

The world today is filled with giant shapes,—financial loans, labor unions, international alliances, democracy, woman suffrage, armies "with banners," great fleets,—these appearing in terms of billions, continents, hemispheres. Through the vast crowds that throng the world's highways, the Christ-idea—the spiritual sense of man—rides today to the new Jerusalem, defined by Mrs. Eddy as "divine Science; the spiritual facts and harmony of the universe" (Science and Health, p. 592). The individual, as he pores over world events in all their stupendous magnitude of compound size and strength, be he printer or prince, preacher, practitioner, or president, feels himself "little of stature," and that he can scarcely come to the highest concept of truth for the press. And yet each one has a right to see, a right to know; moreover, it is an imperative duty for every Christian in the world today both to see and think the truth on every subject, as only by right, clear-visioned thinking can right actions take place,—actions which shall sweep away the tyrannies and sufferings of past years and bring God's kingdom upon earth.

We must not allow ourselves to feel that we are too small to count; that it is of no importance how much or how little we know or just how we think. If each unit of an army believed that his presence would not affect the great battle, and crept into a hedge or went to sleep behind a wall, his side would be incapable of even defending its position, let alone any chance of its ever being able completely to rout the enemy. Our right thoughts at this hour should be a mighty army battling for the supremacy of good and secure in the certainty of ultimate and speedy victory.

Listening to arguments down in the crowd is no way of seeing the Christ. The serpent of the garden of Eden has today many throats through which to pervert all facts to its own evil ends. It cries self-love in the name of peace, bond-

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age in the name of brotherhood, anarchy in the name of freedom, isolation in the name of universality; indeed, its lies are plentiful as the stones of the road. We need to keep the dust of corporeal sense from our eyes, shut out the din of malicious suggestions from our ears.

We must climb high in the knowledge of justice, law, honesty, truth, self-sacrifice, love, even up into the hills of holiness, there to behold the idea of the one perfect Mind. We must take our stand with Christ, Truth, in the clear discernment between right and wrong; and then the truth of all conditions will abide in our consciousness forever.

Even death, the "last enemy" (and in death are included the qualities of evil of which it is constituted,—envy, hate, greed, lust, treachery, and the like), will yield to the ascending power of good in human consciousness. Our Master's exit from this material dream was by way of ascension into the atmosphere of pure spiritual thinking, and his command to the woman who first discerned him in the resurrection hour was, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

A Ray of Light

CHARLES F. KRAFT

As one stops to consider the many viewpoints from which Mrs. Eddy has striven throughout her writings to bring to mankind a better understanding of God and His creation, he cannot fail to note the wonderful simplicity of her explanations. The human mind is however slow to grasp more than an infinitesimal part of the depths of meaning which these explanations convey.

It was years after commencing a study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, when the writer began to see something of the depth of meaning to be found in the following statements: "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being;" and "Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God" (pp. 361, 250). In the light of these words a careful analysis of the relationship existing between the ray of light and the sun brought then and there a clearer realization of the real man's relation to God, and of his birthright of dominion, which can never be taken away.

It was readily seen that the ray of sunlight, however regarded, is neither self-created nor self-sustained. All the power, light, and warmth it possesses is in and of the sun. It has in it nothing which is not in the sun; and what is more, it cannot be deprived of a single quality which the sun has. It could neither be changed nor destroyed without changing or destroying that quality of the sun, for as the sun's reflection it is of the same nature as the sun; in fact, the sun is its very life. The ray is not the sun, but it has always coexisted with the sun, and will continue to do so, so long as the sun exists.

At this point some one may be saying, Yes, I believe all this is true of spiritual man, but what has it to do with this mortal seeming? On page 516 of Science and Health we read: "The sunlight . . . glances into the prison-cell, glides into the sick-chamber, brightens the flower, beautifies the landscape, blesses the earth." Suppose, by way of illustration, one should assume that a ray of light, finding itself in an undesirable place, should become confused and begin to question something after this fashion: How did I get in here? And why am I in this place? I never asked to be brought here. Oh, how I wish I were out of here! But where would I be if I did get out, and what will be the outcome when I do leave here, for doubtless I shall escape sometime.

Thus the ray might continue to chafe under the bondage of its narrow limits, never realizing that at that very moment its light was coming direct from the sun into the prison-cell or the sick-chamber. If at this point, however, the truth of the situation should dawn upon it, what an awakening there would be! What more natural than for it to exclaim joyously: Why, here I have been fretting, believing myself to be only a little streak of light in this dark room, and all this while the light I reflect has been coming right from the sun into this place. Of course I am not the sun, but as its reflection I can neither be changed nor destroyed. Oh, now I know why I am here! It is simply that I may bring all I can of the sun's light into this gloomy place. And as the ray brings in more and more of the light and warmth of the sun, the gloom and chill diminish and finally disappear.

As human thought awakens to know what man really is, it is seen that no matter how undesirable one's environments may seem to be, the true purpose of being is to reflect God's loving-kindness, purity, truth, and in fact nothing less than every attribute of the infinite good which is our life. As the limits of the prison-cell or the sick-chamber are no part of the ray of light which comes into them, so these mortal limitations never become a part of the real man. In the language of Paul we can say, "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens;" for "in him we live, and move, and have our being."

Doubtless there are many more lessons to be gleaned from the ray of light, but these have been to the writer as the rungs of a ladder reaching from earth to heaven, affording nearer and clearer views of God, and of man in His likeness. Gratitude for clearer views of the true purpose of man's being is best seen in the measure of good which one reflects; and as the light and warmth of divine Love floods one's consciousness, not himself alone, but all who are embraced in his thought come under the healing touch of divine Truth.

Ending Wars

ROSEMARY BAUM HACKETT

On page 565 of Science and Health Mrs. Eddy thus interprets the warfare between the woman and the dragon, as described in the Apocalypse: "After the stars sang together and all was primeval harmony, the material lie made war upon the spiritual idea; but this only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and to be caught up unto God,—to be found in its divine Principle."

When the true idea of God and man dawns upon thought through the activity of Christian Science, it glorifies individual consciousness with glimpses of "new heavens and a new earth, wherein dwelleth righteousness." The man of God's creating becomes a real and living presence, and the heart overflows with the joy of recognizing the verity of spiritual existence. For a time these views of reality make easy the task of denying and rejecting evil's suppositional claim to place and power. God's goodness and its reflection is seen to be the one substantial fact of man's experience. Later, however, the lie of life in matter begins to uncover its nature as enmity against God, by seeming to resist and reverse in human consciousness the unfolding of the true idea of good. The soldier of Christ discovers that if he is to remain loyal to his calling and master this falsity with "the sword of the Spirit," he must open his eyes to behold

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as nothing every one of its snares and entanglements, together with its more aggressive delusions of mortal mind.

In the early stages of this warfare the temptation to make something out of nothing is particularly strong. The mortal concept of man, the seeming reflection of mortal mind, appears like a very real person, whether claiming to be one's self or another. Hate, fear, sleep, seem in many instances to usurp the throne of Love, and mental integrity to become the prey of malicious suggestion. Mortals are seen viewing each other through a mist of distrust and misunderstanding which magnifies human faultiness, or else bewitched by a glamour of personality into calling evil good. To recognize that these abnormal mental conditions are being induced and fostered by malicious hypnotism seems temporarily to make them more appalling. Evil appears in consciousness as something that has intelligence to conceive plots and power to execute them, as something that is identified with person, race, or nation, with class or with organization, and all the beliefs of human courage, personal righteousness, and instinctive faith in good seem powerless to defend mankind from the encroachments of the "great red dragon."

It is at this point that the student of Christian Science begins to understand how perfectly Mrs. Eddy has in her writings forewarned and forearmed all who faithfully apply what she teaches. He perceives the importance of realizing the impersonal nature of the conflict between the spiritual idea and the material lie, and also of proving first of all in his own consciousness the supreme power of the spiritual idea. It becomes increasingly evident that by regarding evil as a reality in the consciousness of fellow mortals, whether in fearing, condemning, or condoning it, he is giving evil place and power in his own experience. "Line upon line" the lesson must be learned that there is no place for evil anywhere, because God is everywhere present.

So, while mortal mind continues to expose its own corruption, the Christian Scientist reaches the point of giving thanks because he is learning to understand the inviolability of the divine Mind. Each day unfolds a clearer recognition that God's reflection is here and is real, even as God Himself is here and is real, and that evil is as powerless to harm the reflection as it is to harm the divine Principle producing and sustaining the reflection. The failure of so-called human wisdom and goodness to meet and master the suggestions of malicious animal magnetism, points the way to a more complete dependence upon God's goodness and that spiritual understanding which is reflected only as mortals give up the belief that evil, whatever guise it may assume, has either place or power. God's reflection, His universal idea, must inevitably triumph over all the hypothetical plots of the material lie; therefore it must inevitably triumph in the experience of each individual, each group of individuals.

Dwelling with increasing persistence upon this fact of the present universality of good and its reflection, the Christian Scientist finds himself able to view with comparative serenity the contortions of the material lie. Is not the activity of the spiritual idea already present, though the lie seems rampant? And cannot this fact be proved by consecrated endeavor? To love God understandingly means loving one's neighbors—a whole universe of neighbors—as one's self. It includes disproving for one's neighbors as for one's self the suggestion that evil has power to hypnotize them or to inhibit the reflected activity of good in their thought. With the unfolding of this idea of brotherhood and mutual mental protection, the arguments of self-righteousness, false judgment, lust, hatred, tyranny, apathy, lose the appearance of reality and grow beautifully less. The warfare between spiritual ideas and material illusions is being accomplished in conformity with the law of God, and the belief of strife among brethren is being destroyed in the place where ultimately all evil beliefs must be destroyed—the individual consciousness.

So each faithful Christian Scientist is privileged at this present time to hear the angel message of "on earth peace, good will toward men," as interpreted by Mrs. Eddy on page 340 of Science and Health, "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars."

Sunday School Training

J. L. MOTHERSHEAD, JR.

In our Leader's writings the requirements of Truth are very definitely stated, and they are gradually coming to human consciousness with a demand for fulfilment which should and must be met. One of these commands, for that is what it in reality is, is found in the Manual of The Mother Church in regard to the teaching in the Sunday school. In Section 3 of Article XX Mrs. Eddy says, "The instruction given by the children's teachers must not deviate from the absolute Christian Science contained in their text-book." This seems a very simple and right demand, and most of us would say without a moment's thought that this is just what is being done. When, however, this demand is frankly faced, and the teacher realizes that Mrs. Eddy used the word "absolute" with thorough understanding of its meaning and with definite purpose, an entirely different light is thrown upon it. Every teacher may with good effect ask himself if he really does teach the children only absolute Christian Science and does not introduce materiality a great deal.

We all know there is a vast difference between the spiritual and the material as distinguished in Christian Science. Science and Health has many absolute statements of truth, as well as those which present human conditions. A statement which expresses the truth of man's being is absolute. Other statements refer to material existence, which as a matter of fact is not existence at all, but rather a false sense of the one and only existence, which is spiritual. Our Leader makes this very plain when she says, "For right reasoning there should be but one fact before the thought, namely, spiritual existence" (Science and Health, p. 492). This leaves us no loophole: either we are giving the children right reasoning, or we are not; there is no half way position. Whenever the belief of material sense comes into our teaching as in anywise real, we are being governed by incorrect reasoning, ignorance, and disobedience.

As we face this fact a thousand and one excuses may flood our thought, but they are only arguments of mortal mind, not reasons governing right action. One says that the children would not know what we were talking about; another, that they have to live in the world as they find it, and so must be helped to see the material condition, as that is what they have to meet at this time. A close examination of any excuse exposes the fact that it is a belief of this argument of dual existence which we ourselves have accepted as a basis of our thinking. This thought came to the writer very clearly while teaching in the Sunday school, and he endeavored to follow it. The results were wonderful, and the reward of increased interest on the part of the scholars amply paid for the effort. Some who had seemed to have only a slight interest began to grasp points in the Lesson, and to bring to the class results of their work in healing and also in their increased capacity for school work; others had been able to help members of their family, and all had derived much good. We cannot too continuously and faith-

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fully keep the spiritual fact before the children, and show that it is this which both uncovers and destroys error.

The truth is here, and the responsibility is ours of teaching it rightly to our own children and to those who come to us for enlightenment. Jesus trusted the child thought and told us that of such is the kingdom of heaven. The question is put to us plainly: Are we so afraid of absolute truth that we are going to adulterate it with human hypotheses and mortal beliefs, until it is a powerless dogma, or are we going to give the children the truth as directed by our Leader, and leave the result with God?

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"Get understanding"

JESSIE C. E. KIRBY

ONE of the questions most frequently asked by the beginner in Christian Science is, "What can I do to help?" adding: "I do so want to go out and do something for Christian Science. I would give anything if only I could be of some use." As this desire is both right and natural, it sometimes seems hard to the student that there appears to be no very obvious way in which the proffered help can be utilized. Here the wise man's counsel, "Get understanding," may well be heeded.

The awakened sense of one who has just caught his first glimpse of this glorious truth so overflows with love and gratitude that he longs to be up and doing, and is filled with a keen desire to share his spiritual possessions with those around him,—be they dear and loving friends, or even strangers. He is, however, lovingly told that he must first learn to live Christian Science himself before he can help others; that not until his own plot is fairly free of weeds can he help to clear his neighbor's garden. He is also told that it is not by running out and offering, but by just remaining where he is and doing the insignificant, old-time tasks, but doing them in a new way because he is doing them to the honor and glory of God, that he is going to be made useful.

This is not what the beginner had planned, however, and again he is gently told that it is not for him to outline how he will work or what he will do; and then he very likely gives way to a feeling of discouragement. The old landmarks are already fast fading in the distance, the old tastes and desires so soon appear futile and empty, and he feels that it would be so easy to give up everything and go out into a new world, a world illumined by the light of Truth and Love, there to preach this gospel of healing and gladden the hearts of all around.

Filled with the knowledge that man can claim his heritage of health and happiness here and now, the student hastens to impart the glad tidings to others; but he soon shrinks abashed before the indifferent look, the unreceptive thought, sometimes even the unkind words of those he approaches with his priceless offering of love. Somewhat saddened, he learns that having ascended the mountain he must come down into the valley; earnestly work for and most surely win, through faithful bearing of the cross, the crown which awaits him that overcometh. Perhaps his heart sinks within him, and he asks if after all there is so much to be thankful for in this new-old truth which has come to him. He even wonders if he shall turn back and just drift as of yore. Is it worth while going on? he queries.

As he ponders this, the searcher for truth sees very clearly that to turn back is impossible; that once having put his hand to the plow he must perforce go on. Like Peter of old he knows he cannot go away, for if he did, to whom would he go? Then, if he is earnest and honest he realizes that it is indeed splendidly worth while, for it is just the little things that matter; and gradually he grows into the understanding that every false belief overcome in his own consciousness will some day help another's need. Paul said, "I die daily;" and it is just this daily dying to all belief in the reality of matter and the flesh, this daily dying to the belief that there is any life, truth, or intelligence apart from God, which enables him to make a reality of the stupendous fact that man as God's idea is spiritual.

Seeing the nothingness of matter and mortal mind, the student endeavors to detach all sense of imperfection from his brother, knowing that evil cannot come nigh the spiritual man, who is perfect even as our Father in heaven is perfect. In short, as the truth unfolds to his awakened consciousness he endeavors to live Christian Science every moment of the day, and while carefully avoiding discussions about it with those who imagine themselves opposed to it, he gradually learns to reverse all statements of error.

Thus almost imperceptibly under the healing and regenerating power of Truth does the student gain his desire and become indeed able to help, for to what heights may a consciousness regenerated and redeemed by divine Love not rise, as it turns to the Father knowingly declaring, "I can of mine own self do nothing," and daily strives to obey the command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Our Leader says: "Self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life" (Science and Health, p. 462). Thus alone can pure and unselfed love win its reward.

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Science and Peace

JEANETTE L. NADEL

To the beginner in the study of Christian Science there often comes the sweet assurance that he is entering upon a blessed, peaceful state of existence. This is indeed true in the spiritual sense, but if one is simply looking forward to a life of ease in matter, he is apt to be rudely awakened. Christian Science by no means promises us peace or satisfaction in material belief; rather does it awaken us to become dissatisfied with materiality, and teaches us how we should actively combat error. The sluggish, apathetic sense of existence, which cries "Peace, peace; when there is no peace," is the greatest enemy to true peace.

To this condition of mortal experience Jesus said, "I came not to send peace, but a sword." Later, however, speaking of peace in its true sense, he said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." To the peace of mortal mind Jesus was clearly a disturbing element, and it was said of him, "He stirreth up the people." It is the false sense of peace that cries out: "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us?"

Mortals who have embraced the false sense of peace are severely rebuked by our Leader. On page 211 of Miscellany she says of such, "They are sticklers for a false, convenient peace, straining at gnats and swallowing camels." Christian Science does not assure us that we shall escape trying ordeals, any more than does the teacher promise her pupils that they will be exempt from examinations and the demand for unceasing progress; rather does she help them to gain the understanding which will carry them through these trying periods. The examination is not given as a punishment, but simply to test them, in order that they may advance, if ready for promotion.

In Isaiah we read, "When thou passest through the waters,

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I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." This promise was made to Israel, beloved of the Lord. They were not to be spared the purifying effects of the fiery ordeal, or the cleansing power of the waters of affliction, but the promise was that the Christ, Truth, would be with them and show them the powerlessness of evil.

In like manner Christian Science teaches us that while we may not escape the testing time, for, as Paul says, "the fire shall try every man's work of what sort it is," we can by consecrated effort gain an understanding of Truth which will sustain us in every trial, until ascending thought shows us the unreality of all forms of error and we no longer fear or recognize any power in them. This, then, is the true or perfect peace which can be calm in the midst of seeming trials. This is the peace which comes when we refuse to be troubled or fearful at any aspect of error, the peace which Jesus left to his disciples. In Isaiah we read: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

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"Keeping at it"

ANNA W. HOLLEBAUGH

In a school reader in use many years ago was a story the moral of which has long held deep significance to one who used the book. The illustration accompanying the story showed a little boy shoveling through a deep snow drift with a small fire shovel. Standing by him was a man scornfully saying to the little fellow: "Why don't you get a spoon to shovel with? How do you expect to get through that snow drift with that thing?" The answer came quickly, "By keeping at it, that's how."

By constant, patient endeavor, by keeping at it, is found the secret of success in all our human endeavors to accomplish anything of importance to ourselves and others. It is one way of expressing the constant activity of Mind or Spirit, that activity which is ever finding expression in all creation—never because of matter, but rather in spite of matter, since, as Mrs. Eddy tells us on page 279 of Science and Health, "Spirit and matter can neither coexist nor cooperate."

An illustration of this may be found in the tree and its shadow on the ground. When the wind blows through the branches the shadow appears to dance on the grass. But is the action in the shadow itself? Is it not simply a response to the action already expressed by the movement of the wind through the tree, since even when it is cloudy and there is no shadow the movement goes on the same as in the sunshine? Hence the folly of watching the shadow to see how much action there is in matter, or how much harmony or discord is in evidence. Rather should we seek to recognize the many proofs of the presence and power of Mind.

The mortal tendency to make spasmodic efforts or to work only when discord seems uppermost is not the method by which one really advances; but by constant and untiring activity we shall eventually work through the deepest drift of sense-testimony which might seem to cover up or obscure all that is harmonious and beautiful. Even though we have not yet the larger understanding which comes only through scientific experience, if we diligently and faithfully use what we have, looking steadfastly to Principle instead of to person, we need never be dismayed at any circumstance which is seemingly confronting us, for we certainly shall succeed, since it is the Father that worketh in us, "both to will and to do of his good pleasure."

Selected Articles

[From an editorial in *The Grand Rapids* (Mich.) *News*]

The *News* refused to run the advertisement for the lecture, "The Case against Christian Science," because it would not lend itself to a secular disturbance at this time. It would rather that its readers go to their own churches and pray for their own souls and the souls of those who will soon commit their fate to the mercy of the Almighty in a struggle that Christianity might live. It would rather encourage them to go to a Red Cross meeting, to a Young Men's Christian Association rally, or discuss within the sanctity of the home ways and means of buying a Liberty bond.

It does seem to us, heathen as we are, or have been accused of being, that the Grand Rapids Ministers' Conference could find a more constructive occupation at this time than to speculate in theological beliefs. We need more "pro" and less "anti." We need more pro-Americanism, pro-charity, pro-benevolence, pro-tolerance, pro-forbearance, and pro-Christianity, and less "anti" this and that. Practically all the religious denominations represented by the ministers' conference have existed during the period leading up to this war. It would seem that their combined influence could not avert it. Christian Science is a comparatively new religious thought. Why condemn it before it has at least had the opportunity of affiliating itself with the ecclesiastical failures of the past?

You wonder, reverend gentlemen, why your benches are empty. It is because there is too much "anti" in your doctrines and not enough of the charity of Christ Jesus. You can't get followers in these days by everlastingly telling them the other fellow is wrong. It is a rule in trade known to shrewd traders, that it doesn't pay to knock the other fellow's goods. And you are dealing with the same brand of human nature on Sunday morning that the employer and the employee deal with six days in the week. You can't go to a working man and abuse his employer and expect him always to believe you. It goes against the human grain.

Don't crowd the mourners, gentlemen. More especially, don't crowd the mourners who cling to the belief that there is more in a smile than there is in a frown. We repeat, we don't know anything about the Christian Science faith, but most of the estimable men and women who we know are followers of its doctrines, meet us with a smile. A smile is a precious thing these days; and it will be more precious in the days to come. Let them believe what they will; we doubt that the good Lord will split hairs when in the final summons we stand before that great tribunal from whose judgment there is no appeal. We doubt we shall lose our place before the throne simply because we did not understand form in worship. If you want to expose, expose the weaknesses in our hearts that make for indolence, ignorance, and intolerance. Help us find the adder of distrust. Help us to be patient and forbearing. Help us to love one another. And don't crowd the mourners.

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[Charles M. Shaw in *Accrington* (England) *Observer*]

In a recent letter a clergyman states, "I no more think that Jesus' miracles of healing summon me to thrust myself between my fellows and their medical advisers than I think that Jesus' miracle of the loaves summons me to thrust myself between my fellows and the bakers and fishmongers." This is an astonishing statement, seeing that while Jesus commissioned his followers to preach the gospel and heal the sick he did not commission them to go about dispensing loaves and

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fishes. However, it serves to emphasize the difference between its author and the Christian Scientists. He rejects the idea of any obligation resting upon the Christian church to heal the sick. Christian Science accepts that obligation to the full, and does so on the ground of the teaching and practice of Jesus and the apostles, and also on the ground of the nature of the evils to be dealt with. In doing so it finds itself in opposition to what is called orthodoxy; but as orthodoxy has not succeeded in satisfying the needs and aspirations of men, largely because it has swept aside the plain commands of Jesus with their far reaching personal and social obligations in favor of dogmas and institutions, there is no need to apologize for that opposition.

Mrs. Eddy accepted these commands of Jesus and their patent obligations. She took the view that Christianity, as a purely spiritual truth and force, is the divinely appointed means of delivering mankind from every ill. In arriving at this conclusion she did not rely upon human opinion; but it is remarkable how much support is to be found among scholars of universally admitted repute. In saying this I do not imply that any of those men supported the teaching as a whole, but I assert with confidence that it is possible to find support from a variety of eminent authorities for each of the fundamental positions of Christian Science.

For example, Harnack states, in opposition to the belief that the healing work of Jesus was subordinate and temporary, that it was an essential part of his mission and is bound up with the very conception of the gospel as the coming of the kingdom of God. In his work "Luke the Physician" he says, referring to the evangelist, "His medical profession seems to have led him to Christianity, for he embraced that religion in the conviction that by its means and by quite new methods he would be enabled to heal diseases and to drive out evil spirits, and above all to become an effectual physician of the soul." Both Harnack and Gibbon are at-one in describing the power to heal disease possessed by the primitive church as one of the chief factors accounting for its triumph, during the first three centuries, over the adverse conditions which beset it.

But Mrs. Eddy based her view of the church's obligation to heal the sick not alone upon the obvious interpretation of the gospels but also upon the nature and cause of disease, which she held to be a material manifestation of erroneous and sinful beliefs of the human mind. Matthew Arnold's opinion on this subject confirms in a measure Mrs. Eddy's view. In his "Literature and Dogma" he says: "To what extent or in how many cases what is called illness is due to moral springs having been used amiss, whether by being overused or by not being used sufficiently, we hardly at all know, and we too little inquire. Certainly it is due to this very much more than we commonly think. . . . The bringer of light and happiness, the calmer and pacifier or invigorator and stimulator, is one of the chiefest of doctors. Such a doctor was Jesus; such an operator by an efficacious and real though little observed and little employed agency; . . . but it is not, therefore, as popular religion fancies, thaumaturgy; it is not what people are fond of calling the supernatural, but what is better called the non-natural. It is, on the contrary, . . . eminently natural; but it is above common low-pitched nature, it is a line of nature not yet mastered or followed out."

Mrs. Eddy did however master and follow out this line of nature. In her recognition that discord and disease sprang from the human mind and that the effectual antidote was divine Mind, or the Holy Spirit, she discovered the method and secret of Jesus, and the healings wrought by Christian Science have demonstrated the truth of her claim.

It would be, however, a complete misconception of Christian Science to suppose it to be a method of so disciplining the human mind as to secure good health; an effort, say, to substitute by will-power calm and confidence for anxiety. Christian Scientists know too well the futility as well as the spiritual danger of such methods. Based upon the knowledge of God as Mind or Spirit, and of man as His reflection, therefore as spiritual, theirs is the Scriptural method of eliminating progressively the human self and will, substituting for them—or at least striving to bring them into oneness with—the divine Mind or will, so that the latter is enthroned in human consciousness and produces those fruits of the Spirit which tend to health as well as to the establishment of a constant mental resistance to the claims of the physical senses.

In his book "The Teaching of Paul in Terms of the Present Day," Sir W. M. Ramsay has much that tends to confirm this teaching. He says: "The consciousness of God in the human mind, present there as continuously and completely as possible, is the condition of the higher life and the true end of human nature. Man attains toward this end by living it and making it real in his character; as he learns to swim by swimming, so he learns to realize God, be conscious of God, know God, by doing so and being so. . . . If he attempts to do right and to be righteous through himself and his own power, he is thereby forgetting God; his consciousness of God is interrupted through his own senseless exaltation of himself into the place of God."

Such is the true at-one-ment Christian Science recognizes,—not a mere theory, but a divine organic oneness to be wrought out in thought and deed. It is for this that the Christian Science movement stands and will continue to stand, because vast numbers of men and women see in it a great instrument for coping with the as yet unrelieved suffering, sorrow, harsh materialism, and sin which blight human existence.

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[W. D. Hinchsliff in *Sapulpa* (Okla.) *Herald*]

In the *Herald* of recent date an evangelist in his mistaken zeal went out of his way to attack a religion that is based on all the commands and teachings of the master Christian, Christ Jesus, and of the prophets and apostles, as recorded throughout the Scriptures. The statement that he is not attacking a Christian religion when attacking Christian Science is without proof or reason. In classing Christian Science with Spiritualism, Mormonism, Dowieism, and other isms, he shows that he is not awake to the truth of the matter.

The truth is that Christian Science is doing the works that the Master said should be the badge of the true Christian, that is, healing the sick, reforming the sinner, lifting up the fallen, and freeing mankind from the burdens imposed by a false sense of life and God. It is scientific because it is exact, and is based on absolute law, the law that was voiced in the Sermon on the Mount by the greatest and most successful preacher and physician the world has ever known.

Instead of Christian Science denying the fundamental teachings of the gospel of Christ Jesus, as the preacher asserted, it is elucidating and explaining them in the most practical manner. It is awakening the world to the beauty and utility of the Scriptures by explaining them so as to make available the treasures of Truth and Love that have been hidden from the world by material thinking and living. Christian Science is awakening the world to the beauty and practicability of the spiritual concept, and to the great good that is in store for every earnest seeker after Truth.

Our critic states, "Christian Science says there is no death." Christian Science takes the position that Jesus did

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when he said in the eighth chapter of John, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." Christian Science teaches that the real man, the man of God's creation, is as indestructible as God Himself, because he is God's image or reflection.

There is no question but that Christian Science differs from the religious views of many. It is not on that account any the less true. The most practical answer to the criticisms of the preacher is the noble work that is the outcome of the practice of Christian Science. Christian Science must stand on its merits, and its adherents are perfectly willing that it should, for this is the supreme test. Christian Scientists know from experience the good that comes through the understanding gained from the teachings of Christian Science. It is not guesswork with them; hence the futility of trying to persuade them to go back to outgrown and discarded conditions.

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[Marie Hartman in *Protestantenblad voor Brielle,* Holland]

Christian Science is a religious system which by means of the Bible unfolds God as the all-embracing Being, as eternal Life, absolute Truth, never failing and ever present Love, with whom all power rests. His laws establish His kingdom, —the government of good,—and cannot call into being in man aught but purity, peace, and harmony.

Learning thus to know God, He—Spirit, Mind—becomes more and more the great reality and actuality; and in thought and in deed man will gradually obey and serve God more than the illusions of unenlightened human thinking, or, as Mrs. Eddy says, the mortal mind. From ignorance as to what really is power, mankind have for ages submitted themselves to all sorts of beliefs and illusions which can be traced back to faith in a power and cause separate from God, and as a result of this error, a life in and of matter. Thus mankind have sanctioned these erroneous beliefs and have given them a power which otherwise they would not possess.

Christian Science calls attention to the fact that in many places in the Bible we read how a knowledge of God freed man from those false concepts and in so doing saved him from sin, sickness, and distress. In his words and works Jesus has so clearly revealed the Father that any one who tries to follow his teaching and to let that Mind be in him "which was also in Christ Jesus," can prove this in the healing of sin and sickness (not only of what usually are called mental diseases). As he is putting off the old man,—the wrong thinking,—the signs of his faith in and his knowledge of God will follow as the great Wayshower has promised. These signs, which are often called miracles, according to Christian Science are not supernatural, but divinely natural; they are no violation, but rather the confirmation of the highest laws.

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[Lloyd B. Coate in *Wooster* (Ohio) *News*]

A clergyman is reported as saying that Christian Scientists exalt the Founder of their religion instead of Christ Jesus. It is true that Christian Scientists love Mrs. Eddy, but they do not exalt her above the Founder of Christianity. This would be contrary to Mrs. Eddy's own teaching. One cannot think of a devout Lutheran not having profound respect for Martin Luther, or of a Methodist not loving Wesley. Christian Scientists are deeply grateful to Mrs. Eddy, for it has been through her teaching that they have gained a more intelligent understanding of God, and of His Son, Christ Jesus. Her teaching has been the means of awakening a greater interest in and love for the Bible. In addition to this, hundreds of thousands of people have been healed of suffering, sorrow, worry, and trouble, and their lives transformed through this ministry.

It is not possible for any body of Christians to honor more highly and to have greater love for Jesus the Christ than do Christian Scientists. Christian Science teaches that we best prove our love by practising what Jesus taught.

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[B. W. Oppenheim in *Lewiston* (Idaho) *Tribune*]

It is true that Mrs. Eddy founded a great religious movement, but her leadership, the result of her life work, does not deserve the appellation of "autocratic." Hers was a leadership of spiritual ideas, and not the personal domination of one human mind over another. She was the consistent exponent of God's government of man, and of man's sole allegiance to God, particularly including obedience to His commandments. No teaching so persistently advocates democracy in its truest sense as does Christian Science, recognizing as it does man's inalienable right of self-government. On page 106 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy states as a part of a discussion of this subject, "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love."

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[M. J. Badenach in *The News,* Perth, Western Australia]

In the article entitled "The Doctor" Christian Science is included among various mental methods of treating disease which rely wholly upon the influence of the human mind. In order to correct any misapprehension which would result from such classification, I would make the unqualified statement that the human mind is not a factor in Christian Science healing. The divine Mind, God, is the only healer in Christian Science.

Christian Science is unique. It rests wholly upon Spirit, God, and resting upon Spirit, it is spiritual in its nature, Christly in its method, merciful in its design. Christian Science, through the omnipresence and omnipotence of Life, Truth, and Love, is perpetually proving itself adequate to bring health to the sick, pardon to the sinner, comfort to the sorrowing; and who is there today who has no need of the Comforter? To utilize the Principle of Christian Science is to bring into operation the law of divine Mind, the law of whose perfection and continuous activity David wrote. It was this law of God, good, upon which Jesus relied with such absolute confidence when he healed the blind man, straightened the crooked woman, raised Jairus' daughter; the law which he knew would remain inviolate all down the centuries, when he gave the commands to heal the sick and preach the gospel.

It was this law that Mrs. Eddy discovered in 1866 while reading Matthew's account of Jesus healing the man sick of the palsy, and she was instantaneously healed of the effects of "an injury caused by an accident, and pronounced fatal by the physicians" (Miscellaneous Writings, p. 24). Do we wonder that love and gratitude should have so flooded her thought that she spent three years in searching the Scriptures in order that she might find the rule for demonstrating the Principle of divine healing? Do we wonder that, having found the rule and proved it practical in every phase of human experience, mental, moral, physical, she labored indefatigably to establish simple and effective methods for disseminating her good news—the gospel of right thinking? The magnitude of her work amazes even those who have grown up in close touch with it.

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Editorial

A Ship Going to Tarshish

ONE of the apostles designates himself "Simon Peter, a servant and an apostle of Jesus Christ;" and he closes his letter with the words, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." A lady once said, "I like to read about Peter in the Bible, because he is so human." It is encouraging to recognize that Peter had his temptation, his fall, his repentance and restitution, and that nothing he had been through injured his status as an apostle, because his experience only made him do what he had advised others to do,—"grow in grace." The struggle he had we recognize in ourselves, and may feel encouraged because he triumphed over fear and impulsiveness, and became even as a rock through well based understanding.

Some people like Jonah also because he was "so human." He is faced with a tremendous duty, and what does he do but try to avoid it! Do we not all know this temptation to "flee unto Tarshish from the presence of the Lord"? Happily we learn from the prophet's experience that the ship will be no refuge, nor even safe transport away from duty, if to go to Nineveh is duty. One who had done a fine bit of brave work was complimented on the easy way in which it had been done. "Did you think that?" he said. "Why, I was swallowing my heart every few minutes." He was the sort of man who would go direct to Nineveh and preach *coûte qu'il coûte;* but of course he had to grow first, and it is in the process of the growth of courage that all are interested.

God's call continually seems to come to us as not suiting our inclinations. The child at play called to duty is not unfilial, nor actually disobedient at heart, but he thinks the parent has such poor judgment in interrupting his occupation. So, too, when the adult has laid out a plan of life, saying, To this city I shall go, and buy and sell, and get gain, and there abide, and build, and prosper, and a sharp call comes to give up ease and regularity, to travel the thirsty desert or cross the chill mountain range, to suffer hunger and endure the despite and ingratitude of men,—that which is weak, what we call the flesh, cries out. Then we have to turn to the promises of God, and we say, "My flesh and my heart faileth: but God is the strength of my heart, and my portion forever," and we actually do find that God comforts the heart only when the duty is taken up.

Many a Christian Science practitioner knows the temptation which came to Jonah. He would like to take an aeroplane for Tarshish and sail off out of the window when Nineveh comes into his office in the form of a robust sinner who needs to be rebuked and corrected. But is it not satisfactory to know about actual Nineveh the city,—that from neither king, captain, nor citizen had the prophet anything to fear? Why? Because he had nothing to do of himself; whatever was done, the message of God did it. Poor Jonah could have done nothing by himself. Mrs. Eddy says in the Christian Science text-book, "Science and Health with Key to the Scriptures" (p. 459), "Any attempt to heal mortals with erring mortal mind, instead of resting on the omnipotence of the divine Mind, must prove abortive." God's message, however, is never abortive. Concerning the word which is uttered by Mind, the assurance is, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Sometimes, instead of being called to a vast task like that of preaching to the great city Nineveh, one is called to what might seem a minor duty,—as, for instance, when a parent is called upon to correct a fault in a child, but fears displeasure and the discomforting sense of temporary alienation; but if he sidestep his duty, he is sure to have much more discomfort than is involved in the genuine kindness which expresses itself in correction of the fault.

We have our great example of bravery in facing a world of error in the case of the Leader of this great movement. Mrs. Eddy says in her "Miscellaneous Writings" (p. 222), "I shall not forget the cost of investigating, for this age, the methods and power of error." She tells of her reluctance in having to explore the mystery of iniquity and in having to disclose its subtle ways of harming mankind, and declares, "I was saying all the time, 'Come not thou into the secret'—but at length took up the research according to God's command." Mrs. Eddy declared the truth to the world; and already, as in Nineveh, there is the evidence of repentance and spiritual longing. Soon may it be said of the world, "God saw their works, that they turned from their evil way."

WILLIAM P. MCKENZIE.

Why We Should Work

WE have often heard a great deal said about the dignity of labor, but the present world stress is bringing mere opinion to the proof and making a demand upon all alike, whether rich or poor, for what St. Paul has named "reasonable service." In the Old Testament we find many warnings against slothfulness, and in Ezekiel we read that the iniquity of Sodom was "pride, fulness of bread, and abundance of idleness,"—a fair characterization of many nations of the present day before the great world struggle came to arouse them from their sleep. True it is that the foundations of this great country were never laid in slothfulness, but in strenuous and purposeful toil and with the thought of God never lost sight of. It can hardly be claimed, however, that the high ideals of the earlier day have been maintained as material riches have multiplied in the land.

While the world's thinkers have contended for the dignity of labor, few have been willing to prove their consistency by themselves doing whatever they were called upon to do toward the betterment of human conditions, and perhaps we none of us appreciate rightly the true significance of work until we ponder deeply the words of Christ Jesus, "My Father worketh hitherto, and I work." To the Christian Scientist this would mean that the divine Mind is unceasingly active, and that all of Mind's ideas must share in this life-giving activity. On the human plane many toil on almost hopelessly, because they have not yet learned what it means to work with the Father and for the establishment of His kingdom on earth. When they really know what this means their work becomes a positive joy, bringing with it its own reward; and when efficiency and humility go hand in hand, there can be no question as to the steady advance of the worker.

The scholar who does his best in working through the primary rules of arithmetic cannot be held back; and in the ratio of his ability he must rise in the ranks of mathematicians and possibly find a high place in one of the professions. Christian Science shows that when we work from the standpoint of Principle, or divine intelligence, and trust Truth absolutely, we are taken care of and our work is never in vain. We all need, however, to get rid of the mortal elements which tend to mar character and to neutralize even honest effort. If one's thought of success is material and is narrowed down to self, results will always be disappointing; but if we learn what it means to work spiritually, as did

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Christ Jesus, and because the Father worketh, no effort can ever seem toilsome, much less disappointing.

On page 223 of Science and Health our Leader says, "Peals that should startle the slumbering thought from its erroneous dream are partially unheeded." It cannot be denied that indolence is a marked characteristic of the mortal dream. Mortals are unwilling to make the efforts needed to grasp spiritual truth, and thus to realize perfect healing; and in many cases they are hopelessly indolent even where admitted human necessities are called for. That this indolence has no justification under divine law is very evident when we study the Master's words in the parable of the talents. We read there that the highest commendation as well as the richest reward came to the faithful servants; but in the case of the one who argued for fear and buried in the earth the talent which had been given him, the verdict of Truth declared him to be a "wicked and slothful servant;" while the Master declared, "For unto every one that hath shall be given, and he shall have abundance." This teaching, because it rests upon divine Principle, is applicable to all human conditions from the least to the greatest.

We may well rejoice that this great nation is being aroused to put forth new energies in every direction, and our best hope should be that the spiritual activity which purifies, exalts, and strengthens may never be lost sight of; for if it is kept well in view all good things will be "added unto" those who express it. St. Paul, who commends brotherly love, gives us this fine motto: "Not slothful in business; fervent in spirit; serving the Lord."

ANNIE M. KNOTT.

Making Excuses

THE dilatory type of mind becomes expert in making excuses. It is willing to expend as much time and labor in contriving reasons for evading right action as would be necessary to put right action into operation. Therefore the saying has arisen among the worldly wise, If you want something done, ask the busy man to do it. The evil mental manipulator, who believes he is well acquainted with the idiosyncrasies of the human mind, finds the excuse-making habit ready made in minds many. When the Christian Scientist hears the unmistakable "still small voice" of inspiration calling for action, it is the custom of this supposititious serpent mind to argue delay through the avenues of selfishness, conceit, indolence, apprehension, and the like. The golden moment passes, the call remains unanswered, and humanity continues to suffer instead of being saved and rejoicing.

In national crises the same supposititious serpent mind, fresh from lying to Adam and Eve in the garden of Eden, winds its way among the legislative, administrative, and judicial minds many of human government, and plants the seeds of suggestion from which come broods of excuses. Individuals once loved for their humanitarianism are then heard to use arguments which would prolong war. Worshipers of system at the expense of spiritual understanding search for minute flaws while instantaneous action is imperative. The pitiful aspect of this making of national excuses is that its victims are unaware of the occult influence which seeks to turn them into traitors and place in their hands the "thirty pieces of silver." Hence arise poor governments in which everybody's business is nobody's business, poor railroads, poor bridges and highways extravagantly paid for, food supplies monopolized, and strikes designed to create internal disorders so that nations may not fulfil their external obligations to liberty and justice. Concerning those who oppose the necessary uncovering of these secret manipulations Mrs. Eddy writes on page 211 of Miscellany: "They are sticklers for a false, convenient peace, straining at gnats and swallowing camels. The unseen wrong to individuals and society they are too cowardly, too ignorant, or too wicked to uncover, and excuse themselves by denying that this evil exists."

The homely motto "Do it now," and the no less serviceable reminder "God first," are valuable antidotes for the poison and paralysis of procrastination. It is only distrust of God which induces humanity to excuse its own limitations. An unclouded perception of God's power and of man's relationship to Him saves humanity from denying the truth of the First Commandment and becoming disobedient. This habit of making excuses leads to the greatest insecurity, for the human recalcitrant keeps himself outside the compassionate watchfulness of divine protection.

Mortal man is prone to try to release himself from obligation to God, forgetting that his very indebtedness to God is the necessary consequence of God's benign care. Racial, economic, and religious arguments make many apologies for themselves, but their solution is readily reached in Christian Science. In order to cause men of all nations to fraternize, a godlike character must be reached. Selfishness is fratricidal and asks the question, "Am I my brother's keeper?" Mortal mind is not only a murderer but a fraud, killing through treachery.

When the finger of criticism is pointed at you, do you through fear accept it, or do you challenge it as a sentinel would an intruder? Let other people think as they want. What concerns you is what you are thinking. If they have not sufficient spiritual understanding to think spiritual thoughts, you should be willing to excuse them and let them be what they want to be, or think what they want to think. Are you on the divine side or on the mortal side in working out your problem of existence? Mrs. Eddy offered no excuses for her life-work. She glorified God and that was sufficient. On page 280 of Science and Health she writes: "The only excuse for entertaining human opinions and rejecting the Science of being is our mortal ignorance of Spirit, —ignorance which yields only to the understanding of divine Science, the understanding by which we enter into the kingdom of Truth on earth and learn that Spirit is infinite and supreme."

WILLIAM D. MCCRACKAN.

The War Relief Fund

"AT this opportunity I would like to express my gratitude to the Christian Scientists in America for all the love and kindness shown to their European brothers in this time by helping them financially. I am one of those who have been helped twice by the local committee [Zürich, Switzerland], having received fifty francs each time. Especially I have been touched by the tactful way in which the ladies of the committee presented the money to me. In the mean time divine Love has provided for me, so that for the present I need no help. I am very grateful to have been led to Christian Science, and it is my sincere desire to express in my daily life the teachings of Christian Science."

"Enclosed you will find a New York draft for the sum of one thousand dollars. Please divide this equally between our three funds, namely, War Relief, Benevolent Association, and the Real Estate. May this do its part in operating as the widow's mite to multiply the loaves and fishes on foreign shores, unfold and strengthen the wings of the Benevolent Association, and thus establish our real estate, here and now."

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"I enclose a check for five hundred dollars, one hundred of which is to go to the Benevolent Association fund, and one hundred to the Real Estate fund. The balance of three hundred dollars please apply to the War Relief fund, or, if the Directors deem it best, the whole amount may be applied to the War Relief fund. This check is part of a fund which we had been saving for an automobile, an equal amount having been sent to the Red Cross fund last week. The children, who have been raised in a Christian Science Sunday school, know only joy in giving up their anticipated outings."

"May I express in my letter a little of the gratitude I feel for The Mother Church War Relief fund. In this time of need the fund has greatly helped my mother and me, and if it had not been for the love and practical help we have obtained from the fund, it would have seemed an impossibility at present to pay our per capita tax. As it is, we are not only able to do so, and not to feel any strain in so doing, but also to know that we are but just experiencing a little of the demonstration of 'Immanuel,' or 'God with us.' I know now more than ever what our dear Leader means in her spiritual interpretation of the Lord's Prayer [Science and Health, p. 16], in the section 'Give us this day our daily bread,' where she says, 'Give us grace for today; feed the famished affections.' Our Leader's interpretation of that prayer has helped me a great deal since entering upon my present sphere of duty, as have the whole of her works and the daily lesson. I have the privilege of having my lesson to myself in camp instead of attending church parade, and I very much appreciate it."

"Enclosed please find a small contribution to the War Relief fund. I can appreciate to a great degree the unusual privilege that is accorded us in being able to send money through this channel, not only because it is free from the usual expense in collecting and dispensing, but for the fact that every dollar going through this channel is accompanied with the 'word of God,' and that means healing to the recipient."

"I desire very much to thank earnestly the kind Christian Scientists who have taken part in the generous help extended to those of us who are suffering from unprecedented conditions owing to the war. It is impossible to say fully what a relief this help is to me, or how as a mother I am filled with gratitude for an answered faith that God is leading and sustaining us at each useful step of the way, however steep that way may appear. My husband and I both send our whole-hearted thanks to you all."

Among the Churches

Current Notes

El Centro, Cal.—Papers have been passed completing negotiations whereby El Centro Christian Science Society has acquired the property at the northeast corner of Olive and Seventh Streets. This lot is 120 by 140 feet, and is diagonally across the street from the property of the Woman's Ten Thousand Club and two blocks from the Barbara Worth Hotel.

Chicago, Ill.—Another Christian Science church has completed its building and it opens its doors today [June 17]. Ninth Church of Christ, Scientist, at Sixty-second Street and Woodlawn Avenue, is the ninth of the sixteen Christian Science churches in Chicago to achieve its own edifice. The building seats fifteen hundred people and with organ and furnishings will cost in the neighborhood of one hundred and seventy-five thousand dollars. The auditorium is 94 feet wide by 106 feet long.

Chicago Examiner.

Arkansas City, Kan.—First Church of Christ, Scientist, held its dedication services yesterday [May 27] in the new edifice, located at the corner of A Street and Chestnut Avenue. The auditorium seats two hundred and twenty-five people. The building was completed in July, 1916, at a cost of thirteen thousand dollars, and the first service was held there during the month.—*Arkansas City Traveler.*

San Francisco, Cal.—The work at San Quentin Prison is supported by all the Christian Science churches in San Francisco, financially, with one church annually taking complete charge and directing the work, which consists of services, literature mailing (including road camps and the state farm), and personal interviews with the men, also the securing of positions for those leaving the institution.

Honolulu, Hawaii.—The Christian Science church today [June 4] took out a building permit for the erection of a new church at Kewalo Street and Wilder Avenue, to cost $59,400. The building is to be 122 by 76 feet.

Honolulu Star-Bulletin.

Wheaton, Ill.—First Church of Christ, Scientist, held opening services in the new edifice, corner of Main and Center Streets, Sunday, July 1.—*Wheaton Illinoian.*

The Lectures

Sewickley, Pa. (Society).—George Shaw Cook, lecturer; introduced by Roy A. Mather, who said in part:—

At times the true light has appeared in human consciousness with great effulgence. It was in the consciousness of Enoch when "he pleased God" and was translated; was discerned by Moses, figuratively set forth in the burning bush; was seen by Elijah when he transcended the limitations of mortal existence. It was manifested throughout the whole career of Jesus of Nazareth. The star of Bethlehem symbolized its coming, and it was seen in the wonderful illumination of the child at twelve when he was found sitting among the doctors; it protected Jesus from temptation in the wilderness and was seen in the transfiguration. It was that light through which Jesus taught the necessity of the brotherhood of man, through which he healed the sins of the world and its consequent sickness. That light was also manifested in the resurrection. Christian Science has come to this age again greatly manifesting that light which essays to teach men to have in them the Mind "which was also in Christ Jesus;" the Mind which again teaches the necessity of the brotherly love of all mankind, which again heals the sick and the sinning through prayerful metaphysics.

Oneonta, N. Y. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by Elmer Clute, who said in part:—

Centuries ago, when John sent his disciples to Jesus asking, "Art thou he that should come, or do we look for another?" Jesus replied, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Today the question is being asked, "Is Christian

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Science Christian, Christlike?" From thousands of grateful lives comes this answer: "Sin, disease, and death are being destroyed; health, holiness, and immortality are being realized; and the truth about God, man, and the universe is being expressed." Christian Scientists understand that the command of Jesus to preach the gospel and heal the sick was to remain forever intact, and that when the gospel is fully preached it heals all manner of disease.

LETCHWORTH, ENGLAND (Society).—John Sidney Braithwaite, lecturer; introduced by K. F. Knudsen, president of the Norwegian Chamber of Commerce, who said in part:—

Everybody can see that all the troubles of the world are due to lack of mutual understanding between individuals and nations; and many of us have come to the conclusion that all our troubles, including sickness and sorrow, are due to lack of understanding. A good many years ago I was told that a practising physician of my acquaintance had abandoned *materia medica* and adopted the practice of Christian Science. My only comment was that I was sorry, and thought it objectionable that any one should deliberately withdraw from the service of humanity the knowledge gained from the study of medicine.

Now if I had heard that this physician had gained some knowledge about our physical bodies enabling him to supersede the use of medicine, I should have been very much pleased. Instead, I allowed my prejudice against anything called a religion to rule my thoughts. I was proud to call myself an agnostic, forgetting that the word ignoramus is the exact equivalent; but the word ignoramus would not have been so flattering to my pride. The tyranny which churches had in the past exercised over men's thinking, had associated in my mind a skeptical attitude toward anything called religion with freedom of thought and scientific thought. I was not ready to see that any mental attitude which disregards moral and spiritual forces and banishes troublesome questions as to the whence and why of existence, is neither scientific nor Christian.

Then came the moment when hopeless illness made its appearance in my home. At this time I found all my skepticism, and all that is called intellect, of small avail. I rebelled against the injustice of the medical verdict and was ready to study Christian Science. That was twelve years ago, and since then Christian Science has been our only physician.

When the Hebrews of old returned from captivity it is recorded that Ezra "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." This is what Christian Science does for mankind.

TOLEDO, OHIO (Second Church).—William R. Rathvon, lecturer; introduced by W. G. Manning, who said in part:—

In the year 1875 there came from the printing press a book written by a woman. It was a wonderful work, original, unique, logical. Men marveled as they read it. It found in the Scriptures a fundamental command which the Christian churches for centuries had passed unheeded, the injunction to heal the sick. It took the Bible truths and applied them to the needs of humanity. It made clear to earnest seekers for health and righteousness how to follow the path which leads from the plane of sensuous experience to the higher level of spiritual understanding. That book was "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the Discoverer and Founder of Christian Science. The growth of Christian Science, which is one of the wonders of our time, is causing hundreds of thousands of thinking men and women to observe with no small interest the fruitage of this new-old religion, a religion that is declaring a God at hand, and is reiterating to this age those wonderful words of Christ Jesus when he said, "I am come that they might have life, and that they might have it more abundantly."

INDEPENDENCE, MO. (First Church).—Ezra W. Palmer, lecturer; introduced by Mrs. Cora Izzard, who said in part:—

Nearly two thousand years ago, in the little town of Bethlehem of Judæa, a babe was born, and prophecy said that his name should be called "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace," and at his birth angels sang the song "On earth peace, good will toward men." Today as we witness the mighty world struggle, those outside of Christian Science can see no peace, and they wonder if prophecy prophesied in vain and why the angels sang. But in "the babe wrapped in swaddling clothes, lying in a manger," how many beheld "The Prince of Peace"? When the heavenly host sang forth its wondrous song, how many heard it? Only three wise men, who journeyed far, following a star, and found him. Only a few shepherds abiding in the field heard the song.

Down through all these ages The Prince of Peace has reigned, but we knew it not. Down through all these centuries there has been peace on earth, but we found it not. We knew not where to find it until in our own age one came who was wise enough to behold the guiding star, and good enough to point it out to others, so that all might find their way to the abiding place of The Prince of Peace. We were deaf to the angels' voices until one came who was pure enough to hear them and who told us what angels are. And now, since Mary Baker Eddy gave to the world her book "Science and Health with Key to the Scriptures," we know that peace is to be found in Mind, and that we may ever hear the angels' voices if we have a receptive thought.

CLEVELAND, OHIO (First Church).—John Randall Dunn, lecturer; introduced by Roland L. Strauss, who said in part:—

A gathering such as we have here this evening is significant of what is occurring with all classes of people the world over, —it means that mankind is searching for a more practical religion. This is strangely true, despite the fact that Jesus proved over nineteen centuries ago that the Christianity which he taught and practised was capable of meeting and did meet every phase of human discord. Through the understanding of the Christ, Truth, Christian Scientists are daily proving the power of God by healing the sick, redeeming the sinner, and freeing man from all manner of discord. Thus they are fulfilling the doctrine of the Master, who once said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

CALIFORNIA—San Diego (First Church): Church Edifice, Second and Laurel Streets, 8 p.m., Aug. 16.

CONNECTICUT—Mystic: Masonic Temple, 3:15 p.m., Aug. 12.

MASSACHUSETTS—Buzzards Bay: Town Hall, Bourne, 8 p.m., Aug. 16.

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Testimonies of Healing

About eight years ago I began the study of Christian Science. When a small child I had a severe attack of scarlet fever, and after that never knew a well day, being afflicted with a weak heart, chronic stomach and bowel trouble, and many other ailments. I also had frequent attacks of headache, often being confined to the bed for several days at a time.

When I began to study Christian Science I gave no thought to my own state of health, but read with the sole purpose of helping one dear to me. I did not realize that I had been healed until one day I awoke to the fact that I, who had been a slave to medicine, had not taken a material remedy for two weeks. All symptoms of stomach and bowel trouble and all indications of a weak heart had utterly vanished. I had been eating heartily of whatever was set before me, taking no thought of my food. I have never been troubled with the least symptoms of those disorders since, and many other ailments dropped away from me one by one as I continued to study Christian Science.

One thing that had caused me much suffering was varicose veins, and although some of the scars are still apparent I never suffer from this trouble. Most of my healings have come as the result of a clearer understanding of the great goodness and power of God, and of man's relation to Him, gained through the study of Mrs. Eddy's writings. I would like to mention one healing that has caused friends who are dear to me to see that it was due to the power of Truth and to begin to seek it for themselves.

One evening I had a severe attack of illness supposedly caused by poisoning, and in a short time seemed very near death, as there were muscular spasms and I was all but unconscious. I however clung to these words of the Master in regard to those who believe: "If they drink any deadly thing, it shall not hurt them," also to the beautiful promises in the ninety-first psalm. My friends telephoned to a Christian Science practitioner for help, and in fifteen minutes after she had received the message the muscles relaxed and I began to experience relief from the intense suffering.

I am very grateful for the physical healings, but more so for the spiritual uplift,—the healing from sin and the purification of thought and character which is still going on as I grow more and more obedient to the teachings of Christian Science. The Bible instead of being full of contradictions, as it once seemed to me, has become the book of Life and the Word of God, for I have found that Science and Health is indeed a "Key to the Scriptures."

I thank God for His great goodness, and I am more grateful to Mrs. Eddy than words can express for the unselfed love which she felt for the world and which enabled her to give us this truth that makes free.

Maud McGuire, San Francisco, Cal.

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Several years ago my two little children accompanied the maid to a dentist's office, and while she was in the chair they played on a window seat on a level with the sill. The two year old boy pushed too hard upon the screen, which gave way, and he fell about fifteen feet to a cement sidewalk below. When the maid called me up and told me what had happened, it flashed through my mind that a short time previous I had declared the truth against any evil befalling the children. I stood firm upon my declaration, and calling a practitioner told her of the accident and the work done. I then went for the boy, who had been carried into a drug store, where the dentist and a physician were examining him. Upon completing the examination the physician told me that apparently no bones were broken, though the boy gave no sign of being conscious. He said he would tell me how to care for the child that night, but I assured him I knew what to do and then carried the boy home. In spite of his father's fears, he was around the next day, and rode over in a cart to that same drug store. The only sign of his fall was a large patch of skin missing from his temple, where he had struck.

Some time later an older daughter who was having a course in emergencies in school, catechized me as to what I would do in case one of the children were to take a dose of poison. I told her that we had a better cure than the antidotes she mentioned, and I mentally declared the promise given by the Master, "If they drink any deadly thing, it shall not hurt them." We were having some decorating done at the time, and the next evening this same girl found the baby eating a piece of white lead putty. She brought it to me and wanted to know if it was poison. Immediately I remembered having declared the truth and felt no fear, but when I found the baby in a high fever in the night, I telephoned to a practitioner, who said to call her up again in an hour. In the mean time my husband remarked, "You know that lead causes convulsions." I had not known, but when I called the practitioner the second time I told her of his fear. Before another hour the child was less feverish, and we went to sleep. In the morning he was as well as ever.

At another time, seeing a touring car slow down to let my two year old child cross the street, I declared protection for my family from accidents. The next day our daughter, while roller skating with two other girls, was bumped into by an automobile, which was going slowly, and was dragged twenty feet across the car tracks. When the automobile came to a standstill she crawled out from behind. She refused a ride home, and stopped to help one of her friends who had fainted at the sight of the accident. Three men who were near by considered her escape nothing less than a miracle.

These and many other incidents have shown me the value of watchfulness and prayer, so that as I look forward and see where error might enter, I lock the door beforehand. The farther I go upon the Science road, the more I realize the debt of gratitude we owe our Leader for blazing the trail for us. She seems to have had in some form each of the problems that come to us, and yet she reached the heights,—and we can too! This is our "reasonable service." Words are a poor medium with which to express my gratitude for the "key" which has made the Scriptures an ever present help in time of trouble.—Corinne C. Sanderson, Wilmette, Ill.

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During the past eight and a half years I have had many proofs of the omnipotence and ever-presence of God, and my desire is to acknowledge the peace and comfort which I have found, mentally and physically. I was considered an unusually delicate child, and fainting spells were an almost daily occurrence. We moved to the West, but I continued to be a tired, sad child, unable to romp and play as other children did, all ills of the flesh seeming to find an abiding place in me. Conditions became no better even with womanhood and changes of climate.

For many years I seemed to hear the words, "There is One above all others who can heal you," and I searched until I found Christian Science. I had always felt the desire for more scientific Christianity, and this teaching dawned upon my consciousness as a bright light, proving to me the all-power and protecting ever-presence of divine Love. So-called

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hereditary headaches and rheumatism, locomotor ataxia, weaknesses of many years' standing, the third acute attack of appendicitis, and many minor ailments have been proven unreal. I have experienced many instantaneous healings, and am today a healthy, happy woman, having found the truth which Jesus said would make us free.

Words are inadequate to express my gratitude for Christian Science, for our revered Leader and her untiring loving efforts in leaving us our helpful literature, and for our teachers, from one of whom I received class instruction seven years ago. Christian Science has made God's Word my daily bread, and the Bible is a beautiful new book to me,—a remedy at hand for every ill, whether mental or physical. God has been the only physician in our home during these years, giving peace and comfort in all sorrow and distress, and proving the truth of the beautiful words, "I am the Lord that healeth thee."—Minnie S. Berry, Alliance, Neb.

I wish to certify to the truth of my wife's statement in regard to the benefits received by her through Christian Science. I wish to say further that during the last eight years our son has been healed of severe attacks of typhoid fever, acute lung trouble, and appendicitis, in a very short time, and I myself was healed of a severe case of blood-poisoning a year ago, when people who saw me declared that I could not live more than a few days. During the last eight years, since we have found Christian Science, we have not called a physician for any member of the family, while prior to that time he was a frequent visitor in our home.

L. A. Berry.

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With gratitude I send this testimony of what Christian Science has done for me and for my family. In March, 1910, I had what the doctor pronounced rheumatic gout, and was under his care for six weeks without relief. Then a friend who came to see me said that Christian Science would heal me. She sent me some literature, in which I read how people were healed by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and then loaned me a copy of the text-book. I was healed in three weeks through reading this book, and my healing has been permanent. We have had many other demonstrations in our family. Headache, earache, burns, whooping-cough, and chicken-pox have been overcome.

I am grateful to all who have helped me to understand the truth, and for the spiritual uplift. This testimony is my thanksgiving to God for His faithful servant, Mrs. Eddy, who has brought to light the eternal truth of the Bible, thus giving us a correct concept of God and of man.

Nellie Winsor, Ellicottville, N. Y.

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[Translated from the German]

In the beginning of July, 1916, I had a severe attack of neuralgia in the head. The pain would set in during the night and often last until morning, with nausea and vomiting upon my getting up. I worked against this trouble along the lines of Christian Science, and, thanks be to God, was able to perform my duties every day; but about a week later I experienced attacks of such severity that had I not known of the healing power of Truth I would have summoned a physician during the night. Instead, I asked a Christian Science practitioner for help the next morning. Very soon after she started treatment I felt relieved, and when about eleven o'clock at night a call came to assist in a case of confinement, as I am a midwife, I was able to go without either fear or pain, but with the assurance that God was my help. Disturbances occurred during the following fortnight, but they were less violent and of shorter duration. Although very much engaged professionally at that time, I was able to attend to my daily duties besides.

I thank God for having been led to find the truth, for it has been my shield and buckler. I have had the privilege of experiencing many times, in my own case as well as with relatives, that God is our ever present help. Last winter my little eight year old nephew was taken ill. Soon fever and cough set in, and after nine o'clock the little fellow became very much frightened, as he felt he was choking. I asked for treatment that evening, and in less than an hour he quietly fell asleep. He slept all night without coughing once, and in the morning went to school. This boy at the age of four, when I took him into my home, was afflicted with chronic catarrh of the bowels, but through Christian Science was completely healed of this annoying and very painful trouble. Thus I would say in the words of the psalmist: "In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me."

Bertha Brack, Bern, Switzerland.

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In 1903 I heard of a physical healing through the ministration of Christian Science. At that time I was not yet twenty-one, was in good health, and not interested in religious study. During the four years that followed I made a desultory study of Mrs. Eddy's writings and attended the services at Christian Science churches with some regularity at first. A number of practically instantaneous healings occurred during this time; among them were relief from hemorrhoids which I had experienced periodically since early childhood, and the overcoming of influenza, "pink eye," and some minor ailments. There had been no apparent spiritual awakening, however, and it was not until the spring of 1908 that I found myself face to face with a problem which promised to be stubborn.

Never before had I known what it was to have to seek employment, and although I was skilled and accustomed to good wages, there seemed for the first time no demand for the service I could give, and no place to seek an opportunity. At last I had to turn to God, Principle, to find not only employment but myself; to affirm and demonstrate that "in Science man is the offspring of Spirit," and that because of his origin he does not have to "pass through material conditions prior to reaching intelligence" (Science and Health, p. 63). Through a number of circumstances unnecessary to relate, but proving conclusively that the result came not from man but from God, employment was found. What is of far greater importance to me, there also came an earnest desire to study the writings of Mrs. Eddy in connection with the Bible, and to subscribe for and read the authorized periodicals. An interesting feature of this experience was that others involved with me, although not interested in Christian Science, were benefited by the work done, and these benefits have been as permanent as in my own case.

Since that time there have been numerous opportunities to prove the efficacy of Christian Science in all manner of circumstances. A badly bruised ankle and an injured eye were quickly healed. Health and strength have been retained, although at times many of the alleged laws of matter have necessarily been violated. The temptation to rely upon material means for relief of any physical indisposition disappeared after my first experience, and the understanding that God is omnipresent and omnipotent has been sufficient in every instance.

The mere expression of gratitude to Mrs. Eddy, unless

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accompanied by proof of sincerity and consecrated living, is barren. Truly has her unselfed love and devotion to God, and to our Wayshower, Christ Jesus, made it possible for me to understand them, and thus to become more useful to myself and others. I know that only in this usefulness can I really prove my sincerity.

DON E. GILMAN, San Francisco, Cal.

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The testimonies in our periodicals have so often helped me that I wish to express my gratitude for Christian Science. About five years before becoming interested in this teaching I injured the forefinger of my left hand, and it became quite useless, doctors telling me that the vitality was destroyed. After reading "Science and Health with Key to the Scriptures" by Mrs. Eddy for about a fortnight, I noticed that I was using this finger with the same efficiency as before the accident, although I had not thought of it in connection with Christian Science healing. Sleeplessness, also various nervous troubles, including neuritis, disappeared so quietly that it was not until I heard a testimony given one Wednesday evening of a similar healing that I realized the knowledge of the truth as taught in Christian Science had made me free.

I am indeed grateful for the physical healing, and for the help Christian Science is in overcoming all the small inharmonies of every-day life, but words cannot express my deep thankfulness for the rest and calm which entered my consciousness with the first wonderful revelation of the truth which our text-book contains. Whereas I was formerly very unhappy and restless, Christian Science has brought me greater happiness and peace than I ever thought possible. My old religious beliefs had failed to satisfy me, but now God's infinite love meets my every need.

I would like to take this opportunity of thanking the Publishing Society for all the literature, which is such a wonderful help in these times. I know I can best show my gratitude to God, who through Mrs. Eddy has shown us this way of salvation, by the full and glad surrender of self, and by daily striving to let the incoming of the pure Christ-consciousness eliminate all that is unlike good.

MARY C. RICHARDS, St. Margaret's-on-Thames, England.

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Never having read a testimony in the *Sentinel* from this little summer resort in the Rocky Mountains, I wish to send this tribute of joy and appreciation for what Christian Science has done for me and mine. I did not come into Science through any physical healing, but was divinely led to attend the services one Sunday morning, and was so impressed with what I heard that I immediately took up the study, and for five years this truth has been gradually unfolding to me.

It is with a deep sense of gratitude that I tell of what divine Love has done for us. In 1913 my son, while unloading ice from a refrigerator car, caught his arm in the elevator, breaking the bone, dislocating the arm, and cutting the wrist terribly. The company immediately called a doctor, who brought the boy home. After setting the break and pulling the dislocation into place, then bandaging the cut, he said blood-poisoning was very likely to develop, and also made the remark that the boy would not be able to work again for six months or longer. After the doctor had gone the pain became unbearable and caused the boy to have cramps and sickness in the stomach. I at once asked for help in Christian Science from a practitioner, and inside of fifteen minutes the patient was asleep. From that time on there was no pain, and the boy did not lose a night's rest. The ninth day the doctor pronounced the arm healed. He also stated that it was the most perfect healing he had ever seen, and called in several men to see it, as I had told him we were having Christian Science treatment.

I have been healed in one treatment of appendicitis, also of bowel trouble, headaches, and aching feet. Glasses, which the oculist said would have to be worn all my life, have been laid aside. For all these blessings I feel thankful to God, and am grateful to our revered Leader, Mrs. Eddy, who has prepared the way for us through her teachings, so that all who will may learn of this truth which sets free.

INEZ A. BAILLIE, Glenwood Springs, Col.

✧

Jesus said, "Ye shall know the truth, and the truth shall make you free." It was God, who is omnipotent, that saved me from an early grave. I never had known good health, and when about the age of twenty had to be fitted with glasses. At first they were used only for reading, but a few years later they had to be worn constantly. About twenty years after I first began to wear them my eyes failed so fast that it became necessary to have the lenses changed two or three times a year, and although I had always had the best specialists obtainable, the point was reached where they could not help me. At the same time my general health failed so rapidly that I thought I would lose my sight and reason too.

I lost all faith in doctors and medicine and resolved not to take any more drugs. A short time before this I had heard of Christian Science. Though I knew nothing of what it really was, I wrote to a friend who was a Christian Scientist and asked her if she thought Science could heal my eyes. She replied that she knew it could, and that seemed to me the best news I had ever heard,—indeed it seemed too good to be true. The aid of a Christian Science practitioner was soon sought and treatments were begun. Three days later the thought suddenly came to me that if my eyes were healed I did not need glasses; so they were immediately taken off, and to my joy I could read as well as if I had never worn them. I have not used them since, and my sight is perfect.

For years I had rheumatism, and before coming into Science could not walk very far without suffering; besides I was always so tired that I could hardly drag myself around. After my eyes were healed I again sought the help of a practitioner, and in one week was healed. The Bible promise that they that wait on the Lord "shall run, and not be weary," has been literally fulfilled in me. Since beginning the study of Christian Science many lesser ailments and discords have been overcome. The greatest progress is made when I study the Lesson-Sermons faithfully.

I thank God daily for my blessings, and for knowing the truth that makes free. I am indeed grateful to our Leader, Mrs. Eddy, for giving us this truth, and in such form that all can avail themselves of its teachings and prove their worth.—MRS. W. J. FLICK, Aurora, Ore.

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Perhaps others may be benefited by the following account of an experience which convinced me that as we give power to evil through fear or hate, thus making it real to our own consciousness, we reap in disturbed physical conditions the results of the evil thoughts sown by mortal mind.

One Saturday about four years ago, while waiting for a car one morning, I entered a near-by store, where I found several acquaintances. I was asked to give an opinion about an article which was being read aloud, relating to a certain person, and venturing to say a few words I soon had a warm argument in hand. I expressed condemnation of the one under discussion, besides entertaining resentful feelings

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toward the man who had inveigled me into the argument, and while in this disturbed mental state noticed my car coming and hastened toward it. When about to board it I wrenched my ankle. The pain was intense, and caused me to complain bitterly against the street car company's defective switch tracks; however, I limped slowly and painfully into the car and rode to the loop. I then tried to reach a Christian Science practitioner near by, and after waiting for some time without finding the one I wished, I returned to my boarding place and read the Bible and Science and Health. The pain was overcome to some extent, but the ankle remained quite swollen and discolored.

As the weather was cold I did not go out for two days. Then I borrowed a cane, and although unable to lace my shoe on account of the swollen and painful condition of the foot, I boarded the street car and went straight to see a Christian Scientist. I related my experience, and he gave me a treatment. As a result I was then and there freed from pain, and after thanking the Scientist for his help I arranged my shoe laces and hurriedly left the office, even forgetting the borrowed cane. A week or ten days after the above treatment I met this friend on the street, and told him that the foot was healed when I left his office, but that it was still discolored. He replied, "If you will quit thinking black thoughts, your foot will quickly become white." I followed his advice, and on retiring that night, to my great delight I found that the discoloration had disappeared.

I am grateful to Christian Science for health, protection, and an abundance of good, and to its Discoverer, Mrs. Eddy, whose consecrated purity, self-denial, and self-sacrifice "has brought the Light again" (Hymnal, p. 98).

TERE A. CLARK, Chicago, Ill.

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[Translated from the French]

Ten years ago, when I came back from Canada to France, my own country, a friend who met me in Paris asked if my fortune was made. I told him that it had not come in the way I expected, but that I had found a treasure and was ready to share it with him. Then I told him of Christian Science. He said that it seemed very good, and he would look into it more fully when he had time. My own relatives did not see the good or the need of Christian Science at once, but after some time my mother was healed through it of the fear she had of eating certain kinds of food, having had liver complaint for years. When the fear was gone this trouble ceased to manifest itself. Then my mother and sisters took up the study of Christian Science in earnest, and the benefits came with it. My sister was healed of a chronic ailment, my brother-in-law of rheumatism; and through the truth as taught in Christian Science we have been able to overcome quickly any disease which has tried to assert itself.

For several years we held the Christian Science services in German at my home on Sunday, but for the last two years we have held them in French. This means more work, as we have to translate Science and Health by sight at the services. Christian Science is to us the "pearl of great price," and a very present help and comfort, especially at this time. Although the war has affected us all financially, yet I must say that we have been able to help our brothers and sisters more than at any time, proving what Mrs. Eddy says in Science and Health (p. 206): "In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes,—Spirit, not matter, being the source of supply." Can any one wonder that we are grateful to Mrs. Eddy for Christian Science, which teaches us to love God more and our neighbors as ourselves?

S. AIMÉE KERN, Cloyes, Eure et Loir, France.

From Our Exchanges

[*The Christian Intelligencer*]

It is the one great duty of the church, its privilege, the supreme opportunity in its history, to prove its faith in the Lord's truth, to utter his message in the face of all antagonism, to hold aloft above the world's strife and battle his grand ideal of love fulfilled in brotherhood. For years past the interest of the modern world in social conditions and the questions arising from them has been a challenge to the church to turn upon them the light of this law of Christ; and Christian scholars have unfolded the rich content of social truth that lay enwrapped in the teaching of the Master. Today as never before the church and the Christian are called to defend this truth against the boldest foe it has ever met, and confidently to claim its pertinence to the uttermost human association, to make it the law for the world. The church should be the training camp for the officers of this kingdom of love.

[Rev. John A. Patten in *The Christian World*]

Ah, how faithless we had become in recent years! We thought that the gospel had lost its charm—that its music had no delight for the ears of the younger generation. In a desperation truly pathetic we talked a great deal about "restating the truth in terms of modern thought." That is a laudable ambition—a thing that must be done. But that did not touch the heart of the trouble—our lost sense of God. Now, upon the battle fields of Europe, God has spoken again in the burning language of love, and the men who need that love so much are responding to its appeal. Our new religious teachers may very well be the men who come back from the war, testifying to God's grace in every hour of need—our new prophets, those lads of ours who upon many a field of battle have had their vision of the crucified Lord.

[*California Christian Advocate*]

The complacency of some of our American citizens in this world's crisis in assuming that America can selfishly continue its prosperity and peace without paying its part of the cost, and of that small group of religious people who stand "gazing up into heaven," expecting that some great world-wide miracle shall be performed to save them the cost of sacrifice and service, is very hard to be borne. The time has come when every American pulpit should give no uncertain sound. He who is disqualified by blindness from birth or lack of information or cowardice should resign his pulpit. The minister is a prophet of God. His duty is to preach righteousness, which is to be maintained at any cost, even unto life itself.

[*American Lutheran Survey*]

The primary and all-including mission of the church is to minister to the spiritual needs of men through the preaching of the Word; and instead of the present condition making the strict observance of this mission less important, it only emphasizes its importance in order that men who are driven almost wholly to the consideration of secular things may have their attention redirected to the spiritual.

[*New-Church Messenger*]

Men of the civilized world are now, by growing enlightenment under the Lord's providence, bringing more consciously to mind and view a desire for His kingdom to come upon earth. And it is perhaps through the trials and temptations of universal war, the destruction and woe of natural and complacent satisfactions, that we can at least begin to build the walls of that kingdom upon our earthly plane of life.

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[Rev. Canon W. E. Reginald Morrow, M.A., in *The Record*]

The fact of a divided Christendom is such a barrier to real progress. It is such a waste of energy, and has its roots in selfishness; for if the spirit of genuine love were to permeate all denominations a way would have been found long ago out of the tangled mass of churches and sects, each toiling in rolling its own stone along and frequently colliding with and therefore abusing the other. If the war is teaching us anything it is teaching us this lesson: that the world will never progress until there is more unity among the nations.

There is a new nationalism that is arising out of the war of the nations. It is a nationalism in which the brotherhood of man and the service of humanity shall be the dominant factors. It is the world vision of nations, which are recognizing that they cannot exist without each other, and therefore their first business is to seek a common ground whereon they may build for a future, in which the good of humanity shall be placed before their own national ideals. Now in precisely the same way men are realizing the absolute necessity of uniting the different sections of the Christian church in order that the resultant blessing may be poured forth upon humanity, and all the world shall be brought into saving relationship with Christ, who is the center of each individual life, his hopes and aspirations. The greatest blot upon Christendom in the past has been that each section of the Christian church has sought to impress its own tenets and practices on all the others, with the result that collisions have frequently occurred.

[Miss A. Maude Royden in *The Christian Commonwealth*]

Do you not sometimes wonder if those who come back to us maimed or blind or shattered, in the long years to come will be able always to feel that it was worth while? To die —that is one thing. To come back the wreck of a man, and live through all the long years after the war—will they be able, do you think, always to feel that it was worth while? Only if they see of the travail of their souls, and are satisfied. Only if the new world is so fair that no one can doubt that it was worth that sacrifice.

[Rev. Frederick R. Griffin in *The Christian Register*]

The nations are learning that their spiritual forces are best employed not when they become an adjunct of the government or the army, but when they direct the one and sustain the other. Never was the uncompromising spirit of religion more needed to save the people from the pride and lust of kings and to organize and give power to the democratic spirit. The end which all right-minded men and women desire is neither peace nor war, but a just organization of the world.

[*Zion's Herald*]

Every soundly converted Christian man is exhorted to stir up the gift of God that is in him. But how shall he do it? Not simply by commanding himself to be stirred up, but by coming into contact with eternal truths, glowing ideals, and the holy examples, notably of Christ the Redeemer and guide, and secondarily of pious men and women of all ages who have left on record some instructive commentary on God's Word or who have lived under the very shadow of His throne. It is only great things that will make a man great, and only by the contemplation of supernal realities will a human soul be stirred out of its unspiritual contentment and its lethargy of recurring self-indulgence to live a high and holy life as Christ lived it. The gift of God can be stimulated in any man only by the inspiration of the Most High. It is the heavenly vision that makes us great and renders us socially effective.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

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Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

From the Editor

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

From the Publishing Society

The plan of discounts announced recently and becoming effective July 1st for periodicals also applies to Bibles, pamphlets, other publications, and articles listed in the Current Catalogue published in *The Christian Science Journal*.

A special letter has been mailed to the Reading Rooms and Committees with new price lists giving discounts, also supplementary slips for Bible Catalogue No. 23.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

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Published Monthly

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

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 51

Boston, August 18, 1917

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

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

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Christian Science Sentinel

A weekly periodical for the home, containing articles, editorials, and special information regarding the Christian Science movement, also testimonials of healing and news items of general interest

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Items of Interest

The modern banking system of Japan dates from the promulgation in 1872 of the national banking regulations, which were modeled on the national bank act of the United States. Ten years later the privilege of issuing notes was taken away from the national banks and given to the newly created Bank of Japan. By 1899 national banks had ceased to exist as such, their places having been taken by banks organized under special acts. There are 664 savings banks in the country, organized under regulations promulgated in 1893. These, as well as the ordinary banks, of which there are 1423, are under the control of the minister of finance. They are not very large individually, owing principally to the popularity of the postal savings bank operated by the imperial Government.

Huge silos for the storage of wheat will probably be erected in each of the four wheat states of the commonwealth of Australia, as a result of the recommendation of the new wheat storage commission appointed at the end of May. The two great problems which Australia has been facing have been, in the words of the prime minister: "First, the securing of additional freight by every possible means, putting existing freight to the very best use by the more expeditious loading, discharging, and dispatching of vessels; and, secondly, the provision for preserving in good order and condition such products as could not be marketed owing to want of freight."

The growth of the butter industry has been one of the most remarkable features in connection with the economic development of Siberia. This industry originated with the opening of the railway as far as the River Ob in the year 1894. Previous to this the only kind of butter shipped from Siberia was the so-called potted butter; that is, butter melted down, salted, and resolidified. The butter producing area follows the track of the Trans-Siberian Railway and extends from the European Russian border to the town of Atchinsk. The most southerly point is Semipalatinsk, and the most northerly the town of Tara, on the Irtish River. Within this region there are approximately 3500 dairies and butter factories.

From 1912 to June 30, 1917, building permits were issued in Honolulu, Hawaii, aggregating $10,125,061. The board of supervisors for the city and county of Honolulu plan to spend a million dollars in the next two years on road construction on the island of Oahu. Much of the road building will be of permanent concrete construction, and includes a portion of the belt road around the island of Oahu. There are now approximately 474 miles of roads in the city and county of Honolulu, of which 234 are within the limits of the city proper.

Canada claims to have the largest herd of buffalo on the American continent, confined in the new national reserve near Wainwright, a small city some hundred odd miles east of Edmonton, Alberta. The animals have a splendid range, something in the neighborhood of one hundred and sixty-five square miles, which is enclosed by a wire fence eight feet high and over seventy miles long. The price paid by the Dominion Government to Michael Pablo, an Indian, for 600 head of buffalo, was $200,000.

The importation of jute gunny bags and gold leaf is a measure of the native prosperity of Indo-China. In a general way the importation of gunny bags varies with the exportation of rice. Gold leaf is imported from Hongkong and China and manufactured into various articles of jewelry, which are the chief form of native personal property, and the amount brought in is an indication of local purchasing power during the year. The receipts in 1916 were about $1,300,000.

Much attention has been attracted to the discovery of a large deposit of cinnabar ore in the mountains near Candelaria, situated a short distance from the Rio Grande, about seventy-five miles southwest of Alpine, Texas. Promising prospects have been taken up, and it is expected that there will be extensive development operations inaugurated, including the establishment of one or more quicksilver furnaces.

Oregon's new Columbia Highway extends through a land of almost unparalleled beauty from Astoria to The Dalles, a distance of some two hundred miles. Throughout this entire distance no billboards are allowed to appear to mar in any way the beauty of the countryside or to interfere with the traveler's appreciation of the scenery. Billboard men themselves are in sympathy with this exclusion.

In 1911 an Italian resident of Eritrea discovered near the boundary line between that colony and Abyssinia an extensive deposit of potash salts. It is said to resemble those at Stassfurt, Germany. The operating company estimates that there are available at least 850,000 tons of the salt deposit, averaging not less than 55 per cent potash. There are hot springs that add steadily to the deposit.

Uruguay, the smallest of the South American countries, ranks fourth in the value of its foreign commerce, closely following Argentina, Brazil, and Chile. With the Atlantic Ocean on the east and south and a navigable river on the west, Uruguay's shipping contact with the world has developed its resources to an unusual extent. In 1916 the country claimed 1,378,808 inhabitants.

Closer cooperation between Congress and the executive departments is proposed in a bill introduced in Congress by Senator McLean of Connecticut. By its terms, cabinet officers would be seated in Congress with the right to participate in debate on matters affecting their respective departments. They would also be subject to interpellation on Mondays and Thursdays in the House of Representatives and on Tuesdays and Fridays in the Senate.

The prospective crop of peanuts is 70,000,000 bushels for the whole South. Georgia's acreage has jumped in one year from 100,000 to 420,000 acres. The increase in Texas has more than doubled last year's acreage, and that state has 600,000 acres planted for this year's crop. From less than 1,250,000 acres the acreage of the entire South has become 2,000,000 acres.

First, second, and third class postmasters, says *The World's Work*, are "presidential officers;" that is, they must be appointed by the President and confirmed by the Senate. Under Mr. Wilson's executive order, examinations for these places will now be held by the Civil Service Commission, which will prepare "eligible lists." In future the President will make his appointments from these lists.

The apple crop in the state of Tasmania, Australia, for the present season is the smallest in recent years. Last year nearly 2,000,000 bushel cases were shipped to England and to other states of Australia, while this year's exports will not be much over 1,000,000 cases, of which about 150,000 cases were sent to England.

Most of the lumber used in Argentina is imported, the larger part from the United States. The predominating domestic timber is the quebracho, which is used extensively for the manufacture of tanning extracts, for railroad ties, and for telegraph and fence posts. The lumber from abroad is used for construction work.

A new "evergreen" highway is being mapped out by the secretary of state and the president of the Highway Association of the state of Washington. The proposed highway will lead across the state, through Idaho, Utah, and Arizona to El Paso, Texas.

The tenth fair of Paris was open from May 16 to May 31, 1917, and was patronized by about eighteen hundred exhibiting firms. The long esplanade in front of the Invalides was changed into a sort of miniature town divided into streets, each denoting a trade.

The mileage of railways in Australia is increasing more slowly during these war years than in normal times. For the year ended June 30, 1916, Government lines open for traffic increased by 676 miles.

During 1916 the national telegraph lines of Guatemala were extended to a total length of 6847 kilometers; the telephone lines to 821 kilometers. There are now 252 telegraph offices and 102 telephone stations.

The total number of sugar mills in Cuba during the year 1916-17 was 201. Of these, 68 are owned and operated by citizens of the United States. The crop will yield about 2,800,000 tons.

The total income derived from Chinese railways during 1916 amounted to $30,997,471, an increase of $2,415,800 compared with 1915. The total expenditure incurred was $14,839,614.

The total increase of savings accounts in the different banks of New Zealand, including the post-office savings bank, for the three years ended March 31, 1917, amounted to $99,162,730.

The rivers and harbors bill, carrying an appropriation of $27,954,000, passed the Senate on July 26 by a vote of 50 to 11. It passed the House of Representatives on June 27.

Capitol Heights, Md., adjoining the District of Columbia, voted on July 9 to raise all local revenue by taxation of land values only.

Oregon at a recent special election authorized a six million dollar bond issue for good roads.

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Christian Science Sentinel

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

Vol. XIX August 18, 1917 No. 51

The Incorruptible

DUNCAN SINCLAIR

THERE was no uncertainty in Paul's mind when he wrote to the Corinthian church, "For this corruptible must put on incorruption, and this mortal must put on immortality." Paul recognized the possibility of the achievement; and undoubtedly he knew the Science of the method whereby it could be wrought. Christ Jesus had taught it to his followers; and, what is of far greater significance, had demonstrated that it was possible for him to overcome the belief of material life and intelligence,—to overcome that which is the corruptible by rising into the consciousness of man as spiritual and therefore incorruptible.

The teaching of Jesus was based entirely on his knowledge of God. Everything he told men about God was the absolute truth; and it was his spiritual understanding of the eternal, of reality, of the incorruptible, which enabled him to destroy the false belief of material law in the minds of the sick and the sinning who came to him, thereby restoring them to health and purity. Christian Science gives mankind the clearest understanding of God in accordance with the teachings of Jesus, and shows exactly what the incorruptible is, and consequently what is meant by the corruptible.

Throughout her writings Mrs. Eddy speaks of God as Mind; and since God is infinite, Mind is infinite. All that really exists is therefore the manifestation of Mind. Because Mind is infinite, Mind is eternal; so that all that is real or the manifestation of Mind is eternal or incorruptible. How does Mind manifest itself? In one way only, in ideas. What exists, then, as reality or the incorruptible is the divine Mind and Mind's ideas. These ideas are spiritual, and they reflect the qualities of perfect Mind and are altogether good. On page 88 of Science and Health Mrs. Eddy writes, "Ideas are spiritual, harmonious, and eternal," and then she goes on immediately thereafter to expose the counterfeit of these ideas in the words, "Beliefs proceed from the so-called material senses, which at one time are supposed to be substance-matter and at another are called spirits." Here the distinction is drawn between the real ideas of God and the false belief of material substance.

But, it may be asked, is not this a contradiction of human experience? Are not ideas far less tangible than matter, than that which the physical senses tell men about? Christian Science replies, If God be infinite Mind, as He is, everything must be explained in accordance with this spiritual fact. Suppose one thinks about so-called matter a little. Is it not the case that the human mind always associates corruption with matter? Does not the flower of the garden fade? does not the grass of the field wither? do not minerals crumble and fall into dust? do not men themselves vanish as a dream? Wherever material sense seems to be, there also abound the illusions of decay, corruption, and death.

Material belief is the counterfeit of spiritual understanding; and material belief always ultimates in corruption, whereas spiritual reality is eternal or incorruptible. There can never be any compromise between the spiritual ideas of Mind and the false concept of them called matter. The incorruptible is distinct in its permanency; the so-called corruptible has the blur of unreality always surrounding it. On page 279 of Science and Health are these words: "Ideas are tangible and real to immortal consciousness, and they have the advantage of being eternal. Spirit and matter can neither coexist nor cooperate, and one can no more create the other than Truth can create error, or *vice versa*."

The question naturally arises, How may men put on the incorruptible? The only way it can be done is through spiritual understanding. The human body, all the objects which material sense seeks to make real to men, are purely mental concepts, counterfeiting the real and incorruptible spiritual ideas of Mind. These false concepts or beliefs are destroyed by the knowledge of the ideas which they seem to counterfeit; and the obtaining of this knowledge is the highest duty of mankind. It means that men have to "pray without ceasing." They have to keep before them continually the facts of spiritual being, remembering that these constitute the only real consciousness. In proportion as they do so, they are putting off the old man and coming into the possession of man's true selfhood.

In the absolute sense there is no such thing as corruption. Corruption has no place in perfect Mind; and that is why it is unreal. It is utterly false and precisely analogous to all other fallacies. Suppose one thinks, by way of illustration, of the difference between what the human mind recognizes as an idea and a material concept of it. Take a circle as representing "good, the self-existent and eternal individuality or Mind" (Science and Health, p. 282). It is incorruptible even to human sense. But a material circle (so called) will decay as will all other material things. All counterfeits perish, but the ideas of Mind are incorruptible.

Man is the spiritual idea of God. Spiritual man is therefore eternal, incorruptible. The material concept of man which holds him as resident in matter and under the domination of matter will be destroyed; and as this false concept goes, the incorruptible nature of man will be revealed. Every time a human being experiences the healing power of Truth, he is realizing something of the incorruptible nature of spiritual man. And when the last material belief shall have been destroyed, the perfection of the spiritual universe, including individual spiritual man, will have been realized.

✧

Our Beloved Leader

GRAY MONTGOMERY

CHRISTIAN SCIENTISTS love, honor, and revere their Leader, Mrs. Eddy, because in the face of the most bitter opposition, ridicule, and persecution, confronted with the most complex and confusing problems, she never faltered in her righteous stand for Truth. Steadfastly relying upon infinite Mind for guidance, strength, understanding, and spiritual vision, she cherished the tiny spark of infinite Truth which at first

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dawned upon her consciousness, until finally, as the result of her faithfulness and consecrated labors, it became a great light, dispelling with its radiant beams the darkness of materiality, sin, disease, and death.

In her elucidation of Christian Science Mrs. Eddy recognized that she was only the human channel through which Truth could be unfolded and made manifest to humanity. She wrote: "It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated 'Science and Health with Key to the Scriptures.' I have been learning the higher meaning of this book since writing it" (Miscellany, p. 114). Scholars, poets, statesmen, philosophers, philanthropists, the great men and women of this age as well as multitudes from the ordinary walks of life, have found in Mrs. Eddy's writings such a clear and satisfying explanation of the Christ-method of healing that they have been enabled to make use of this scientific mental process in the solving of their manifold daily problems. In "Science and Health with Key to the Scriptures" the subject of God's healing power is so clearly and fully explained that simply through the study of this text-book the healing light of Truth has entered many a consciousness, clearing away the clouds of doubt, fear, and all erroneous thinking, thereby bringing surcease of sorrow, sickness, sin, and suffering.

Edgar Allan Poe has written: "The demands of Truth are severe. She has no sympathy with myrtles. It is but making her a flaunting paradox, to wreathe her in gems and flowers." This, however, can never be said of the truth as portrayed by Mrs. Eddy, for she has clothed her thought in strong, forceful, and practical language. Although filled with poetic imagery, her writings portray the truth in a way possible only to one inspired to tell the things of God's kingdom. Her skill was greater than was ever dreamed of by the poet, for through her writings, all aglow with divine tenderness, she has impressed upon the thought of this age the healing and saving power of God, infinite Mind. Mrs. Eddy taught her followers that in order to understand Truth they must demonstrate it in daily thoughts and deeds. "Truth is revealed," she writes on page 174 of Science and Health. "It needs only to be practised." Ever a student of her own writings, she directed her followers to fix their gaze not upon her human personality but upon the teachings of Truth.

The influence of Mrs. Eddy's writings has already extended into nearly every avenue of human activity. This beneficent influence has given to mankind a demonstrable religion of healing works. It has corrected many doctrinal mistakes. It has awakened an active interest in the daily study of the Bible. It has reconciled many seeming contradictions in the Scriptures. Many former agnostics and atheists, as well as many professing Christians and Jews, have become so far enlightened through the study of Christian Science that they now know God as infinite Mind, as divine Love, the perfect Principle of all real being, and the real man as God's image and likeness,—as His reflection or divine idea. It is quenching sin and consequent suffering by showing that true joy, real satisfaction, is never material, but is wholly spiritual and indestructible, because it comes from God. The victims of animality and sin are learning through the study of Mrs. Eddy's writings how they can gain freedom from their false appetites, from their false desires, and from their fears by replacing their erroneous thoughts with right thoughts and right desires through the true understanding, acceptance, and realization of God as the one and only Mind, all powerful, infinite, and ever present.

Exemplifying the goodness and grandeur of a life consecrated to divine Love, Mrs. Eddy has been enabled through her writings and teachings to turn many to right thinking and right living, "to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," as we read in the prophecy of Isaiah.

Is it any wonder that Christian Scientists today, as during the time of her pilgrimage with us on earth, speak of Mrs. Eddy as "our beloved Leader"! Her leadership is beyond all question. Though her human personality is no longer with us, her writings and teachings still lead us in the paths of Truth. Through these Mrs. Eddy will continue to lead humanity out of sin, discord, and disease until ultimately all mankind will be saved, will be led into the kingdom of heaven, the consciousness of divine harmony, where evil is unknown.

✧

Liberation

LIDA S. STONE

A VERY helpful article in one of our periodicals struck a chord of feeling, bringing sweet (one definition of sweet is melodious) renewal of my own experience when our Leader gave us the mid-week testimony meetings. As far back as I can remember I was conscious of an extreme condition of timidity, a painful reluctance to advance without looking to another to supply the initiative. Brought up in a religious belief which observed its collected prayers, rites, and ceremonials with awe and regarded a departure from them as an impossibility, I myself became less and less able to act with the freedom which I admired in others.

In the years of faithful adherence to this chilling belief I was always ill, with no hope beyond the fears and sufferings of an invalid, until Christian Science shone upon my weary self and chased the shadows away. My emergence from continual haunting fear into confidence, courage, and strength was the natural result of my changed concept of God, and it led me naturally out of the old church with no feeling but that of peace and joy,—joy that at last I had a God who would answer all the puzzling questions which my "spiritual advisers," earnest and sincere as they were, always dismissed by saying, "That is a mystery you cannot know now."

In the invalid period to which I refer there was an exaggerated fear of people, so it need hardly be said that I could not have addressed a number of people, much less could I have given an experience such as is heard in our Wednesday evening meetings. Besides this, my ritualistic education admitted of no such "irregular" proceeding. The many blessings which the healing Christ was daily bringing to me filled my thought with songs of gratitude and a desire to follow obediently in the way our beloved Leader indicated. One of the early opportunities to prove my sincerity came when our Leader gave to the field the testimony meetings with this inspired and inspiring message: "Make broader your bounds for blessing the people. . . . Learn to forget what you should not remember, viz., self, and live for the good you do. Be meek; let your mottoes for these meetings be, Who shall be least, and servant; and 'Little children, love one another'" (*Journal*, Vol. XIII, p. 41).

Blessed words! Gratitude first; then personal sense, as I realized that obedience to this call was for me as much as if I were the only Scientist on earth. If one has an enemy to face it is never wise to delay the action which will defeat it, for the suggestions of personal belief will weaken endeavor until excuses for not acting in obedience to Principle seem real excuses. On page 341 of "Miscellaneous Writings" we have invaluable instruction on the "evil of inaction and

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delay." In my experience the gentle voice of Love asked, "Do you really want to help broaden the bounds for blessing the people?" and roused my sense to a willing response. Then came the question, "Are you afraid to follow the leading of her whom God has chosen to give the message of His love? Does she ever lead toward self or into harm?" and there was only one answer to both these questions. Again, as if to test thoroughly my sincerity, came the further query, "Do you wish to be deprived of the blessing which obedience always brings?" this followed by "Will you do your part?" which brought the questioning to a complete finish.

When the practical application came, in rising to testify to the healing truth, I was ready, though to be sure for a time the fiercely beating heart and dry throat would have tied my tongue and held me to my seat if I had accepted their testimony. The value of every such experience lies in the conquering of that so-called self whose complexities of fears and sufferings and dangers have seemed so real that they appear inevitable and all enfolding. When we learn in the actual conquering of these falsities that they do not hold us, we know that it is the law of Mind which has annulled the belief of a selfhood apart from good.

It is possible that one might freely acknowledge Mrs. Eddy to be the Discoverer and Founder of Christian Science, and yet fail to appreciate that this includes the discovery of all the ways and means whereby Science is unfolded and established in human consciousness, until, as the apostle Paul says, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." A full estimate, so far as we are able to make it, of what it cost our beloved Leader to point out the way, will make us indeed eager to search for and obey individually, no matter how much of self must be abnegated, the commands which will make us Christian Scientists in deed and in truth. The answer of our Leader to a student who emphasized the above to her was, "It takes hold of foundations and touches the need of this hour." We ought to set a close watch lest the enemy of spiritual advancement dull the thought and cause us to excuse ourselves from obeying with joyful willingness that which in blessing one blesses all.

✧

Items

INEZ KOCH

How often does the student of Christian Science join the psalmist in saying, "Bless the Lord, O my soul, and forget not all his benefits"! Is not this truly an admonition to count the many blessings bestowed on us by the Father's loving hand?

How little we knew about these blessings before we learned through Christian Science that "gratitude and love should abide in every heart each day of all the years" (Church Manual, Art. XVII, Sect. 2). When clouds of discouragement or a sense of lack would hide from us the ever-presence of divine Love, is it not a sure remedy to count our blessings? How sad and hopeless seemed the road when we knew not how to stretch out the helping hand and provide the healing touch which has been revealed to us through the teachings of Christian Science! Is not every dark place made light, and are not hungry hearts fed and our brothers' needs met through the application of the divine Principle? What cause for gratitude!

The writer remembers a little incident which seemed to bring a ray of sunshine and happiness. One hot day in the train she and two other Christian Scientists found themselves in a compartment with a little boy who apparently was traveling by himself. A second glance showed that his eyes were swollen and inflamed, and he looked unhappy; so the truth was promptly realized that all is infinite Mind, divine Love, and that neither suffering nor unhappiness can exist in the presence of divine Love. Then, forgetting all about the little boy, she picked up her paper and began to read, when suddenly she became aware of something being pushed along the seat toward her. On looking up she found a little hand stretching out a box of sweets, and when she took a piece, with a surprised and delighted "Thank you!" a happy smile spread over the little fellow's face. Next he offered his precious sweets to her two companions.

It seemed no small thing for the little fellow to give up so much of his portion of candy, but it was just as though he wanted to show gratitude for something, even if he did not himself know what it was. The writer noticed, however, that the inflammation of the eyes had disappeared, and a little thanksgiving was returned for this proof of the efficacy of spiritual understanding. Jesus bade us let our light shine; and a clear realization of God's ever-presence, even though it does not take form as a treatment, will dispel the darkness of fear and doubt.

As the three friends left the compartment, the little boy helped them to carry out their heavy luggage, and a happy and friendly "Good-by" closed an incident which to the writer recalled Mrs. Eddy's words, sent many years ago to the editor of a paper called the *Item* (Poems, p. 38) expressing the hope—

> That every ragged urchin,
> With bare feet soiled or sore,
> Share God's most tender mercies,—
> Find items at our door.

✧

The Loving Message

MATTIE TROY CLENDINEN

THANKSGIVING day, 1916, marked the twenty-seventh anniversary of the home-coming of a mother who had left her loved ones and gone to a city about two hundred miles distant, in search of some means to alleviate her suffering of both mind and body. She had come back bringing into the writer's girlhood home Christian Science, the wonderful message of Truth. Our mother felt she had indeed found the "pearl of great price," and although it was a stranger within our gates, we took it in, little knowing the blessings it was holding in store for us through all the years to come.

Every member of the household accepted this message without a doubt as to its truth. We beheld with wonder and joy the beautiful demonstrations over discord, both mental and physical, wrought through the application of the slight understanding of divine Truth possessed by our mother. Surely at that time it could be said by her, God's grace is all sufficient. Well does the writer recall the words of our Leader so often voiced by this dear one, "Let not the flesh, but the Spirit, be represented in me" (Science and Health, p. 33), and it has taken all these years for her to be able to comprehend even in a measure the depth of meaning contained therein, words so necessary for us to understand and live before we can do the work required in Christian Science. Only through much prayer, watchfulness, self-denial, and humility has she been able to help others as she has been helped through this truth.

From the time this message came into the home to the present, the writer has found Christian Science to be her all-sufficient help, carrying her over the rough places in safety. We know it is just and right for man to manifest freedom

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from all physical discord, for did not Jesus come healing the sick? But he also came to cast out sin, and what he did we are to do. Our Leader tells us that the healing of disease is only the bugle call to come up higher. (See Rudimental Divine Science, p. 2.) The mottoes hanging before our mental gaze on the right hand and on the left should bear these inspiring words of Paul, so often pondered by us: "I determined not to know anything among you, save Jesus Christ" (to see nothing but the perfect man expressed in those with whom we come in contact); "Henceforth know we no man after the flesh" (fleshly mind); "Come out from among them [all material beliefs], and be ye separate."

We cannot pray too often, "Let not the flesh, but the Spirit, be represented in me." Oh, that we may really and truly become as little children, just take our Father at His word, and if we are prone to look on the dark side of things (and the dark side is never real) or to see evil instead of good in those around us, let us awake and be quick to look within; for if all is right within, all will be right without.

In connection with this search within let us read the article entitled "Love Your Enemies," beginning on page 8 of "Miscellaneous Writings," and all resentful thoughts will sink away into their native nothingness. In some cases these may be accompanied on their departure by a slight tinge of hate, envy, jealousy, or self-will, hidden away in the smooth folds of self-righteousness, and we become conscious of the presence of more love than we had known, for the reflection of Love is ours by right. We may have let go the loving nature which belongs to every child of God, and accepted as ours that unloving disposition which is the carnal mind's image and of which Jesus said, "Ye are of your father the devil." If we have wandered, let us arise as did the prodigal, determined to feed no more on husks (discordant mortal thoughts), but to return to our Father's house, and claim our rightful heritage of love and truth.

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Witnessing to the Truth

J. THOMAS MUMFORD

"WHAT sayest thou of thyself?" was the question propounded to John, the forerunner of Jesus the Christ, when the Jews sent priests and Levites from Jerusalem to discover who the Baptist was. He was on the witness stand, so gave his great testimony concerning that prophet whose shoe's latchet he counted himself "not worthy to unloose." Christ Jesus has had his witnesses in the past, and especially during the last fifty years thousands of his true followers in Christian Science have verified his work as they did in the first three centuries of the Christian era.

Because of my gratitude for the benefits received through Christian Science, and for the good it may do others who are seeking for that "true Light, which lighteth every man that cometh into the world," I too desire to add my experience. Although a minister in the Congregational denomination for over twenty years, during that time I was constantly disturbed by the thought that I was not receiving the blessings which justified the life, teachings, and purpose of "the Son of God" in my behalf. Surely there must be something somewhere which I had not discovered, and for this reason was spiritually poor when I should have been gloriously "rich toward God."

Having resigned my pastorate on account of a bronchial ailment, and entered business, I began to investigate various new theories with the hope of finding relief,—not from physical ills, even though the ministry was given up because of them, but rather to find something to fill the aching void which seemed to be growing larger in my consciousness from day to day. In these inquiries, which were carried on with an honest desire to know the truth, I thought I was making some progress, but now I know that they were only stepping-stones to higher things, as I discovered later in Christian Science. I wanted to be led by divine light, not by human opinions; not by the advice of friends and loved ones, nor yet by the church which I loved because of long and intimate fellowship. The truth was what I desired above every other thing in the world. I hungered and thirsted for it, and said with Job, "Oh that I might have my request; and that God would grant me the thing that I long for!"

This prayer, uttered in the right spirit, is as sure to be answered as that God is,—nothing can prevent God's child from coming into the full light of a conscious unity and fellowship with God. Thus every day I was being led toward His "holy hill" of elevated spiritual vision, where I could see old things passing away and all things becoming new. Gradually the old heaven and the old earth passed away, and in my consciousness the new heaven and the new earth, "wherein dwelleth righteousness," appeared. "And there was no more sea,"—no element of discord, nothing to cause fear, pain, sickness, or death. With the removal by divine Love of all cause for sorrow, the tears were wiped from my eyes. The psalmist says, "Weeping may endure for a night, but joy cometh in the morning."

This has been my experience in Christian Science. It has answered every question that perplexed me for years. It has dispelled the darkness by showing that "God is light, and in him is no darkness at all." It has shown me how I may love God, by revealing who and what He is, so that others may see Him as the One "altogether lovely." Truth has opened the way so I can love my neighbor as myself, by showing me my neighbor as the perfect man made in the image and likeness of God. It has shown me that divine Science is a remedy for every discordant condition, and that to apply one's understanding of its Principle is to bring to mankind the consciousness of "on earth peace, good will toward men."

Many of my friends who were opposed to Christian Science and expressed themselves as antagonistic to the course I had taken, have since sought and found relief in the same glorious truth. They too have found in Science "ways of pleasantness" as they journey from sense to Soul. I became a member of The Mother Church in 1911, and feel great comfort in this conscious spiritual association, for it is a spiritual church, founded on Truth and Love, and rests upon divine Principle. (See Science and Health, p. 583.)

It seems to me that the greatest blessing which can come to any one is the consciousness of the fact that God's presence is an absolute reality in the daily experience of man, and that we do not have to die to be in heaven. Christ Jesus said he was in heaven, even while to human sense he was in the flesh, because heaven means harmony and at-one-ment with God, good. This is what it means to have our citizenship in heaven, "to be absent from the body, and to be present with the Lord," while doing the Master's business on earth. We read in Revelation that "the tabernacle of God is with men," and that He does in very deed dwell among them. Christian Science has brought this into the present and makes it the verity of this day and hour.

I have witnessed many demonstrations of the power of Mind over sin, disease, and discord, but the greatest is the transformation in my own consciousness,—the spiritual uplift, the longing it has satisfied, and the blessed assurance it gives that friends, loved ones, all, shall finally be brought into this fellowship, and "there shall be one fold, and one

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shepherd." As time is of no consequence to God in the working out of these great verities, our advancement is sure and certain. On page 485 of Science and Health Mrs. Eddy says: "Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth."

I am most grateful to Mrs. Eddy for this great discovery. The world is surely rising up and calling her blessed, and will continue to do so for all time. I am thankful, too, to all who have assisted me in becoming better acquainted with the great truths of Christian Science, and desire to do what I can to help others find the way that means so much to me. In Isaiah we read a description of the Christian Science way: "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there."

Promises Fulfilled

CALISTA A. HOLBECK

In the book of Psalms we read: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." The writer was very much impressed as well as sustained by these words while laboring under a sense of depression and sickness which did not yield readily to treatment.

As I was living in a hotel apartment in the city and unable to get out into the busy street, there was a longing within for the freedom of the outdoors, and a desire to live where I might enjoy the green grass, the trees and flowers,—the things I loved so much. In due time divine Love opened the way and led me to a place beautiful as to environment and association. With harmonious surroundings and the loving help of a Christian Science practitioner, together with my own study and application of the truth of being as taught in Science and Health, I soon gained strength and courage to add to my daily duties the joy of caring for the lawn and flower garden.

One morning when the sun seemed to shine more brightly than usual, I was watering the garden and drinking in the sparkling beauty of it all, when a rainbow with all its gorgeous coloring presented itself before me. Immediately my thought turned to the signification or symbolism of the rainbow as spoken of in the Scriptures—the bow which typifies an unending covenant between God and man. While pondering over this promise, there came to my receptive thought another promise given to God's children, the passage from the psalm already referred to. I then and there realized that if one of God's promises is true all of them are, and that in due time His promise would be fulfilled to my struggling, waiting sense.

Every morning I had the same beautiful lesson before me,—my bow of promise, telling me of "the everlasting covenant," and the roses, geraniums, and poppies nodding their heads in thankfulness for their refreshing shower. On page 240 of Science and Health Mrs. Eddy says, "The floral apostles are hieroglyphs of Deity." Thus the flowers in my garden, reflecting back their gratitude in perfume and unfolding beauty which were a joy to the whole household, taught me the lesson of daily systematic work and patience, for soon I too came forth refreshed and healed, because my mental garden had been weeded and watered in accordance with the law of Truth and Love.

Selected Articles

[Samuel Greenwood in *The Colonist*, Victoria, B. C., Canada]

Christian Science presents points of disagreement with what has been called orthodox religion, and also with what might be called orthodox philosophy. Mrs. Eddy made no attempt to reconcile her interpretation of Scriptural teaching with prevailing theories and doctrines; and although Christian Science was not stated as something new, in the sense that the truth about God has always existed, it was so hopelessly different from the religious thought of the age that it was necessary to establish a new organization through which to present its teachings and their demonstration.

Christian Science is not "disruptive" either in purpose or in practice, except as it is successful in overcoming evil. The Christian Science church was organized, not for the sake of adding a new denomination to Christendom, but—since the older churches would not receive it—for the sake of religious freedom. Christian Science is not inimical to anything that is good and useful, or that is helping human beings to live better lives, by whatever name it may be called.

Accepting the Scriptural declaration that God is the only creator, Christian Science teaches most unequivocally that evil has no place in His creation and is not a quality pertaining to His children, but is only humanly supposed, accepted, and obeyed. Satan is referred to in Scripture as a deceiver, which, given its impersonal definition, would mean that evil is a deception. Jesus saw it, not as the truth, but as a lie, and he destroyed it as that which has no right to exist. Even the laws of our land teach that men should not make evil so real as to obey it, that is, give it power over them. The argument of a correspondent, that because Christian Science teaches the unreality of evil, mortals have no need of a savior, is no more logical than to assume that because there is no truth or reality in mistakes about mathematics, mortals have no need of schools in which to be taught the correct use of numbers.

The fact that the Christian Science movement exists for the sole purpose of helping humanity to overcome evil, shows that it does not deny the presence of sin as a state of error in human consciousness. But error, as every one knows, cannot be corrected by believing it to be real, but by an understanding of the truth, and this is all that differentiates Christian Science from other methods of dealing with sin. The question is one that calls not for argument but for an efficient remedy.

The charge that Christian Science is pantheism because it teaches the infinity of Spirit, disproves itself, for it is self-evident that the infinite cannot be contained. The New Standard dictionary gives "Mind" as one of the definitions of God, and there can be nothing greater than infinite Mind. The argument that God exists in nature would make God less than nature, less than His own expression. In Christian Science matter is regarded as but a temporary phenomenon of human thought, as that which appears because of human ignorance of the real nature of God as Spirit or Mind, but which will disappear as this ignorance is overcome.

While the Bible teaches that "God created the heaven and the earth," it also teaches that what is seen as a material heaven and earth is to pass away, and that there is to be "a new heaven and a new earth." We are also taught that "whatsoever God doeth, it shall be forever;" hence the logical conclusion that the real universe is not that which is to pass away, but that which is to appear as "new," that is, new to human apprehension. If the present sense of heaven and earth as consisting of matter were the reality of God's crea-

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tion, it would not need to pass away, nor would the new sense of heaven and earth as spiritual need to appear. The passing away of matter as a false sense would not rob creation of its beauty and joy, but would rather unfold the beauty and joy of being everlasting, and not, as now humanly conceived, subject to decay.

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[Frederick R. Rhodes in *Bradford* (England) *Telegraph*]

Under the caption "The Cross of Christ" a critic states that "Christian Scientists no longer believe that there is such a thing as death, and hence they could not believe that Jesus died for sins."

In "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "Death will occur on the next plane of existence as on this, until the spiritual understanding of Life is reached" (p. 77). Numerous references might be quoted to show that so long as life is looked at from a material standpoint we shall be called upon to face the question of death; but if we are going to prove the words of St. Paul, "The last enemy that shall be destroyed is death," we must begin to recognize God, Spirit, as the only creator, and man as a spiritual and not a material being.

It is sufficient answer to the latter half of the criticism to quote Mrs. Eddy's own words: "Our Master fully and finally demonstrated divine Science in his victory over death and the grave. Jesus' deed was for the enlightenment of men and for the salvation of the whole world from sin, sickness, and death" (Science and Health, p. 45). The best answer to all criticism is the result obtained from the application of the subject under consideration, and proof may be seen in most cities and towns that through the correct teaching of Christian Science many have found God such a present help that they are able to echo the words, "Whereas I was blind, now I see."

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[Lloyd B. Coate in *Tiffin* (Ohio) *Tribune*]

Through Christian Science the sick are being healed, the drunkard is reformed, the atheist and infidel are being led to God. Hundreds of thousands of people gladly testify that Christian Science has increased their faith in the true and living God; it has aroused an interest in and love for the Bible, and awakened a greater desire to follow in the footsteps of Christ Jesus. A teaching that is accomplishing so much good in the world cannot be a masterpiece of Satan. Such accusations are akin to those brought against the Master when he was accused of doing his works through Beelzebub. Christ Jesus said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them."

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[Rollin E. Smith in *The Argus*, Janesville, Wis.]

Our critic asked, "Why, if Christian Science was a revelation, did Mrs. Eddy revise the text-book, 'Science and Health with Key to the Scriptures'?" Probably the meaning of the word revelation confused our critic, for the word does not necessarily mean a sudden inspiration. Taking the dictionary definition, it means an act or process; and as process takes place a step at a time, so the writing of Science and Health was perfected a step at a time.

"The book 'Science and Health with Key to the Scriptures' is the Christian Science Bible," declared our critic. This is not true, for Christian Scientists use for their study and in church service the same Bible used by all orthodox denominations. Science and Health is the text-book of Christian Science, and does not take the place of the Bible in any respect. The gentleman is quoted as having said that Christian Science is not growing. If the Christian Science movement is not growing, why is there so much and such persistent opposition to it by the ministers?

"If it were not for the healing part of Christian Science, the cult would die in six months," declared our critic. One might ask, in reply to this, how much progress the teachings of Jesus would have made if he had not accompanied them with healing. "Christian Science is based on selfishness, and has no sympathy with suffering and sorrow," our critic is quoted as having said. As Christian Science heals sickness, selfishness, suffering, and sorrow, as thousands of authentic testimonies declare, it is difficult to see how any one can have such a view of this religion. The statement requires no further denial than to say that by its fruits Christian Science is known.

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[Anna Rasch in *Jarlsberg and Larvik* (Norway) *Amtstidende*]

In an article entitled "How Nervousness Can Be Healed" it is maintained that "suggestion, belief, is the supporting and operative power" in Christian Science healing.

Mental suggestion is synonymous with hypnotism, and is the control of one human mind over another. Suggestion is spoken of in the Bible as sorcery, the casting out of devils by Beelzebub. When Jesus was charged with this method he said he cast out devils "with the finger of God," and in Matthew's gospel he is recorded as saying, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Christian Science is wholly founded upon the teaching and life of Jesus, and can heal only through the spiritual understanding of the unchangeable law of God. Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." Suggestion does not lead to freedom, but to bondage. Christian Science teaches that it is the human mortal mind which is the cause of pain and fear, and these evils can be healed only through the understanding of the omnipotence and omnipresence of divine Mind. In the first epistle of John we read, "There is no fear in love; but perfect love casteth out fear."

A Christian Science practitioner wishes to talk to his patient in order to explain to him what Christian Science is and to teach him how to help himself. Christian Science treatment is a help to self-help. As far as the treatment is concerned, it makes no difference whether the patient is present or absent, and the absent patient does not know when the treatment takes place. Jesus has himself indicated this method in the healing of the centurion's servant and the daughter of the woman of Canaan.

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[B. W. Oppenheim in *Wardner and Kellogg* (Idaho) *News*]

My attention has been called to an article entitled, "Osborn on Isms and Science," in which Christian Science is erroneously classed with Spiritualism, Theosophy, and Buddhism, and all are defined as "doctrines of the devil." Whatever may be the effect of the teaching of Spiritualism, Theosophy, and Buddhism, permit me to say that the evangelist is entirely mistaken in classing Christian Science with them, or any of them, in any particular. The gentleman's dictum that Christian Science is of the devil does not make it so. I have no doubt that his mental concept of what Christian Science is, is a fearsome picture; but any one who investigates without prejudice the results upon men of the study and practice of Christian Science, will be convinced that the works wrought by it are good only. Christian Science is based upon the life and teaching of Jesus the Christ, and no doctrine so founded can be classed as devilish.

While the gentleman may not agree with the theory and

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practice of Christian Science, he can find nothing in its teaching or in the lives of its adherents which will warrant his statement. Christian Science comes to suffering humanity with a message of peace and healing. It brings to man a realization of his godlikeness, permitting him to claim the full heritage of the children of God, freedom from suffering and discord of every kind. It inculcates morality, purity, reverence, brotherly love, health. These doctrines are not of the devil. They bring man to a sense of his at-one-ment with God exemplified by Jesus, who so proved his divine relationship to God that he overcame every form of sin and disease and even death. His atonement does not relieve us from the necessity of proving individually our at-one-ment with God, but showed us the way to do it.

Christian Science does not deny the atonement of Jesus, but Mrs. Eddy with keen spiritual insight has interpreted its true meaning and shown its practical application to the lives of each of us.

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[Carl E. Herring in *Bloomfield* (Neb.) *Monitor*]

Christian Science is an orderly arrangement for efficient service of truths that have always existed. The moment you claim reality for evil you are in a worse dilemma than in claiming reality or eternality for matter.

Do you doubt that God is the only cause and creator? Do you regard the First Commandment? Then if evil is real, God must be its creator. If not, you must have other gods creating evil. Why is it necessary to ascribe reality to evil any more than to darkness, which is only the absence of light? Is there any such thing as two and two being five? Yet you have seen this combination of figures many times on the blackboard, and you can if you wish fill the board with it; but no matter how many times you reproduce the error, it will not change the fact that two and two are four.

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[William D. Kilpatrick in *Grand Rapids* (Mich.) *Herald*]

The facetious reference to the attitude of Christian Science on the subject of sin made by an itinerant evangelist temporarily holding meetings in your city, and reported in the *Herald*, might have been of some moment and account as a part of his sermon had there been any truth in it. The fact that Christian Science has done more and is doing more toward the destruction of sin and its terrible effects than any other contemporaneous religious denomination, hardly bears out the gentleman's aspersion that Christian Science ignores or condones sin.

The Christian Scientist does not ignore sin, but he recognizes it as not a creation of God, and hence as unreal in the sight of God. Jesus cast out sin through the recognition and understanding of sin as unreal and not of God, and that is the only way whereby mankind will ever be able to free themselves from sin and its effects. The lives, the characters, and the earnest Christian endeavor of Christian Scientists clearly tell the story of Christian Science in its relation to sin.

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[John L. Rendall in *Cedar Rapids* (Iowa) *Republican and Times*]

Christian Science, which is among those religious beliefs to which our critic objects, is neither a fad nor an ism, but on the contrary is a well established religious teaching, adhered to by hundreds of thousands of respected citizens of this and other lands. In his attack upon Christian Science our critic makes statements concerning its teaching which are either intentionally or carelessly misleading; statements which are untenable, without excuse or justification.

It might be fair to assume that a "saved" Christian Scientist is one who has some degree of realization of his indestructible relationship with God. He is conscious of certain positive changes in his thought processes which have resulted in greatly improved conditions, physical, mental, moral, and spiritual. To be saved, in any right sense of the term, means much more than mere emotionalism, more than the ecstatic mesmerism of quasi-religious fervor; it means and includes that condition of spiritual understanding which enables its possessor to demonstrate the verity of Jesus' teachings, healing the sick and reforming the sinner.

Our critic states: "Christian Science stands opposed to the Bible." On the contrary, this religious teaching is based absolutely upon the Bible; it has not one single excuse for its existence other than conformity therewith. That it does honor and respect the Scriptures is attested by the fact that the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, are the only preachers of the denomination. Christian Science does not deny one single fundamental teaching of Christianity as Jesus taught it. It does, however, deny the validity and accuracy of the man-made formulations which pass current as "articles of Christian faith;" but that is quite different. It is this sort of denial, combined with the affirmation of that which is valid and true in the Christian religion, which gives Christian Science its essential value as a practical religious teaching.

Our critic blandly states, "No true Christian Scientist can ever get to heaven." If one is really a true Christian Scientist, he does not need to get to heaven. He has already, in some measure, brought heaven to his own consciousness, in conformity with Jesus' statement: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Some day these so-called evangelists will learn the utter futility of attacks upon Christian Science and the good Christian people who constitute its followers. They will then see that their efforts have been misdirected; that instead of fighting evil they have been antagonizing the greatest factor in the destruction of evil known to humanity today. That many Christian ministers have already seen and acknowledged this, is one of the hopeful "signs of the times."

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[Written for the *Sentinel*]

The Invitation

MARGARET MORRISON

Art thou weary of the struggle?
Come and rest a while
In the place of Truth's protection,
Come and feel the benediction
Of God's gracious smile.

Thou wilt find the yoke still easy,
And the burden light;
Come and heed the gentle pleading,
Learn the lesson that is leading
Out of error's night.

Hear the call, O heavy laden,
All that are oppressed;
Leave thy sickness, sin, and sorrow;
Come, wait not until tomorrow:
Truth will give thee rest.

Rest so quiet, deep, inspiring,
It will waken you
To a present, sure salvation,
To life-giving transformation—
Come, and find Love true!

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Editorial

"The brook in the way"

In speaking about the messenger of God and his experiences, the psalmist says, "He shall drink of the brook in the way." The human mind seeks a literal and personal interpretation of prophecy. Consequently an endeavor has been made to show that Jesus, on the night of the arrest, when he was being hustled by the crowd of disorderly officials, halted at a brook which had to be crossed, and that he drank of its flowing stream. But of course the psalmist had something more universal in mind than such an incident as this.

The writers of Scripture, having themselves received a vision of divine truth and order, were constantly endeavoring to express this through the medium of human language and imagery. Nothing is so well known in the Orient as the traveled paths or ways, beaten hard by the passage of many feet, so that one would expect the imagery of the way to be continually used. There will be a right way which will take a man from starting point to destination, but if he should wander to right or left, and so turn in a wrong direction, he may get into many complications. A word that is very frequently used in regard to wrong doing is exactly applicable to this. When we say that a man is "in error," what we really mean is that he has erred or wandered out of the right way. Sometimes those who are satisfied with themselves express great severity against those who, as they say, are in error; and yet what does the ordinary kind of citizen do to one who has missed his way? Is it not the usual and natural thing to feel satisfaction in guiding aright the man who has wandered? One does not usually desire further to mislead him or to condemn him for being in the wrong way, so long as it is evident that he is seeking the right way.

We seem to be dependent upon one another a good deal for guidance, and yet this is of course only a temporary condition. When we find what we are seeking, it will be metaphysical guidance which will enable us, without human aid, to follow the right course. This is very clearly brought out in Isaiah: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." With such divine guidance error, or wandering out of the right way, becomes as unnatural to the metaphysician as to a good mathematician it is unnatural to wander from the line of correct reasoning and make mistakes in figuring.

Any one who is walking in the right way will of course have to meet seductions and temptations, because it must be admitted that the majority of mankind express a preference for "ways that are vain." To a great many it seems a vain thing to serve the Lord. The feasting idolaters have little sympathy for the abstemious Hebrew children, but in the test of the fiery furnace they who are in the right way are preserved. In that experience, and in the experience of Daniel, who was likewise severely tested, there could hardly be a clearer proof of the promise, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." The good worker must not expect this peace too soon, because it comes in proportion as he recognizes the fact that he has no enemies, being so entirely filled and satisfied with the friendship of God that "neither foes nor loving friends" can in any way hurt him.

The great satisfaction which comes to a life obedient to divine Mind, is the growing sense of order. It has become one of our proverbs to say that "order is heaven's first law." Disorder seems to go with the fractious mind, with a sense of annoyance because of the deeds, misdeeds, or negligences of others. We have all met officials whose mouths had achieved a permanent twist because of their continual faultfinding with all those in the line of office above and below them. Conscious of disorder within and without, they seem to have no means or vision whereby even to make their own lives orderly, or to gain even a hint of the government of Principle. This good thing we have often observed, that when Christian Science comes to a man in the right way, the first thing he does is to begin setting his own affairs in order. By and by he gets more and more comfort in walking the upward way, and there is sure to come a time when he will understand the meaning of the statement, "The steps of a good man are ordered by the Lord: and he delighteth in his way." It is this joy of assurance expressed by those who are in the right way, and who are content with God's ordering of their affairs, which people continually observe and which causes them both to wonder at and to admire what they are pleased to call the optimism of Christian Scientists. But optimism is a faint word: it is used generally as if it expressed a silly hope for better things which those who were in the true knowledge of conditions—as they suppose—recognized to be futile and pitiable. There is very much more than optimism in Christian Science, however, because it does not deal with faint hope and futile vision but brings out in the lives of individuals the heavenly order which perfect intelligence designs.

In her "Miscellaneous Writings" Mrs. Eddy has an interesting article entitled "The Way." She shows metaphysically the various stages of progress. The first stage is self-knowledge; this is followed by humility, and the finale is love. It is in the secluded valley of humility that one finds "the brook in the way." Just as divine Love provides us with daily bread, and as we are guarded by daily protection and have our daily prayer for all the world, so in our own lives, if we are walking in the way we have daily refreshment, because this brook flows by the way. Our Master knew it when he said, "The water that I shall give him shall be in him a well of water springing up into everlasting life." The quality of its refreshment is expressed in the words of the psalmist, "I delight to do thy will, O my God."

William P. McKenzie.

Loyalty to God

Loyalty to mortal belief breaks the divine plan. The more conscientious humanity remains to its own limited enactments, to the laws of the world, the more certainly will it fail to reach spiritual life. There is no salvation in conformity to the commonly accepted conventions of society. There may be mortal ease for a time in such conforming, but stagnation and inevitable death closes the vista of this view. Every one must meet the test of loyalty to God as opposed to submission to mortal mind. Which shall it be? "Ye cannot serve God and mammon," said Jesus, but he went much farther in his demand than the world can possibly go, for he substituted for the prescribed human relationship a divine sense of relationship between God and man and man and man.

"While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he an-

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swered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Loyalty to God therefore involves what may seem to be disloyalty to mere human arrangements, but it proves to be the most salutary as well as the most lasting of arrangements. "The world first" is the motto of the conventional religionist, and this latter point of view if pursued to its logical conclusion would banish spiritual inspiration and make prayer superfluous. A practical Christian must necessarily go counter to the world's beliefs about everything. He may wish to temporize at times, to mitigate the shock of his obedience to God rather than to mortal mind, but he cannot continue to do this and grow heavenward. Disobedience to spiritual inspiration brings either stagnation or open rebellion. In no case can the world save those who trust it for help.

Mrs. Eddy put the case clearly when on page 50 of "Retrospection and Introspection" she thus explained loyalty: "By loyalty in students I mean this,—allegiance to God, subordination of the human to the divine, steadfast justice, and strict adherence to divine Truth and Love." The task of adjusting our lives to this supreme standard of loyalty involves far more than appears on the surface. "Allegiance to God" permits of no secondary claim upon man. Learning to do everything as unto the Lord, we learn to walk and talk with God, to receive and obey His message. "Subordination of the human to the divine" requires a persistent rejection of the dictates of the flesh or of fear, of the devil or personified error, and is equivalent to obedience to spiritual intuition, inspiration, and understanding, thus upholding the First Commandment. The humdrum routine of slavish subservience to current opinion leads first to slow decay, and then to loss of spiritual light.

Loyalty to a dominant will is a misconception of true loyalty. Loyalty to family pride may bring about a tainted strain. Loyalty to God breaks the inherited beliefs inflicted on the human race by false education. Frequently boys will be loyal to a culprit, thinking they are befriending him; whereas loyalty to Principle would have freed him.

All the nations of the world need to learn loyalty to the ideal of God's government. This will free them from the petty grievances of localism, and statesmen should be far-sighted spiritual prophets who can keep their thought loyal to Principle, even when it comes to the details of raising taxes, purchasing ships and food, or caring for the immigrants attracted by the power of liberty. Loyalty to God gives man freedom for mental activity, and protection against dishonesty, distrust, discontent, and disdain. To the secret allurements of personal gain, or to the disguised suggestions of disloyalty, the individual clothed in loyalty to God replies with power and perspicacity, "Wist ye not that I must be about my Father's business?"

WILLIAM D. MCCRACKAN.

Rest

THERE is perhaps nothing which mortals so often crave as that which they call rest; and as the burdens of false belief multiply, they sometimes cry out, as did Job, that they might find this rest even in the grave. Not so, however, did our Master teach, for in the very midst of his most strenuous experiences, when he was holding aloft the torch of Truth, and when the carnal mind was doing its utmost to extinguish its brave light,—even then did he say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

From this utterance we learn that there is nothing wrong about our desiring and seeking rest. On the contrary, it would be wrong if we did not do so; but unless we have a true—that is, a spiritual—concept of rest, it will only disappoint us, and will make it seem that no good thing is attainable. On page 519 of Science and Health our revered Leader says: "God rests in action. . . . The highest and sweetest rest, even from a human standpoint, is in holy work." The mortal concept of rest really implies stagnation, hence it has no relation whatever to life, which must be expressed through perfect activity.

Work in Christian Science always means renewed strength, and we have many hints of this even on the human plane. No one would venture to argue that an indolent person could ever become strong either mentally or physically, because it is undeniable that the constant and rightful exercise of our divinely bestowed faculties is what develops the human mind and body and makes every good attainment possible. As we rise to the highest spiritual understanding of life and its possibilities, the true idea of rest will grow upon us, and we shall find ourselves able to apply the Master's teachings along this line, as well as those of our Leader given in Science and Health and her other writings. We shall find that as we drop the old mistaken concept of man's possibilities, which assumed that strength was so limited that its exercise for a short time was apt to leave one exhausted, we shall be ready to see the truth which is its opposite.

Above, beyond, and beneath the human concept lies the great fact of infinite Mind, the source of infinite strength and infinite possibilities. When therefore we are called upon to do more than we feel to be humanly possible, we shall find it wise to rise to the altitude described by Paul when he said, "I can do all things through Christ which strengtheneth me." The amazing and beautiful thing is that we shall not only find ourselves unwearied by the unusual effort, but we shall have proved this truth voiced by Isaiah: "They that wait upon the Lord shall renew their strength." The boundless depths of divine Love and law are ours as God's ideas, and we have but to forsake the mortal sense and find rest therein. Prophets and poets have in varying degree glimpsed the truer meaning of rest, and so we find Mrs. Browning saying:—

> I smiled to think God's greatness flowed around our incompleteness,—
> Round our restlessness, His rest.

Professor Drummond tells of two artists who each painted a picture to illustrate his conception of rest. It seems that one pictured "a still, lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch tree bending over the foam; at the fork of a branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only *Stagnation;* the last was *Rest.*" To this Mr. Drummond adds that "in Rest there are always two elements—tranquillity and energy." It is hardly necessary to add that these are inseparable from the Christian Science concept of rest, but we must never fail to relate them to the spiritual fact that man as God's idea reflects all good. The activity and the rest alike belong to him as the idea of infinite Mind, and weariness is no more possible to him than to the all-Father. It is therefore our privilege at all times to respond to the loving invitation, "Come unto me, . . . and I will give you rest."

ANNIE M. KNOTT.

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The War Relief Fund

"I BECAME acquainted with a woman who was bending under her load of troubles. Before the war her husband had a small business (electrical supplies) and the wife had a boarding house. They lived comfortably until in 1914, when the war started; then misery began. She was in debt and even lacked the absolute necessities, her husband being at the frontier (he had been obliged to do service three times in the interval of one year). She received only a small subsidy for herself and her child from the city, just enough not to perish from starvation. The small subsidy which she received from the city passed almost entirely into the hands of the creditors. She was saving on her own bread to pay off these debts, but as the cost of living was advancing week after week she did not accomplish much. I then asked for aid on her behalf from the War Relief committee in Zürich. The sum of three hundred francs was given her to pay off the most urgent debts. This was a fortune falling from heaven for the poor woman. She could never have dreamed of such a solution. This money, given to her by Love, was for her the beginning of a new life. The oppressing fears were lifted, and one can truthfully say that blessings were showered upon the family. The wife and mother is completely transformed. She is very happy to have regained her strength, so that now she is able to do her washing and housework. She is freed of her asthmatic trouble, so that there is no need of an operation, and often I have the pleasure to look into that face, now so full of light, and to hear her say: 'How happy I am! How happy I am! What would we be if you had not told us about Christian Science!' These plain words from the lips of this woman show what is taking place in her. I am happier than I can express that I have been able to help in this transformation. It is indeed a coming out of the darkness into the light."

"We wish to express our deep gratitude for the allowance out of The Mother Church War Relief fund. Again we could see that, as Mrs. Eddy has written on page 494 of Science and Health, 'Divine Love always has met and always will meet every human need.' The amount is so helpful to us and it came just in time. We cannot express in words how grateful we are to Mrs. Eddy and for what she has done for mankind. During so many years we have had numerous wonderful healings, but we feel especially grateful to have this beautiful teaching in this time. Sometimes it seems to be hard enough for us to hold to the spiritual reality, but the realization of divine Love as ever present gives us strength to hold fast to the truth and to cling to the never ending supply from the divine source of all good."

"We, members of First Church of Christ, Scientist, of Chicago, are very grateful for the aid that is being given through the War Relief fund of The Mother Church to those suffering from the devastation following this world struggle, and for the loving service of those who are administering the fund. Enclosed please find a check for $1413.68, a contribution to the War Relief fund from our members at a recent special collection for that purpose."

"I had the opportunity to meet an engineer, a specialist for automobiles and aeroplanes. He was financially as well as morally oppressed. I told him about Christian Science, trying to bring some light into this darkness, but he could not understand me, as he was completely hypnotized by the horror of the situation. All doors seemed closed to him. His wife then took a position as secretary at a salary insufficient to support them in view of the constantly increasing cost of living. There was a great need for Science, and I applied my understanding to the best of my ability. After two or three demonstrations the man began to take interest in what I told him. The wife observed that her employer became more considerate toward her, so this pressure was lifted. She felt the operation of the unseen power of Love and harmony, and with that light the husband gained a little courage. He again started to look for work, and after about a week was engaged on trial. This new place was in another district, so he had to take the train every morning and have his meals out, an expense he was unable to bear. His clothing was in such a condition that he could hardly present himself in his new position. This greatly troubled him, so I presented the situation to the War Relief committee in Zürich, who very kindly gave him the sum of two hundred and fifty francs to meet his most urgent needs.

"What a joy to be able to tell these people about such a happy solution of their problem! Love had always provided for all their needs; they had only to establish their connection with this inexhaustible source of supply. They could not understand it, but felt that the spell of seeming misfortune was broken and that a new way was open for them. The man, an agnostic and unbeliever, who could see only the material side of things, began to think and to make an effort to understand this great change that had come to them. Before he had worked one month in his new position he was definitely engaged. The family then moved near the place where the factory was, and with tears in her eyes the wife told me that for years she had not seen her husband so full of joy, so satisfied, and so free from care and pessimism. They have now left, taking with them into their new life a quantity of Christian Science literature. The relief work is fulfilling its purpose wonderfully. Blessed are those that have responded to this call of Love! Happy those who see their brother's need and supply it. Thanks to all the givers toward this work of brotherhood and love."

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Among the Churches

Current Notes

CHICAGO, ILL.—Eleventh Church of Christ, Scientist, opened the new church edifice on the northwest corner of Logan Boulevard and Mozart Street on Sunday, July 1. The building covers an area of 90 feet in width by 120 feet in depth on a lot 95 by 125 feet, and the auditorium has a full seating capacity of fifteen hundred. The land was purchased June 21, 1914, ground was broken April 5, 1916, and the following July 6 the corner stone was laid. The approximate cost of the lot and building, including the organ and all furnishings, will be one hundred and seventy-two thousand dollars.—*The Jeffersonian.*

SOUTH SANTA ANITA, CAL.—Dedication of the edifice of the Christian Science Society took place June 3. It is on a lot 120 by 356 feet in area and its seating capacity is about four hundred. The total cost of lot and building was about sixty-five hundred dollars.

SOUTH HAVEN, MICH.—Operations have commenced toward clearing away the old foundation and putting in the new one on the lot at the corner of Phoenix and Pearl Streets, purchased a year ago by First Church of Christ, Scientist, of this city. The cost will not exceed sixty-one hundred dollars. Ever since the first Christian Science

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meeting, held seventeen years ago in a private home, the members of the local church have looked forward to the time when they should have a building of their own. French's Hall, Zeedyk's Hall, and the Scott Club Building have successively accommodated them, and they expect their next move will be into their new church, which will be ready by Oct. 1. The lot is one of the most favorable in the city for a church building, and some of the near-by property holders have offered liberal contributions toward the improvement of the corner. This corner has figured prominently in the early history of our city.

South Haven Tribune-Messenger.

El Reno, Okla.—Wednesday evening [July 11] marked a joyful occasion in the history of First Church of Christ, Scientist, of this city, when the congregation enjoyed their fine new edifice for the first time. The building, together with furnishings, cost about five thousand dollars.

The Peoples Press.

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The Lectures

Brighton, England (First Church).—John Sidney Braithwaite, lecturer; introduced by Edward Castellain, who said in part:—

When in the year 1866 her purity of thought and love for humanity enabled that noble woman, Mary Baker Eddy, to discover the long hidden meanings of the Master's teachings and to explain for us that Christ-teaching which brought healing and salvation to the world nineteen centuries ago, she named her discovery Christian Science; and very rightly so, for it constitutes the scientific and therefore the absolute or true explanation of Christianity. Since then Christian Science has spread to every quarter of the globe, and many hundreds of thousands of its students have proved for themselves that Christian Science is the truth which makes man free from sin and disease. The very essence of Christian Science is its doctrine of Love.

Erie, Pa. (First Church).—Paul Stark Seeley, lecturer; introduced by Ray E. Miner, who said in part:—

On page 224 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we read: "In the record of nineteen centuries, there are sects many but not enough Christianity. . . . A higher and more practical Christianity, demonstrating justice and meeting the needs of mortals in sickness and in health, stands at the door of this age, knocking for admission." That Christian Science is practical, and is meeting all of the human and spiritual needs of mankind, is evidenced by the many who have heeded the knocking of this truth at the door of their consciousness, and let in the sunlight of Life and Love which brings health and happiness for all mankind.

The Erie Despatch.

Woburn, Mass. (First Church).—Dr. Francis J. Fluno, lecturer; introduced by Harry A. T. Dow, who said in part:—

No one can deny that Christian Science is gaining adherents in ever increasing numbers. Those who have made a careful study of the teachings of Mary Baker Eddy, as contained in "Science and Health with Key to the Scriptures," the text-book of Christian Science, and have embraced her teachings, affirm that they have found a demonstrable religion, a system of faith and practice which is efficacious in every-day life, and which is available to every man, woman, and child. The results of the practice of this religion, named Christian Science, are improved health and morals, an optimistic view of the solution of every problem, whether it be individual, national, or international, and a peace of mind which was promised by the Master when he said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."—*Woburn Times.*

Oswego, N. Y. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by Fred Yould, who said in part:—

That the Sermon on the Mount preached and its rules constantly demonstrated by Jesus is the foundation of true religion and all moral codes, will be denied by none, and that it is the religion of Love all will surely agree. But looking out upon humanity today, the question may present itself to many, Has Love failed? Christian Scientists at least answer No, by proving daily, in casting out sin, healing the sick, comforting the sorrowing, and overcoming hate, that a proper understanding of God, whom St. John designated as Love, and of man in the image and likeness of God, who of necessity must reflect Love, is again establishing primitive Christianity, and proving that this Christ Science, or Christian Science, will ultimate in the revelation to all human consciousness of the fatherhood of God and the brotherhood of man.

Chicago, Ill. (Thirteenth Church).—Bliss Knapp, lecturer; introduced by Dr. Elgin MaWhinney, who said in part:—

These are testing times for men and women everywhere. At no period in the history of the human race have the teachings of the Christ been so deeply needed as today. Our generation has boasted of its scholarship, its ethics, its philosophy, its philanthropy, its science, its medical discoveries, its religious achievements, and yet there never was a time when lust and avarice, envy and hatred, jealousy and revenge, disease and misery, pain and sorrow, were more prevalent or more deeply felt than in our own day.

The question is being asked by a tempest-tossed humanity, If the mission of the Christ is to bring salvation to the whole world, why has it not saved us from these things? Christian Science answers this question by boldly declaring that the mission, message, and work of Jesus the Christ have been misunderstood. The fundamental teachings of Christian Science rest upon the Ten Commandments and the Sermon on the Mount, and thousands of individuals are daily rejoicing in the proof that these teachings, when understood, save to the uttermost.

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Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

California—San Francisco (First Church): Dreamland Rink, Steiner Street, near Sutter, 3 p.m., Aug. 26; Church Edifice, Franklin and California Streets, 8 p.m., Aug. 27; Metropolitan Hall, Grand and Linden Avenues, South San Francisco, San Mateo County, 8 p.m. Aug. 28.

Colorado—Glenwood Springs: Church Edifice, 8 p.m., Aug. 24.

England—Harrogate, Yorkshire: Kursaal, 3 p.m., Sept. 9.

Maine—Kennebunk: Mousam Opera House, 8 p.m., Aug. 21.
Rockland: Church Edifice, Cedar Street, 3 p.m., Aug. 19.

Massachusetts—Adams: St. Paul's Universalist Church, 3:30 p.m., Aug. 26.
Greenfield: Grinnell Hall, 8 p.m., Aug. 27.
Plymouth: Universalist Church, 8 p.m., Aug. 23.

Nebraska—Norfolk: Library Hall, Main and Eighth Streets, 8 p.m., Sept. 4.

Rhode Island—Newport: Masonic Hall, School Street, 8 p.m., Aug. 21.

Washington—North Yakima: Auditorium, Masonic Temple, 8 p.m., Aug. 31.

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Testimonies of Healing

I feel the time has come when I must give a written testimony of the great blessings that have come to me through Christian Science. Life's problem was a difficult one for me to solve, for according to mortal sense I was born deformed, both hips being dislocated, with consequent curvature of the spine. I never could reconcile the teaching that God was a loving Father with the statement that He would deliberately deform a little child for some unknown good purpose.

In 1901 my physical condition grew much worse. Contraction of the muscles set in, followed by softening of the bone, and for the greater part of six years I was either stretched on my back or trying to walk with crutches or a stick. Nearly four of those years I spent in a nursing home, where I underwent seven operations; but in spite of all the skill and kindness of the doctors, in spite of all the love and care bestowed on me, I left there in 1907 with the possibility of having to return for still another operation. Varicose veins, lung trouble, and water on the knee were among the things now added to the original trouble, until I was so physically and mentally weary that I used to long to pass away in my sleep.

Here Christian Science found me, bringing the glorious teaching that God is indeed Love; that He had not sent this suffering, and that as none of it was of His creation it had no reality. Gradually, through the loving help and teaching given me, I began to get a truer concept of God, and as I grew in understanding my healing came. I had been condemned never to play tennis again, but just to be able to get up and down stairs like other people, for by this time one leg was so much shorter than the other that I had to have a two-inch extension on the heel of one boot. Now I not only am able to play tennis, but when necessary can do quite useful housework. I am able to walk greater distances than ever before in my life, can swim, and once again can ride a bicycle.

Perhaps no one who has not been condemned to the life of an invalid can quite understand the joy of being of some use in the world. For the physical healings I am indeed grateful, but they are as nothing when compared to the great spiritual joy that has come to me, and my gratitude for the privilege of bringing this healing truth to others is unbounded. For over four years I have been able to work, and day by day the joy increases. The Bible, which I only read from a sense of duty and which I never understood, is now a source of happiness and enlightenment. Words fail, but I hope by my life to express my gratitude, and from my heart I thank God for Christian Science.

E. Mary Sutcliffe, Bournemouth, England.

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Six years ago through reading the Bible and "Science and Health with Key to the Scriptures" enough understanding was gained to realize that Christian Science is indeed the truth, and both my husband and myself have since read all the literature and clung to Christian Science, which meets our every need. We think our progress has been due to the fact that we purchased the text-book at the very beginning of our investigation and very early subscribed for all the literature. We paid almost our last money for Science and Health and bought the periodicals at the reading room and news stand till we felt we could subscribe by the year.

We have had many positive proofs that the truth as taught in Christian Science does heal. I was instantaneously healed of a badly injured ankle which had previously been weak, and it has never given any trouble since. For years I had to wear glasses, but the need for them was instantaneously overcome. Though I now use my eyes more than ever, the healing was so complete that there is not even the feeling of weariness in the eyes after long and close use. One treatment given by a practitioner completely restored the hearing in one of my husband's ears, though he had been unable to hear for a long time with that ear. For several winters he could not get about at his work for weeks together, because of severe attacks of rheumatism which kept him in a chair much of the time, but after studying Christian Science he was entirely healed and has had no return of these attacks.

One of our great blessings was the overcoming of financial difficulties. We found ourselves so hopelessly involved that we wondered how we would ever get out of it. When the climax came, the whole matter was settled satisfactorily to all concerned through the application of the truth,—the knowing of the allness of God and therefore His constant protecting care, and the power of divine law demonstrating this fact under all circumstances. Beyond all pleasures and joys I find that the daily study of the Lesson-Sermon and the literature satisfies. Each application of what is thus gained brings an added blessing.

The greatest and most wonderful blessing is that we found this beautiful truth. My thankfulness to God is beyond expression, and I feel deep gratitude to Mrs. Eddy, and to all who have helped us at any time.

Margaret E. Crepeau, South Bend, Ind.

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I came into Christian Science for physical healing, after having suffered for many years from gall-stones, rheumatism, and other ailments. Everything possible in a material way had been tried, and at last two operations were performed. While I was lying at the hospital, given up by the attending physicians, the thought came to me of a healing of which I had heard and which had been brought about through Christian Science treatment. I felt that if I could only understand how this healing was accomplished, I also would be healed. I therefore called for a Christian Science practitioner, and absent treatment was given me.

In four weeks I left the hospital on a stretcher, but for four months was not able to lift my head from the pillow, as my suffering was more intense after the operation than before, the attacks occurring with greater frequency. All this time, however, I studied the Lesson-Sermons and earnestly tried to understand Christian Science. I continued to take treatment, with the result that rheumatism and many other ailments were overcome, but the gall-stones, from which I so desired to be free, were the last to yield.

My family and friends had ceased to look for my recovery, and I suffered so much it seemed as if it would be a relief to die. One Sunday morning my daughter was reading the lesson on "Matter" to me, and more to please her than myself I was listening, when these words seemed to rouse me: "The divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily; but let no mortal interfere with God's government by thrusting in the laws of erring, human concepts" (Science and Health, p. 62).

I asked my daughter to read the passage over and over again. Then I began to wonder how I was interfering with God's government, as I was beginning to see that in some way I must be doing this; for otherwise I would be free like the "bud and blossom." Jesus' assurance that the Father cares for His children, and that they are of more value than many sparrows, also seemed very clear to me. There and

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then I saw how the Father would care for me if I would only stop interfering with His government. Thinking thus I fell asleep, and awoke with the realization that I was healed,—made "every whit whole."

I have had many struggles, but God has never failed me. In our family we have experienced numerous proofs of God's loving care. About a year after I came into Science some gunpowder exploded in the face of our youngest boy, about six years old at the time, burning off his hair, eyebrows, and eyelashes, and leaving his face like one big blister. A practitioner came and gave him treatment, and about fifteen minutes after she arrived the boy fell asleep. About ten days later the scab came off his face, leaving it perfect in every way. He had no pain after that one treatment.

I am indeed grateful for these and many other proofs of God's loving care, but above all for the unfolding of the truth; and I give thanks to our beloved Leader, who so wonderfully and unselfishly has pointed out the way to suffering humanity by her writings and by her example and precept.

MARY E. MCINTYRE, Minneapolis, Minn.

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Twenty-three years ago I was an infidel. For twenty years I had denied all that Christians hold most sacred. During those years I became acquainted with sickness, disease, and suffering of all kinds. My only hope was in the doctors, and I took great quantities of their drugs, but they failed to heal me. Two of the ailments were stomach disorder and malignant ulcers on the tongue, pronounced incurable by reputable physicians. My weight became greatly reduced, and the tongue was growing worse all the time; in fact when Christian Science was presented to me by a friend, I was making arrangements to go to a noted specialist in Chicago to have my tongue removed.

Besides these two serious troubles I had been suffering for years from nasal catarrh, irregular heart action, ever recurring fever, and a throat affection. In my extremity I was willing to try anything that offered a hope of saving my tongue, so the advice of a friend was followed and a Christian Science practitioner was called. In a few treatments I was healed of all my troubles, and found myself perfectly well. This healing took place in Omaha in June, 1893, and since then I have not taken a drop of medicine, and have not ceased to enjoy perfect health. I have been eating and drinking anything set before me, and nothing has ever hurt me. My weight has increased, and not one of the ailments has returned.

Can any one wonder that after such proofs of the healing power of Truth I became a firm believer in Christian Science? Best of all, the Bible has become a very dear friend and guide through the help of that wonderful book, "Science and Health with Key to the Scriptures," and Mrs. Eddy's other inspired writings. I am indeed thankful to God for what Christian Science has done for me, and my one great desire is to know more of the blessed truth which the Master has said shall make us free.—EMILE E. CHARPIOT, Portland, Ore.

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When our baby was fourteen months old she was taken with a severe cold, which later developed into acute lung trouble. Under the care of a physician she was apparently cured in about three weeks, but caught cold again and kept getting worse. The doctor told us she had congestion of the lungs, and at last a swelling formed back of the ear. The doctor said the congestion had settled there, and that if a specialist could not break it up an operation on her head would be necessary. One night we thought she was going to pass on, so we decided to try Christian Science. She was treated by a practitioner and was almost instantly healed. The fever went down and never returned. She had treatment the two following days, but more to remove my fear than for anything else, as she was perfectly well.

Christian Science has freed me from fear, made my life more pleasant and harmonious, made me a better wife and mother, and taught me to look to God for all my needs. For these and many other blessings I offer this testimony, with the thought that it may help some other mother who through fear and lack of knowledge may be holding back herself and her child from the everlasting good and help of Christian Science.—MAUDE E. DEMING, San Diego, Cal.

I can testify to the accuracy and truth of the above statements, and have had many proofs of the efficacy of Christian Science in my own daily life and business.—R. W. DEMING.

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I wish to take this opportunity to express my gratitude to Mrs. Eddy for the many blessings received through a slight understanding of Christian Science. This teaching was in my family for a number of years, but it did not seem to mean anything to me, beyond being a remedy for a few minor physical ailments.

I had the mistaken opinion that I must be religiously inclined, or rather spiritually minded, before I would love this truth as Christian Scientists around me did, and I waited, hopelessly of course, for a change in my consciousness which never came. A few years ago a very unhappy experience awoke me to the realization that it was doing me no good to wait and bemoan the fact that this truth had not come to me, but that I must seek and actually utilize it every moment of my life in order to make it my own and derive any lasting benefit. This was not an easy matter by any means at first, but finally I really learned to love to study the Bible and Science and Health, a thing which I had thought impossible.

Today, whether there are any outward manifestations of this regeneration or not, I know that within there is a greater peace than I have ever known, and a wonderful knowledge that I am on the right road; that I have a Principle whereby every day I am enabled to meet and destroy, as unreal, every suggestion of evil, such as self-pity, fear, envy, unhappiness, and, last but not least, lack of love. These have not been entirely overcome, but I have the assurance that as I learn more of this truth these false beliefs will become less real and will finally be destroyed. I am indeed thankful to God for this great truth.—HELEN M. TRACHT, Fort Worth, Texas.

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Seven years ago I was to material sense a wreck, both mentally and physically, suffering from what is called a nervous breakdown, which had been brought about by financial losses and a weakened physical condition. Christian Science had been recommended to me by several of my friends, and although I had no idea what it was, in my extremity I was willing to try anything which could extend hope to me. On a Wednesday evening I visited a Christian Science church, and was wonderfully impressed with that first service within the beautiful structure filled with peace and love.

As a result, I asked for treatment from a Christian Science practitioner, and afterward purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I read and studied. My health soon became normal, and the desire for tobacco left me without the slightest effort on my part. Harmony was restored in my business affairs, and I was able to dispose of my interests and turn my attention to something more in accordance with my new mode of

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thinking. I had learned one lesson in this new effort,—that of obedience. I have traveled extensively, but have never found anything to compare with the peace of mind to be found in Christian Science. Especially at this time, when the world is living in discord and strife, do I express my gratitude to God, who fills all space, to the living presence of the Christ-power calming the waves of human sense, and to Mrs. Eddy, the noble woman who discerned the "signs of the times" and was able to give to the world a message of Truth, before which, as she tells us on page 577 of Science and Health, "mighty potentates and dynasties will lay down their honors."—SIDNEY JOSEPH EUSON, Chicago, Ill.

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[Translated from the German]

It is with a sense of deep gratitude that I would testify to the many blessings which I have received through Christian Science. From early girlhood I was constantly suffering, partly from hereditary troubles, according to the physicians' statement. When I reached the age of fourteen all these ailments, among them anemia, a weak back, and stomach trouble, seemed to come to a climax; indeed I may say that there seemed to be no part of my body which was not affected. I was told that God had sent these things to try me; but I thought this very unjust, especially as I had no home and was obliged to earn my living.

When I got to be twenty-one my condition was such that I almost despaired; but in a very strange manner I came to hold a position where I was told about Christian Science and given the *Herold* to read. At first my attitude was one of incredulity. Then mental anguish and sorrow were added to my other troubles, and I wanted to put an end to my life, as I was tired of it all. But at the last moment, like a ray of light the thought of Christian Science made me turn back to give this teaching a trial. The understanding dawned upon me but slowly, and severe experiences always seemed to be necessary to make me advance toward the light. A few months later opportunity was afforded me to communicate with a Christian Science practitioner, who explained the truth to me and gave me her loving attention. My troubles disappeared in the degree that I understood, and I was enabled to help others, this in turn being a benefit to myself. I pray God that He may fit me to overcome all the disharmonies which at times present themselves, and that I may express genuine love toward all, thus to be indeed a good Christian Scientist.

LOUISE WENGER, Geneva, Switzerland.

✧

It has been a year and a half since I became interested in Christian Science, and we received a great blessing at that time. In February we had parted with a dear baby girl ten months old. I wanted to have Science treatment for her, but did not seem able to turn from my nurse and doctor. About five weeks later another little girl, then about two years old, seemed to be going with the same trouble, as both children had started to cough about the same time in September. The doctor said nothing but fresh air would do the child any good, so I took her home, feeling as though all hope were gone, for the rest of the family did not want Science.

In a few days the child was so ill we had to call the doctor. I followed his directions carefully, but at noon one day my mother said, "I think she is going just the way the baby did." I replied that I thought so too, and she then said, "Let's try Science." I was very glad to hear those words, and immediately called up a practitioner in Boulder, about twelve miles from where we then lived. I turned from the telephone with a much lighter heart than I had had for a good many weeks, for I was assured of God's all-power. In twenty-four hours the cough was gone, and in four days the child was well. Toothache has been quickly overcome for her, and a hip trouble resulting from a fall. This had happened on Friday, and every little while she would say that it hurt her to walk. On Sunday afternoon the hip gave her a good deal of trouble, and in the night she cried out when she moved. The next morning she could not get out of bed, so I called a practitioner, who told me I might have a surgeon examine her unless the demonstration was instantaneous. I had gone to a neighbor's house to telephone, and when I got home the little girl had walked out to the kitchen and by night was dancing around. She is now almost five years of age and is the healthiest child in the neighborhood. She took cold when she had the measles a short time ago, and had croup, but it was overcome in a very short time. She was not in bed one day with the measles.

We are very grateful for Christian Science. I shall always turn to God for all my help.

MRS. JOSEPH HUBD, Denver, Col.

✧

I wish to express my gratitude for the many blessings that have come to me since I was healed of typhoid fever through Christian Science. Had not Science found me when it did, I am sure I would not be here today. While having treatment for this ailment I had an acute attack of bowel trouble. My daughter telephoned to the practitioner for help, and in two minutes after giving the message I had complete relief, without experiencing any pain.

At times since my healing I have needed the help of a practitioner to keep me in the right path, and I am deeply grateful for the loving guidance given me through the understanding of the truth. Problems that would loom up suddenly, and would assume to one young in Science immense proportions, when looked at in the clear light of truth have proved to be stepping stones to a higher understanding of the omnipotence of God.

I am deeply grateful for the many blessings that divine Love has bestowed on me through Christian Science.

ROSA O. MACLEOD, San Diego, Cal.

✧

I desire to make known the great good that has come to me through Christian Science. A number of years ago I had a physical collapse while doing hospital duty, and it incapacitated me from further duty for several years. During that time I tried various kinds of treatment, and also a strenuous course in dieting, but there did not seem to be any improvement and I was thoroughly discouraged. Finally, however, I improved enough to resume my duties as nurse.

Christian Science was first brought to my attention when I was attending a patient in a family of which some members were Scientists. I never gave it any serious thought, but noticed particularly the harmony that prevailed amid the most trying circumstances. When a second collapse came I faced the situation, and found that I had not the slightest confidence in medicine, and felt that other methods might relieve but did not cure. I therefore decided to give Christian Science a fair trial and be obedient to anything that was required of me, so made an appointment with a practitioner. I took treatment for three weeks and felt that there had been some improvement, but I decided to stop treatment and investigate the Christ-cure for myself. A copy of Science and Health was purchased, and I began to study it faithfully, with the result that I have been in excellent

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health nearly ever since; in fact, I have been doing strenuous duty the past eight years with only one vacation.

I cannot express in words the gratitude I feel toward Mrs. Eddy for giving this wonderful Christ-cure to the world, so that we can understand to a degree the true meaning of the Master's words, "He that believeth on me, the works that I do shall he do also."

MARGARET J. MATHESON, Lansdowne Station, Nova Scotia.

✧

Frequently the statement is made that Christian Science may perhaps be beneficial to nervous, hysterical women; therefore I am glad to bear testimony to the fact that it is adaptable to the needs of every person, regardless of sex or calling. Even the business man may take it into all his commercial transactions, knowing full well that if he has anything therein which does not measure up to the required standards of Truth and Love, Christian Science will show him how to eliminate these objectionable features. My family and I have much to be thankful for because of our understanding of divine Principle, because we find ourselves able thereby to overcome many ills, many annoyances which at other periods were decidedly disagreeable, and we try to live our gratitude for the blessings we enjoy.

Through my understanding of the Principle of Christian Science I have been able to overcome the belief in impaired vision, for which I wore glasses more than fifteen years. The work I am now doing is fully as exacting as any done before my healing, and I am able to accomplish more and do it with a greater degree of certainty than when I had artificial aid to enable me to see. The healing came with the removal of my doubt as to the healing power of divine Love.

R. E. PINNEY, Spokane, Wash.

✧

For the blessings that have come to me through the study and application of Christian Science I am deeply grateful. Many physical ailments have been overcome, among them stomach and bowel troubles, and glasses which I had worn for eight years have been laid aside. Even more gratitude is felt, however, for the spiritual and moral uplift, and for the better understanding of God and of man's relation to Him.

I am grateful for the Bible, for "Science and Health with Key to the Scriptures" by Mrs. Eddy, for all the authorized literature, and for the loving help of friends who have so unselfishly aided me on the way. My earnest desire is to understand and express more of the truth each day, and thereby show deeper thankfulness to God.

MARY C. PETTIT, Los Angeles, Cal.

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[Written for the *Sentinel*]

Love's with Thee

CHARLES C. SANDELIN

IN error's night, o'ercast with fear,
When tossed on earth's tempestuous sea,
When seemed no hope of succor near—
A voice said gently, Love's with thee!

I felt Love's healing touch, and lo!
The darkness fled, calm was the sea,
And, filled with wondrous bliss, did know
'Twas true—this message—Love's with thee!

O wanderer on this mortal sphere,
Though lone thy lot may seem to be,
Pause and Truth's sweet assurance hear:
Thou art Love's child and Love's with thee!

From Our Exchanges

[*The Congregationalist and Christian World*]

Ex-President Eliot of Harvard University was right when he said at the recent dinner of the alumni of Andover Theological Seminary that one cause of the war was the failure of the churches to put before the world an adequate conception of God. It is true that those who profess to believe in Him, whether they call themselves Roman Catholic or Jewish or Protestant, have not succeeded in making His existence so real and His will for His children so clear and commanding as to enable them to live together without resorting to arms for the composing of their differences. If a sense of the majesty, righteousness, and love of God had pervaded mankind generally, war would have been an impossibility. But already one effect of the war has been the discovery of God on the part of many who did not know Him before, and the rediscovery of Him by those who have had only a formal or traditional knowledge of Him.

[Miss A. Maude Royden in *The Christian Commonwealth*]

Is it perhaps possible that out of the very anguish and darkness of war, out of the very depth of our economic misery, our industrial struggle, our international strife, we, who cannot live without God, who dare not, who cannot face life, if these terrific physical forces are all—may it not be that out of the very heart of this misery we shall be shocked into a realization of the greatness of the soul of man, and these still greater spiritual powers which dominate the physical world? Greater works than these shall ye do, said he who healed the sick and raised the dead. His promise no more fails than do his laws. It is we who have failed, it is we who turned our backs upon the truth in fear. But greater works than these shall ye do. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends."

Out of the heart of physical conflict, in the face of physical forces so terrible that we who live here at home cannot even imagine their potentiality for destruction; out of the very sense of helplessness in the presence of so vast a conflict, out of the crushing burden laid upon our spirits by the vast and complex structure of modern civilization, shall we not take courage indeed to affirm the greatness of the spiritual law? And shall we not apply ourselves to the understanding of that law with the same courage and the same confidence, the same certainty in the unfailing operation of God's love, as became us when we studied the laws of science? If we had studied the law of God in the light of Christ's love and in the hearts of one another, in the operation of the laws of science and in the movements of the human spirit, with a passionate love of truth, with unflinching sincerity of purpose, with courage and with assurance, by now what should we not have attained? It is not yet too late.

[*The Christian Work*]

A good laugh is a safety-valve. When we become so intense that we cannot argue without getting mad, we ought to go aside and laugh at ourselves, and then come back and try it again. The comic is a part of human life. We have no right to censor it out of our daily existence simply because the nations happen to be at war. The very reason that the world is dark is an argument that somebody should laugh. The world would be unendurable if there were no one in it any longer capable of laughing. If we wish to live through this war we must use everything that is within us—and one of those things is our sense of humor.

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[*The Independent*]

The war is clarifying ideas and stimulating the moral sincerities. These reactions are generally recognized. What is quite as important, it is disposing for good and all of a lot of useless mental baggage, a great store of hypocrisies, and a multitude of presumptions and policies which we knew or suspected were rubbish or worse, but which in the easy years of peace we did not bestir ourselves to do away with. A war brings us to a right apprehension of these things, as moving brings us to a right appraisal of household accumulations which we are too lazy or too sentimental to assort sanely under ordinary circumstances.

Organized society after this war will be a more intelligent affair and a much more sincere affair, as well as a far more effective machine for promoting human well-being, than it has been hitherto. Privilege will have to go. Excess profits will have to go. Individualism that disregards the rights and interests of fellow men will have to go. Slacking, wasting, and obstructing will have to go. Anarchism and a systematic protection of malefactors will have to go. The world will be neither nationalistic only nor internationalistic only. It will be neither socialistic nor individualistic only. It will be a practical, relatively sincere and relatively intelligent world, pretty carefully scrutinizing every proposition and trying out plans on their merits.

[*The Christian Register*]

No one can wholly discern the nature and extent of the religious and ecclesiastical changes that are impending, and it is futile to indulge in guesswork. It is, however, possible to assert that while the churches appear to be steadily falling behind in public respect, religion has never been so vital in the life of the nations. The Christianity of the future is not going to be the Christianity of the past. While there may be interludes of reaction, the movement of religious life will be forward and not backward. The men who come home from the war will not be the men who went out. They have responded to an appeal which has opened wide horizons before them. They have been carried beyond all the trivialities of sacerdotalism to certain central convictions about life and destiny. They have discovered that it is not very important how long a man lives or when he dies, but very important how he lives and in what spirit he dies. They have learned to judge men and events by new standards. They have discovered a type of moral fidelity, a spirit of fraternity and of sacrifice, an outlook toward things unseen, which they know to be good and which at the bottom they own to be religious.

[*Pacific Christian Advocate*]

It is a knowledge of the truth which is a condition of intellectual emancipation. Ignorance, prejudice, tradition, and pharisaism bind the mental powers and shut out the guiding light of reason. This bondage is within, and every person must write his own great proclamation of deliverance. Truth can no more be freely handed to the mind than fruit can be given to the tree. It must be assimilated and yield its fruits out of an enriched nature. Bigotry and negation are exorcised only by the magic of appropriated truth.

[Peter Ainslee, D.D., LL.D., in *The Constructive Quarterly*]

Forms and ceremonies are not religion, but belong in the realm of formal Christianity, and are governed frequently by tastes and traditions and have no more right to separate brethren than the choice of food on the table has to break up the peace of a family. Theologies are not religion, for they change with the centuries in their attempt to explain religion, and have no more right to separate brethren than theories of commerce have to break up human friendship.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

From the Editor

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

From the Publishing Society

The plan of discounts announced recently and becoming effective July 1st for periodicals also applies to Bibles, pamphlets, other publications, and articles listed in the Current Catalogue published in *The Christian Science Journal*.

A special letter has been mailed to the Reading Rooms and Committees with new price lists giving discounts, also supplementary slips for Bible Catalogue No. 23.

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Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

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Published Monthly

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

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CHRISTIAN SCIENCE SENTINEL

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

Vol. XIX No. 52

Boston, August 25, 1917

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

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

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

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Items of Interest

The country wide desire for economy, together with the present high cost of pig tin, says *Commerce Reports*, has led to many inquiries regarding the possibility of utilizing old tin cans. The following facts are presented for the information of those interested:—

Tin cans may be utilized in several ways. First, they may be "detinned," the products from this process being steel scrap (used in open hearth furnaces), tetrachloride of tin (used in the silk dyeing industry), pig tin (used in making tin plate), Babbitt metal and solder, and solder ashes (refined into solder); second, friction top cans may be cleansed and reused in the household; third, the caps may be removed from used cans, which may then be filled with paints, chemicals, etc., and new caps applied. There are at least two detinning companies in this country that utilize old tin cans. The two companies purchase tin plate scrap from can makers and others and old tin cans from junk dealers and community organizations. From 10 to 25 per cent of their capacity is devoted to old tin cans. The cans are bought by the ton in carload lots at a fixed price, and are ordinarily divided into three classes: unused, empty, and unrusted tin cans not exceeding the one-gallon size; used, empty, and unrusted not exceeding the one-gallon size; used, empty, and unrusted exceeding the one-gallon size, but not exceeding the five-gallon size.

Careful search for ways in which to use profitably the seemingly inexhaustible supply of palmetto in Florida, southern Georgia, and other southern states has resulted in the inauguration of an industry that may make the United States independent of the Mexican sisal industry in the manufacture of binder twine. A machine has been invented that spins the fiber out of the palmetto leaves and twists it into binder twine. It has been found possible to use the palmetto to some extent in broom making and for a number of other products. Carpeting made of it was found not only superior to the wire grass rugs now on the markets but much cheaper, and it affords also a cheap fiber to be used in cotton bagging.

About 85 per cent of the peppermint grown in Japan is raised in the Hokkaido. This district, together with Okayama and Hiroshima prefectures, produces practically all of the Japanese crop. The preliminary steps in the manufacture of menthol are carried out by the farmers themselves, with the aid of stills of a simple design. The peppermint plants after being dried are placed in the stills, where they undergo a process of steaming. The resulting vapors are condensed, and deposited as crude peppermint oil. This crude peppermint is shipped to Yokohama and Kobe, where factories are equipped to subject it to a process of fractional distillation to obtain the full content of menthol. The residue of oil is further refined to the standards of purity required in the trade, and is known as peppermint oil.

Work upon the electrification through the Cascade Mountains of the Chicago, Milwaukee and St. Paul Railway is now in progress, and it will be only a short time before the St. Paul's second great electrified zone will be in operation. The St. Paul management will spend several million dollars in the work of duplicating in the Cascades the efficiencies in operation and maintenance it has already achieved in the Rockies. The Cascade electrification, from Othello, Wash., to Seattle and Tacoma, will add 211 miles to the electric lines, making a total of 651 miles in all under operation from power generated from mountain water.

In 1915 there were 139 establishments in Chile turning out paper and paper products of one kind or another. Three of them made paper and cardboard, two wrapping paper, two cardboard, seven paper boxes, three blank books, four paper sacks, and one serpentinas, while ninety-nine did a general printing and binding business, six binding alone, and twelve lithographing. The annual consumption of paper and paper products by Chile is about $3,800,000, of which some $3,000,000 is imported and $800,000 manufactured in the country.

The Lake Margaret hydroelectric power scheme in Tasmania is to be developed by the Mount Lyell Company, so as to make available 8000 horse power additional to the present installation, involving a cost of about $344,200, the aggregate expenditure in this connection being approximately $1,117,800. At the request of the Tasmanian Government the company has investigated a scheme for generating electrical energy on the King River. The results indicate that it "appears economically feasible" to install a 30,000 horse power plant.

During work necessitated by the displacement of the rails along the Rome-Naples line, about two kilometers from the station at Rome, the discovery has been made of a buried building in the shape of a basilica with three naves, divided by pillars with arches. The walls, vaulting, pillars, and apse are covered with fine reliefs in white stucco, representing scenes from mythology, ornamental motifs, and so forth. Arrangements have been made for the complete excavation of the building, which is to be made accessible to visitors.

The appeals of the Federal Department of Agriculture to farmers to practice conservation and economy on a much closer scale than usual have borne fruit in the wheat growing districts of the West. During the spring and summer a number of threshing outfits, usually idle, have been working on western straw stacks, with considerable profit. It is estimated by experts that millions of bushels of wheat have been left in these old stacks through careless threshing methods.

"With the completion of the Government railroad into the coal fields of Matanuska, Alaska, and the shipment of coal from that region by the United States Government, is seen the possibility of supplying the Pacific coast with Alaskan coal at a rate that should have important bearing upon the solution of the fuel question of the Far West," says an agent of the Alaskan Engineering Commission.

Government operation of motor truck routes between country districts and the big cities, with a view to the conservation of foods and reduction of the cost of living, is proposed in a bill accepted by the United States Senate on recommendation of the postmaster-general. The plan is to conduct a series of experiments between now and spring, and to report the results to Congress.

The August crop report issued by the United States Department of Agriculture shows the corn prospects improved to the extent of 67,000,000 bushels during July, indicating a total production of 3,191,000,000 bushels. Wheat, however, shows a decrease of 25,000,000 bushels. Wheat production, winter wheat and spring wheat combined, now is forecast at 653,000,000 bushels.

Denmark's telegraph and telephone systems are owned by the state. For 1916 their earnings approximated $1,800,000; of this sum the telegraph system took in $1,175,000, and the telephones the remainder. Maintenance, salaries, and so forth, totaled $1,170,000, leaving a net profit to the state of about 18 per cent on the capital invested.

A steamer direct from Trinidad, British West Indies, to France recently took the largest single cargo of cocoa that has ever been exported from the island, amounting to 42,752 bags, valued at $1,266,560. The actual shipments of Trinidad cocoa have amounted for the first six months of 1917 to 55,070,093 pounds.

Judge Booth of the United States district court at Minneapolis, Minn., has handed down a final decree enjoining the Northwestern Lumbermen's Association from issuing black lists and following other alleged practices which would restrain lumber manufacturers and wholesalers from selling direct to consumers.

In May, June, and July of this year 22,000 people entered the Yosemite National Park in California, and of these 12,000 made up families and small groups of friends coming in their own cars and independent in their movements of stage schedules and railway stops.

March 1, 1918, has been designated as the opening day for the third sample fair at Lyons, France. Already 500 applications for stands have been received, and 1000 new booths have been ordered to take care of the additional exhibitors that are expected.

Forty-three public schools were opened in Guatemala in 1916, making the total number 1942. Expenditures for education reached $170,871, and the enrollment totaled 67,152.

The Japanese Government is shortly to put into practice a system of inspecting and standardizing the quality of the principal exports from the country.

It is generally understood that Manchuria's annual production of soya beans is between 1,500,000 and 2,000,000 tons.

In 1910 the farming land of the United States had a value of $28,475,674,169.

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Christian Science Sentinel

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

Vol. XIX August 25, 1917 No. 52

Waiting Patiently on God

SAMUEL GREENWOOD

THE value of patience lies in the fact that permanent success in any line of human endeavor cannot be achieved without it. Human consciousness, imprisoned in its beliefs of matter and evil and seeking a way of escape, finds that these errors cannot be lightly brushed aside, even after their unreal nature has been recognized and acknowledged. "It is easier to desire Truth," Mrs. Eddy declares, "than to rid one's self of error" (Science and Health, p. 322). It is a simple matter to wish for freedom from sin, but quite another thing to stop sinning; yet to "rid one's self of error" and to stop sinning is the indispensable price of human salvation. False theories, ignorance, and superstition, which oppress and enslave mankind, give up their control only before a positive and applied knowledge of the truth, expressed in orderly and progressive accomplishment. To become impatient at the delay, even though a genuine effort is being made to demonstrate Christian Science, betrays a lack of comprehension of the real situation, and only tends to increase or to prolong one's difficulties.

Those who understand Christian Science sufficiently to see that the human problem is mental, know that the way of escape from error lies through mental betterment, to be effected by the constant thinking of better thoughts and the doing of better things, up to the point of possessing the Mind that was in Christ Jesus. "Love is not hasty to deliver us from temptation," Mrs. Eddy writes on page 22 of Science and Health, "for Love means that we shall be tried and purified." It is not that Love is not waiting at this moment to welcome us into heavenly consciousness, but that human thought and desire must first be purified before that consciousness can be wholly attained. Whether the process of purification shall be slow or fast, rests with mortals themselves. Most of us honestly long for the delights of heaven, but shrink from the pangs of purification, until we learn from experience that there is no other road leading into God's kingdom.

The injunction to wait patiently on the Lord is not intended to excuse or encourage tardiness in one's Christian practice, but rather to rebuke that headlong quality of mortals known as will-power, which would impel them to climb up some other way into the realm of harmony rather than enter through the door of obedience to Principle. Although the attempt to invade the heavenly kingdom by force may sometimes bring a temporary sense of success, there is always a return to the original starting-point, because of the absence of true spiritual impulsion. This method is essentially that of the carnal mind, which has no higher concept of reformation than the overcoming of error with error.

The Christian who has grown to discern the Science of Christianity knows that his salvation cannot be worked out vicariously, but that he must pay the uttermost farthing; that is, he must meet the demand for perfection until the last vestige of error has been put out of his consciousness. He also knows there is no possible favoritism in Science, no easier way for one than for another, but that each individual possesses the ability to meet in their proper order all of God's demands. This knowledge should show him that there is no place in the practice of Christian Science for disappointment or discouragement, which are but synonyms for impatience; and impatience is but another word for self-will, for that which would reach out for the reward before it has been earned.

Patience has been defined as "unflinching, undaunted perseverance;" as unfaltering constancy in the pursuit of a desired end. It is a quality of the love that "never faileth," that "is not easily provoked," and that goes on its way unruffled by opposition and undismayed by seeming failure. This does not mean that we should be heedless of opposition or callous to failure, but rather that we should be unwavering in our efforts to approach the perfect standard and unfaltering in our faith in the Principle of our work. Then to wait patiently on God does not in any sense imply a lessening of our spiritual activity or a release from individual responsibility, but a constant devotion to the divine ideal, a steadfast abiding in the mental attitude where it is possible for God to reach us.

The waiting enjoined upon us as Christian disciples is not an idle tarrying until God is ready to bless us, for He is that always. It is the unwearied watching for His appearing; it is the waiting referred to by Jesus as having our lamps trimmed and burning, ever ready to begin our service for the bridegroom. The opposite state is illustrated by those who slumbered and slept, thinking that all they had to do was to wait. Jesus was obviously describing mental conditions, and his parable of the wise and the foolish virgins implies that to maintain the right attitude toward God calls for constant watchfulness and activity. Their lamps were to be kept not only trimmed but burning. God does not keep us waiting a moment beyond our fitness to be blessed; but this fitness is not gained by going to sleep or by idly waiting for something to be done for us, but by remaining awake and rousing ourselves to the necessity of overcoming all that is not like God.

The mental attitude which waits patiently on God may be likened to the perseverance of the sculptor in chipping away the marble until his perfect concept is wrought out, or to the clearing away of the accumulated débris which hides some art treasure of the past. Patient waiting, far from being patient idleness, means patient purification, the clearing away of false beliefs, waiting only for God's image to appear. It is persevering in our warfare against error, not patiently doing nothing. Without this continuous activity in preparing the way for God, one's waiting would have no virtue or reward. "Now," says the apostle, "are we the sons of God," although, as he goes on to say, this divine sonship "doth not yet appear;" but it is for this appearing that we are working and waiting,—waiting, that is, in unfaltering confidence that the perfect man, the son of God, will appear in due season if we faint not.

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In the life-work of Mrs. Eddy Christian Scientists may find an example of patient waiting upon God they would do well to emulate. In the Preface to Science and Health (p. ix) Mrs. Eddy with characteristic humility says, "To-day, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ." That hers was no inactive waiting was evidenced by her incessant labors for the upbuilding and prosperity of the Christian Science movement, and through it for the welfare of all mankind. If we are likewise waiting "at the heavenly gate,"—waiting not for ease or selfish gain but for the Mind "which was also in Christ Jesus," our days will likewise be characterized by loving activity, and by that patience which yields not to discouragement, but which is full of faith and accomplishment.

Purifying Processes

IDA S. KOHL

If to a body of perfectly pure water a drop of impurity were added, in that proportion the water would be impure. The effect of one drop could not be detected at a glance, but if one were to keep adding impurities the water would soon be unfit for any purpose. Water may, however, be restored to its original purity either through filtering or the use of chemicals, or by the activities of nature. The chemical process is illustrated by the methods used in cities where the water supply is taken from other sources than artesian wells. The third process is expressed in the fact that running water purifies itself. The restoration to its original purity through either of these processes proves that the actual constituent parts of the water were never changed by the seeming addition of impurities. The combination of two parts hydrogen and one part oxygen, which constitutes water, was never anything but water; nor can this combination ever be changed, no matter how much impurity is apparently added to the water. As an illustration this fact may be taken into the realm of thought, although all material illustrations fall short in a measure when used to convey spiritual ideas.

True thought, which passes from God to man, is composed of all the good and spiritual qualities of the divine nature, and this constitutes man. The material sense of life has seemed to add to man all kinds of impurities,—mortal qualities,—and when we look at what human sense portrays, we say it is a very wicked man, whereas the man—the only man there is, who is made in the likeness of God, and exists for the purpose of expressing God—is never wicked. Nothing can be added to man, who is complete in God. The belief is that error, the error of believing in the reality of evil, is allowed to grow in human thought through self-indulgence from childhood on into manhood, and if mortal qualities predominate we eventually have a mortal morally unfit for good society, hastening on to physical and mental doom.

The same processes which serve for the purification of water may be applied likewise to thought. On page 162 of Science and Health Mrs. Eddy states that "the effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind." This purification is brought about as human thought is awakened to behold the truth of being through the realization of the spiritual facts in regard to God and man. Many students of Christian Science are apt to think and speak of chemicalization as though it were a thing to be dreaded, or shunned as something causing suffering and confusion. A study of the references to this subject in our Leader's writings, however, unfolds a much higher meaning and purpose, for they bring out the fact that chemicalization should not aggravate disease; that it is a process which eliminates disease and shows that the spiritualization of thought is going on.

The selfhood which human sense has seemed to add to man is not to be made perfect in this purifying process, any more than the impurities of the water are to be made pure. It is to be left behind, let go of, as thought grasps the spiritual facts of being. This awakening to the spiritual sense of life, followed by obedience to God's demands, baptizes us with the purity of the Christ and leads up to the spiritual love which is the consciousness of good only. This process of purification is Science. The psalmist says, "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."

The other process is a cleansing through the activities of suffering. In "Miscellaneous Writings" (p. 362) we read: "Truth is won through Science or suffering: O vain mortals! which shall it be?" This idea of suffering from human error seems to be the process of purification which most mortals choose, perhaps unconsciously, because of the innate belief that man is mortal, but certainly ignorantly. When two ways are opened to an individual, a choice can be made; it therefore rests with him whether he will choose the way of Science, which is the way of awakening to righteousness and the willing abandonment of error, or the way of human experience, which is the way of suffering that leads out of the flesh and forces the abandonment of error. If the former way is chosen, a thorough study of Mrs. Eddy's writings, together with the Lesson-Sermons and the literature issued by The Christian Science Publishing Society, will reveal the operation of the divine Principle of Christian Science. From such an awakening there will unfold the discernment of the perfect creation, which will furnish the basis for thought and action that is untouched and undisturbed by any phase of evil.

On the other hand, as running water purifies itself, so through the experiences of suffering is human thought purified. This process is less scientific, because human thought must eventually awaken to God before error can be put off. Since this is true, why not choose the way of Life, Truth, and Love in the first place? Perfection is the one and only demand of divine Love on man, for this includes in itself all other demands of good. As this is acknowledged, thought is being led away from the belief that there are so many demands on one's time and thought, for this often leads one to the committal of acts which are dishonest, because of the belief that man's needs are material. God's demand for perfection must be met, and it can be met in the human consciousness only as each hour finds us with a greater consecration of thought to the recognition of spiritual facts. Though God demands perfection of us, He supplies the ability, capacity, and power to comply with His demand. That is why we can declare that man is perfect now as a spiritual being, because this requires a forgetting of self on the human part and gives God's law a chance to operate and His will to be done "in earth, as it is in heaven."

All mortals need purification from the demands of this belief in a self apart from God, and it is theirs to choose the process,—whether it shall be through spiritual ascendency, which is Science, or through suffering. In Miscellany (p. 161) our Leader says: "Lest human reason becloud spiritual understanding, say not in thy heart: Sickness is possible because one's thought and conduct do not afford a sufficient defense against it. Trust in God, and 'He shall

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direct thy paths.'" Such perfect trust in God's government and guidance certainly lifts thought above all theories about man into the consciousness of perfection and harmony as the only reality. It inculcates a charity for ourselves and for others which waits patiently for purification from error of every sort.

"Sanctified through the truth"

THEODORE STANGER

ALL professed Christians, be they Christian Scientists or members of other churches, acknowledge Christ Jesus to be the Saviour of the world. There is, however, a great difference of opinion as to the nature of salvation. The question is, How did Christ Jesus save us, and from what did he save us? The Discoverer and Founder of Christian Science, Mary Baker Eddy, has answered this question in a way which satisfies reason and increases our love for and gratitude to the Master.

It goes without saying that an ambassador to a foreign country is better qualified to state the nature of his mission than any one else in that country. May we not then attach the greatest importance to the words of Christ Jesus, God's ambassador extraordinary to mankind, when he explained why he came to this earth? At a time when he assuredly spoke with the greatest deliberation, standing before Pilate in the judgment chamber, he said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Was ever a mission more clearly stated? "That I should bear witness unto the truth." Nor was this the only time when he explained the object of his appearance on this plane of consciousness. Again and again he represented himself as the truth bearer to mankind. For instance, he said to the Pharisees: "Ye seek to kill me, a man that hath told you the truth . . . And if I say the truth, why do ye not believe me?" He lost no opportunity to impress upon his hearers the necessity of gaining an understanding of the truth to which he bore witness, notably in those oft quoted words, "Ye shall know the truth, and the truth shall make you free." He continually proved the liberating power of the truth by healing the sick, raising the dead, and leading the sinners to repentance.

Now if the truth to which Jesus bore witness makes men free, what is it that holds us in bondage? Is it not truth's opposite, the untruth or the lie? Here it may be asked, What lie? to which we answer, The lie about God and His creation or manifestation. This lie represents God as resembling a human being, greatly enlarged in proportions and power, subject to human faults, such as anger, jealousy, changeableness; a God who sends sickness, want, and woe to His children, or at least permits them to be sent, and assigns to everlasting torture those who have not repented before the change called death takes place. In view of such a concept of God, Jesus' injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect," has appeared to many earnest Christians like a hollow mockery. And is it not plain that "man's inhumanity to man" is largely due to his effort to pattern after the wrong concept of God?

How different was the God whom the Master knew! By word and deed he presented Him as the all wise and all loving Father, possessing no qualities or attributes which a good Christian should not express in his daily life. "Love your enemies, . . . that ye may be the children of your Father which is in heaven," was his injunction. And the beloved John, who seems to have grasped the deeper meaning of the Master's teaching better than any other of the disciples, declared that God is Love. Can we not hear these words as a *Leitmotiv* all through the Sermon on the Mount?

Jesus did not, however, as Mrs. Eddy emphasizes very strongly, represent God as an indulgent parent who winks at His children's faults. He taught that a man shall reap as he has sown; but punishment meant to him not an act of retribution, but a means to compel reform, the suffering to cease when it has destroyed the love of sin. To one whom he had healed he said, "Sin no more, lest a worse thing come unto thee," indicating clearly that suffering is the result of sin and can only be overcome by overcoming the sin.

In interpreting the mission of Jesus Mrs. Eddy did not brush aside the statement of St. John that "the blood of Jesus Christ . . . cleanseth us from all sin." In "No and Yes" she says, "This blood of Jesus is everything to human hope and faith" (p. 35). Her interpretation of the apostle's words differs, however, from the one generally accepted, in that it is entirely free from materialism, mysticism, and emotionalism. The statement that one has been cleansed by the blood of Jesus can only signify one of two things. Either it means that one has gained forgiveness of sin and purification through firmly believing and fervently acknowledging that Jesus, because of his sinlessness, was chosen to appease by the shedding of his blood the anger of God toward the rest of His children; or else it means that through an earnest effort to know the truth and to live it one has experienced the liberating power of the truth, and is deeply appreciative of the greatness of the Master's love, which made him willing to go even to the extent of shedding his blood in the carrying out of his mission. Which of these interpretations is the more reasonable? Which comes nearer to Jesus' own statements as to why he came into the world?

Mrs. Eddy has presented this subject so clearly and logically in her writings that Christian Scientists sometimes wonder why they did not see it that way all along. In "No and Yes" she says: "Shedding human blood brought to light the efficacy of divine Life and Love and its power over death." "It was not to appease the wrath of God, but to show the allness of Love and the nothingness of hate, sin, and death, that Jesus suffered. He lived that we also might live. He suffered, to show mortals the awful price paid by sin, and how to avoid paying it. He atoned for the terrible unreality of a supposed existence apart from God" (pp. 33, 35).

When Philip requested of the Master, "Show us the Father," the reply was, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." Had he not manifested, reflected, or expressed the true nature of God in every thought, word, and deed? And had he not thereby brought to light the real man, "which after God is created in righteousness and true holiness"? But the Master's faithful work avails us nothing if we neglect to follow his example.

In that wonderful prayer recorded in the seventeenth chapter of John, Jesus said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." Thus he clearly indicated, as he did in many other instances, that he considered himself the Wayshower out of wrong conditions resulting from humanity's acceptance of that which is not true. Christian Scientists have the same task before them. They realize that they must know the truth, daily learn more of the truth, in order to receive its blessings. As the truth dawns upon their consciousness they learn that, since God is Spirit, the real man and the real universe must

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be spiritual, reflecting the unchanging perfection and harmony of their divine source. Christian Scientists understand the gradual apprehension and the demonstration of these great facts of being to be the process of sanctification through the truth—of purification from that to which lying material sense bears witness; namely, sin, sickness, want, and woe. The most tenacious falsehood which the Master refuted is death; and by first refuting the lesser falsehoods, as he did, we also shall finally refute for ourselves the greatest one—shall destroy "the last enemy."

"Remember the sabbath day"

ANNE ARCHBOLD MILLER

THE First Commandment is said to include the other nine commandments in its eight short, teeming words. The writer experienced no difficulty in placing all except the fourth commandment at unity with the first; but whenever the fourth commandment came up for study and unfoldment, especially in Sunday school work, its highest significance seemed veiled from vision, and an almost discouraged sense of limitation fettered a clearer perception of its teachings. Never for an instant did it appear that this commandment held less significance or spiritual value than the rest, but only that limited vision seemed to fall short of penetrating its treasure.

One of these days when the fourth commandment came up in the Sunday school to be discussed the following Sabbath, an aggravated sense of dissatisfaction in its limited interpretation to the teacher appeared, simultaneously to be overthrown. This sense doubtless sprang from the fact that the class in which the commandment was to be unfolded was exceedingly alert and receptive to clear, demonstrable statements of truth. A great longing for light to make more vital the unfoldment of the commandment, brought the realization that "the preparations of the heart in man . . . is from the Lord;" that no strained human effort or anxious desire could dispel the darkness; that only the light of Truth could dispel it, and that without strain or anxiety. A realization of ever present light followed, of that light in which "is no darkness at all." Ah, how many times the willingness to cry, "Let there be light," has burst resisting bands of material limitation and found itself at-one with the response, "And there was light"! The greater light which dawned upon her consciousness at that time has made the fourth commandment vital in the writer's experience ever since.

"Remember the sabbath day, to keep it holy." Sabbath, the seventh day,—the day of fulness, completion; the day in which God rested from His finished creative work and called it "very good;" the day which God blessed and sanctified. Hence the Sabbath is a holiday, a holy day, and Mrs. Eddy defines day as "the irradiance of Life; light, the spiritual idea of Truth and Love" (Science and Health, p. 584). Then to "remember the sabbath day, to keep it holy," is an admonition to be ever mindful of God's finished and "very good" creation; to keep unmarred by material beliefs and limitations "the irradiance of Life," the "spiritual idea of Truth and Love." In other words, to make God and His idea our only consciousness; to have no other gods before the one God.

To accentuate the word "keep" is helpful in bringing out this significance. Just as we are taught that in climbing a mountain we ascend more rapidly as we keep our gaze fixed upon the summit, than by anxiously watching the thorny path which leads upward, Mrs. Eddy says of her own experience, "The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it" (Science and Health, p. 426). The six days in which we are admonished to labor and do all our work are but the testing time, the wilderness experience, in which we must keep thought fixed upon the promised land. Our sons, our daughters, our men servants, our maid servants, our cattle, the stranger within our gates, would merely include all material beliefs. Our thought offspring, thought servants,—thoughts over which we hold seeming dominion,—strange thoughts that would enter into our gates, must all be held in obedience to Christ, Truth, through keeping our gaze fixed upon the perfection of being.

God's work is done and is all inclusive. The Sabbath day, the day of rest, is established. In it there is no work for material belief to do, only to remember to keep it forever holy; for God, the All-in-all, has blessed and hallowed it. The six days of our labor will partake of the Sabbath rest in proportion as we keep holy the Sabbath day, as we keep thought steadfastly fixed on realities supernal, nor permit it to be mesmerized and hampered by the seeming experiences of our six days of labor. Let the Sabbath day shine through and glorify our days of labor! Our Master broke down the traditionary Sabbath in healing and in working the works of God on that day as on all days, in direct opposition to pharisaical doctrines. There was no time when he did not remember the Sabbath day to keep it holy; no time when he ceased perceiving God's finished and perfect creation and in manifesting the healing power of his spiritualized vision.

The application of the commandment to the hallowing of the Sabbath day has been brought out so comprehensively in our periodicals, and with such high spiritual significance, that it would seem unnecessary to touch upon it; yet if in this interpretation the writer is but repeating a vision long since glimpsed by others, she knows that they will rejoice that the fourth commandment has become to her more vital and demonstrable, and that the keeping of the Sabbath holy is to her now an affirmation of the forever perfection of being, which bears the fruits of a purified consciousness.

Truth in Advertising

OLIVER GALE

THE object of *The Christian Science Monitor*, as stated by Mrs. Eddy in the leading editorial of the first issue of the paper, is "to spread undivided the Science that operates unspent," and "to injure no man, but to bless all mankind" (Miscellany, p. 353). This purpose clearly includes all of the *Monitor's* activities as a newspaper. Its advertising, no less than its news, its editorials, and its "features," must bless all mankind. For it to benefit the advertiser, or the reader, or the paper itself, merely, or all three of these, is not enough.

The manner and degree in which the *Monitor* blesses all mankind through its office of advertising may not perhaps be clear upon first consideration. Mortal mind, as it expresses itself in modern business, is apt to regard advertising solely as a peculiarly efficient device for making money. Its commonly accepted purpose is to create and develop a profitable demand for something that is to be sold. Such a view of advertising is seen to be false, when we reflect upon this thought of demand and discern what lies beneath it. The thought of demand is based upon a belief of lack; but there is in reality no lack, for supply is infinite. Hence there can be in reality no demand, for every supposititious demand is already met. "Your Father knoweth what things ye have need of, before ye ask him," said Jesus.

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This false view of advertising follows naturally from the failure to understand what business truly is; from the erroneous concept of business as a means of livelihood. True business is the Father's business. It is the reflection in man's activity of divine Mind's activity, demonstrating in human experience Mind's infinite supply. And true advertising, the handmaid of true business, is the activity of divine Mind, intelligence, operating in human consciousness to direct man to his supply, to inform him where and how his needs are already met. Thus advertising finds its true expression as a great, kindly, vital human service. The omission of advertising from the *Monitor*, therefore, not only would have left it incomplete, to mortal sense, as a newspaper, but would have meant neglect of an opportunity to work out in the field of business a demonstration of truth and love which should bless all mankind.

The *Monitor* introduces the healing influence of truth into advertising. To gain admittance to its columns announcements not only must be truthful, but must tell the truth conservatively. Articles or businesses advertised must be worthy of support. Exaggerations of value, false or misleading statements, are searchingly excluded. Nothing that seeks to exploit the public or to take advantage of credulity or to impose upon confidence is accepted. The right is reserved to reject any advertisement or to alter its wording. Advertiser, reader, and the publication are thus protected from misrepresentations.

The practice of adhering to Truth and Principle in *Monitor* advertising is bringing healing. By demonstrating to advertisers and publishers everywhere that such advertising pays best, it is breaking down the influence of their former lack of faith in themselves and in their public, and is freeing them from fear. The reform in advertising ideals and methods now proceeding throughout the business world, under the slogan "Truth in Advertising," is to be definitely traced to the influence and inspiration of the example set by *The Christian Science Monitor*. Thus all mankind is being blessed.

Every Christian Scientist may have a conscious part in this healing of the nations. True advertising, as an activity of divine Mind, leading mankind to the needed supply, is made complete only by the reflection in human consciousness of this divine activity. Support of *Monitor* advertising, therefore, is not to be regarded as a duty owed to it as a Christian Science publication, or as a means for satisfying individual needs, but should be understood and utilized as another opportunity afforded by Christian Science to aid in the universal demonstration of the truth which shall bless all mankind.

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[Written for the *Sentinel*]

Ever-presence

GLADYS MAY CARNEY

I NEED Love's healing cup, earth's thirst to quell;
Truth's strong, sure staff upon my upward way;
To hear Thy voice, with cheering tones to tell
There is no night in God's eternal day.

I need Love's arm about me, midst the press;
O'er all Thy smile to banish every care;
To clasp Thy hand, in close pressed tenderness—
For God is Love—and God is everywhere.

I need Thy touch, telling that Thou art near;
Thy presence, when the shadows heavy fall;
And most of all, when gone are those held dear,
None else but Thee—for Thou art All-in-all!

Selected Articles

[Judge Clifford P. Smith in *Kingston* (Jamaica) *Chronicle*]

It was a wise Englishman of broad sympathies who said, "No one must judge any religion by the picture drawn of it by an antagonist." The wisdom of this saying was instanced in Kingston last month by what a medical opponent said about Christian Science, as reported in the *Chronicle*. The propriety of an attack on a religion which heals the sick, made by a district medical officer introduced by a bishop, may be the subject of different opinions; but it can be safely said that such an undertaking calls for more authentic information and more fairness than was displayed on the occasion in question.

Christian Science has become the religion of a steadily increasing body of earnest and intelligent people to be found wherever the English language is spoken and to some extent in other countries. They have adopted it as the true interpretation of the words and works of Christ Jesus. It has been proved to them by convincing observation and experience. It has stood the Master's test of all religions, "Ye shall know them by their fruits."

Christian Science not only has conferred inestimable benefits on its adherents, but has exerted a wholesome influence on the entire mass of human thought. That it has wrought beneficial changes in the theory and practice of medicine has been admitted by more than one representative of the medical profession. That it has wrought profound changes in the religious thought of mankind has been admitted scantily by members of the clerical profession; but this fact can be clearly proved by comparing the teachings of Christian Science with the trend and change of religious thought since 1875, when the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, was first published.

What Jesus taught is permanent,—"Heaven and earth shall pass away, but my words shall not pass away." Indeed, when his words are understood the material sense of heaven and earth disappear, and, as John plainly said, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." But no creed, doctrine, or dogma that does not rest spiritually, evidently, and practically on his teaching, including his example, can endure. Hence Christian Science, the restoration of original Christianity, is gaining recognition in spite of opposition.

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[George C. Palmer in *The Phoenix*, Saskatoon, Saskatchewan, Canada]

I am sure there is no lack of desire to be fair, but our critic's attitude is that of Moses, who would deliver the Israelites by slaying the Egyptians, thereby landing himself in a desert for forty years until he could learn to do God's work in God's way. To "encourage family prayer" as one of his "remedies" to combat another body of Christians who are at least as earnest as our critic, we frankly admit is not the purpose of prayer as understood in Christian Science.

The critic's statement that "in Christian Science God is not a person," convinces us that more than a hasty glance at the subject is advisable, for his conclusion is diametrically opposed to fact. In Mrs. Eddy's Message to The Mother Church for 1901 we read, "He [God] is the infinite Person;" and again, "We believe in God as the infinite Person; but lose all conceivable idea of Him as a finite Person with an infinite Mind" (pp. 4, 6). Christian Science denies the idea of anthropomorphism, or a limited, finite God possessing the characteristics of mortal man. On page 116 of Science and

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Health Mrs. Eddy says, "If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense."

The statement that Christian Scientists regard God as "a principle" is as misleading as is the first statement. The Standard dictionary gives the following definition of the word principle: "A source or cause from which a thing proceeds; a power that acts continuously or uniformly; a permanent or fundamental cause that naturally or necessarily produces certain results . . . a moving cause, force, or power by which being manifests itself." Our critic's use of the indefinite article before the word principle spoils his whole conception of the subject, for according to Christian Science "God is *One*,—not one of a series, but one alone and without an equal;" and again, "He [God] is divine Principle" (Science and Health, pp. 117, 331).

For the sake of our city with its thousands who will not go near any church, may I suggest that even if we are at the moment unable to agree altogether on the Scriptures, we at least may say with Abraham: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." This perhaps more nearly approaches God's method of eradicating the false, for God is Love.

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[W. Stuart Booth in *Larimer County Democrat*, Ft. Collins, Col.]

When one attempts to explain any teaching it is always well to make sure that the correct understanding has first been gained; otherwise one is quite liable to be misled into making erroneous statements, as was done in two articles dealing with Christian Science which appeared in a recent issue of the *Democrat*.

That Christ Jesus was a scientific Christian cannot be denied, for by being a perfect Christian he was absolutely scientific, because he possessed and acted in accord with the exact knowledge of God and His immutable laws of perfection and harmony. This resulted in the destruction by him of imperfection, disease, sin, discords of every sort, and even of death, designated by Paul as the "last enemy" to be destroyed. A most explicit definition of a Christian and of Christianly scientific practice was given by Jesus when he said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." No less plain is his promise, "He that believeth on me, the works that I do shall he do also." It is interesting here to note that Webster's dictionary, in defining Christian Science, states that it teaches "that sin, sickness, and death will be destroyed by a full understanding of the divine Principle of Jesus' teaching and healing." From this it will be seen that it is not a mere "belief in Christianity that produces scientific results," but rather the scientific or exact knowledge of God, infinite Truth, which is gained only as Paul's injunction to "let this mind be in you, which was also in Christ Jesus," is obeyed.

Surely this is not "oriental occultism," the power of mind over matter, nor the action of the human will, all of which are foreign to Christian Science. Mrs. Eddy in writing of these notions, which are sometimes confused with Christian Science by the uninformed, says on page 185 of "Science and Health with Key to the Scriptures," that "such theories have no relationship to Christian Science, which rests on the conception of God as the only Life, substance, and intelligence, and excludes the human mind as a spiritual factor in the healing work."

This confusion of Christian Science healing with hypnotism and will-power is evidently what led to the misstatement that Christian Science should be labeled "mental chloroform." The refutation of this depends not upon mere verbal denial, but upon the personal experiences of great numbers of respected citizens who have been healed of diseases of every name and nature by the knowledge of the truth as taught by Christian Science, which knowledge has also, and primarily, served to awaken them spiritually.

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[Charles W. J. Tennant in *Streatham* (England) *News*]

Our critic is reported to have dealt with "the failure of Christian Science to accord deity to Christ as a person of the Godhead, only regarding him as a divine teacher." The teaching of Christian Science with regard to the Trinity is perfectly straightforward. It solves all the mystery and leaves the student with a clear, concise, and reasonable exposition of one of the most difficult problems ever put forward by scholastic theology. The report proceeds as follows: "Having strongly condemned the fantastic theory of non-materiality, he [the critic] concluded by quoting the usual verse from I Timothy, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called."

One wonders if this critic has ever read any of the definitions which some of our greatest natural scientists have given of matter. Huxley said, "If the hypothetical substance of mind is possessed of energy, I, for my part, am unable to see how it is to be discriminated from the hypothetical substance of matter." If our critic will carefully read the sixth chapter of I Timothy, he will see that St. Paul was exhorting Timothy to adhere to the science or knowledge taught by Christ Jesus, which was Christian Science, and that any other science was falsely so called.

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[Lloyd B. Coate in *Newark* (Ohio) *American Tribune*]

If the sermon is correctly reported in the *Tribune*, the evangelist insinuates that Christian Scientists build upon Mrs. Eddy instead of Christ Jesus. Nothing could be farther from the truth. If he had been familiar with her writings he would never have made such a remark, for he would have known that Mrs. Eddy's teachings increase one's faith in the true and living God, and teach that mankind can only be saved "through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death" (Science and Health, p. 497).

Christian Science is awakening a greater interest in and love for the Bible; it is reforming the drunkard; it is reclaiming the infidel; it is bringing surcease from sorrow. Not only is Christian Science reforming the sinner, but hundreds of thousands bear testimony that it has healed them of disease after material remedies had failed to do so, and these include ministers, physicians, judges, attorneys, bankers, business men, and many in the common walk of life.

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[S. T. Downs in *Goshen* (Ind.) *News-Times*]

Our critic's apparent disagreement with Mrs. Eddy's statements to the effect that the great Master and his immediate followers practised Christian Science, and his statement that "her theories were far fetched and did not at all interpret what was said in the Bible," could be nothing more than mere opinion. Christian Scientists accord to him the full right to his own opinion, of course, but they understand that it is not justified by facts.

Since Christian Science is based directly on the teachings of Christ Jesus as recorded in the Bible, it naturally follows

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that Christian Science is not new, and that it has full Scriptural authority. Jesus gave to the world the unqualified test by which a true follower can be determined, when he said, "By their fruits ye shall know them." According to the last chapter of Mark, the Master commanded his followers to preach the gospel, and stated clearly that the healing of the sick should be one of the signs following the preaching of the true gospel.

Christian Science calls the attention of all fair-minded people to the fact that it has healed all manner of disease, it has relieved all manner of suffering, and it is making the world better; while its critics, who go to such lengths in an attempt to detract from it, do not even try to perform the works that the great Master said should "follow them that believe." The logical conclusion, according to the test given by Jesus, is that Christian Science teaching and practice must be the same as that of our great Wayshower.

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[W. D. Kilpatrick in *Sault Ste. Marie* (Mich.) *News*]

First and last Christian Science is strictly Scriptural; it is founded on the Bible from cover to cover, and its purpose, like that of the Bible, is to educate mankind into the fuller understanding of God and His creation, that the commands of the Master may be emulated today as they were for some centuries after the time of Jesus. The healing of the sick, the casting out of sin, and the overcoming of all human inharmonies, such as unhappiness, poverty, sorrow, and the like, were the fruits of spiritual understanding evidenced by the demonstrations of the early Christians; and these same proofs of spiritual understanding would have remained for all time had it not been for the demoralizing influence of sin, materiality, and creedal teachings which gradually crept into the church and usurped the place of spiritual understanding and demonstration.

Christian Science is the restoration of the pure teachings of the Bible and of the Master, whereby the works of Jesus are today being repeated to the comfort and happiness of a mighty throng of devout worshipers of the Christ. It not only relies implicitly on the Bible for its authority, but it goes farther and declares that we should not only believe the Bible, but also prove it to be true by doing the works which we are told many times therein would bear evidence of our understanding of its spiritual import and purpose. There is nothing in the teachings of Jesus, or of the entire Bible for that matter, which makes it obligatory for the followers of Christ to preach the gospel and not heal the sick and the sinning. The command to heal the sick as Jesus did is just as imperative as the command to preach the gospel; and if one's lack of understanding precludes him from performing those works which Jesus did, that should in no wise give license for vituperative and unseemly antagonism toward those who have accepted the whole gospel of the Christ instead of merely a part of it—and the least part at that.

No teaching since the time of Jesus has honored and enthroned the almighty God as has Christian Science, which teaches that God is omnipotent and omnipresent, and that through a proper understanding of Him man is enabled to do the many works that Jesus said he should do. Perfect God, and perfect man as the child of God, is the foundation upon which Christian Science teachings are based; and with this basis of perfection always before them Christian Scientists are today repeating many of the works of the Master. There is no known disease which Christian Science has not successfully overcome and healed; and while spiritual understanding and individual purity are the goals toward which Christian Scientists are daily striving, yet they rejoice in an ever increasing army of healthy, happy, and hopeful folk in all parts of the world as evidence of the truth of Christian Science teachings.

Christian Science proclaims God as the only cause and creator, and teaches, as does the Bible, that all that God created is good, and that there is no cause or reality aside from God and His creation. Jesus taught and proved conclusively in his many wonderful works the utter unreality of matter and its so-called laws, and to those works Christian Science points in substantiation of the statement made by its Discoverer and Founder, Mary Baker Eddy, on page 468 of "Science and Health with Key to the Scriptures," the Christian Science text-book, that "Spirit is the real and eternal; matter is the unreal and temporal." Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing;" and he proved that through an intelligent understanding of the allness of God and His creation the manifestations of sin, sickness, and all physical inharmony may be successfully, scientifically, and certainly overcome.

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[From *Cedar Rapids* (Iowa) *Republican*]

In the California school nurse and doctor campaign a doctor has coined a phrase that will serve as a slogan in many similar campaigns. It is this: "It is the school that is public, not the child." Do you catch the meaning of that? its significance? The child is not the property of the public. It cannot be disposed of at will. It cannot be examined and treated without the consent of the parents or the guardians. In sending the child to school the parents or guardians have not surrendered any rights in that child. They have not given it entirely to the public for this or that faddist to do with as he pleases.

The doctor who coined that phrase is the president of the board of education at Long Beach, near Los Angeles. The campaign in which he made this statement is one in opposition to the legislation that is now pending at Sacramento, under which it is proposed to install public doctors and nurses in all the schools of the state. This legislation proposes "physical education for both sexes" and "daily inspection of all pupils." The children are to be at the mercy of the nurses and the doctors paid for by public moneys. If such employees, such nurses and doctors, were always efficient and even intelligent, it might not be so bad. But think of what kind of people would often be elected to office or selected under ordinary conditions. Are the parents to have no more rights over their own children? Are these rights to be surrendered to political office holders in the schools?

This doctor says that at Long Beach they had at one time a "high salaried school physician," and the attendance at the schools fell off rapidly, many parents, all parents of delicacy, refusing to submit their children to the attentions of a physician, except a physician of their own choosing. When the doctor was abolished, as he was, the school attendance immediately increased again. There are many things that may properly be done through the schools for the improvement of the health of the children. But these ultra modern ideas of doing with children what nurses and doctors may see fit, without the knowledge of the parents, is a preposterous and unwarranted invasion of the personal rights and liberties of the people. It is not every nurse or every doctor that people want fooling around their children. And as for these public lectures on health to mere children, it is easily seen that these may be overdone. It is better for children to hear less about sickness and disease and more about health and happiness.

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Editorial

Put Yourselves to the Proof

When nesting time is over and the young have grown, there comes for the parent birds the anxious time when they must induce the fledglings to make a test of their own ability to fly. Some of them destroy the comfortable shelter the babes have known so long, even "as an eagle stirreth up her nest" to force the eaglets to test the supporting power of the unseen air. In the nest the little creatures are helpless and limited, the mere recipients of bounty. When they learn to fly they become birds with individuality, and power, and self-control. Almost every one, at times when enlargement of life awaits him, feels a reluctance to launch out and enter upon what to him seem unknown seas. The patient is reluctant to give up the ministry of the practitioner, the pupil is fearful when he sees that he must himself practise according to the guidance given him by his teacher,—must think for himself, and not take the easy way of asking questions and expecting another to find an answer.

In the thirteenth chapter of II Corinthians the writer says: "Prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" The meaning of the word reprobate is clarified by Jeremiah's description of the wicked: "Reprobate silver shall men call them, because the Lord hath rejected them." What is meant is, that they are dross, to be thrown away as useless. With such material, as the prophet says, "the founder melteth in vain." On the other hand, where there is pure metal, the work of the molder is successful. One thing Christian Science establishes, and that is the individuality of man. It makes him understand divine Principle, wherein and whereby man is complete. So we have in the right-thinking man rounded character, ordered conduct, and certain aim.

In heathen orgies individuality is completely lost; all the distinguishing characteristics of goodness are wiped away, and the urgings of morality are choked. The counterpart is seen in civilized countries when a crowd goes on a lynching. The hydra-headed mob is like a great beast. It has many moving parts, but it has one intent, one lust. Bestiality presides and morality subsides, and with Caliban-like mind the horrid organism proceeds to break the sixth commandment with fiendish delight in its utter godlessness. In some idolatrous procession where the people march to the place of sacrifice, actually propelled, as it were, by drumbeat and sistrum clash, can any man express conscience if he thinks the murderous rites to be wrong; or any woman of kind heart cry out against the cruelty? The idolatrous people are all drunk with the mesmerism, and know not how to protest. Likewise in some group of men in politics, the unjust scheme decided upon goes forward, and the timid conscience is overridden and the honest heart trampled upon. The fearful heart believes that to express righteousness is to invite ruin, and is timidly acquiescent.

Christian Science, by discovering his true individuality, redeems man, places him above fear, makes him of quick understanding, so that he is sensitive to righteousness. In the wrong condition of thought, whether it be a heathen idol or a human personality that is worshiped, initiative is destroyed, of course; but with Principle to guide, right intuition is restored to man and righteous demonstration shows forth in his life. Without Principle mere person is as helpless as the supposed atom in the organism; but the individual is not helpless, for he moves as a star in a galaxy. Yea, more, while the morning stars seem to sing the harmony of their motion, individuals as the sons and daughters of God shout for joy.

Come, then, ye people of the earth, frenzied by idolatrous rites, swayed by partisan desires, victimized by statecraft, carried down into blankness of life through fear, turned from manhood to bestiality through mesmerism,—and learn to be free by knowing God. Christian Science does restore the intuition. It enables us exactly to fulfill what John spoke about when he said, "We know that the Son of God is come, and hath given us an understanding [or intuition], that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols."

William P. McKenzie.

Concepts

In the prophecy of Isaiah we read this declaration: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." We thus have pointed out to us a great difference between what Mrs. Eddy calls "the human material concept," which she says is unreal, and "the divine concept or idea," which she says is spiritually real. To this she adds: "One is false, while the other is true. One is temporal, but the other is eternal" (Retrospection and Introspection, p. 68). Outside of Christian Science we fail to find this distinction made even by religious people. It is quite true that they make an entire separation between God and man, even between Christ Jesus and humanity; but the popular sense of man does not rise above the mortal material concept which has beginning and end and which is subject to sin, sickness, and death.

In turning again to the fifty-fifth chapter of Isaiah, already quoted, we find that when the divine idea is recognized and takes its place in human consciousness, it is expressed through the Word, which accomplishes the divine purpose and prospers in the doing of it. The result of this on the human plane is set forth as follows: "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." It is therefore surely well worth our while to reach out for the divine idea in all our activities, that it may wholly govern our thoughts and enable us to hold a purely spiritual concept of God, man, and the universe.

The difference between an idea itself and the human concept of it, has always been recognized by the world's greatest thinkers, even although they have not presented their views in a spiritual and practical way as did Mrs. Eddy in all her writings; therefore their statements along this line were of no avail in restoring harmony where sickness and suffering seemed to prevail, or indeed in overcoming any of the discords of mortal experience. Professor Fiske wisely and wittily gave his views on this subject when he declared that spiritual ideas as humanly presented only expressed as much of truth as the individual had perceived. Thus he remarked that in Paul's writings we have a "Paulate of truth," and that the modern writer might give us a Brownate of truth or a Smithate of truth.

This putting of it may call forth a smile, but if we take a deeper view of the subject we shall find it expressed by our Leader on page 460 of Science and Health, where she says, "When the Science of Mind was a fresh revelation to the author, she had to impart, while teaching its grand facts, the hue of spiritual ideas from her own spiritual condition." This is further explained in these words of the Master: "The words that I speak unto you I speak not of myself: but the

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Father that dwelleth in me, he doeth the works." We thus find the clear distinction between Principle and idea which Mrs. Eddy has maintained in all her writings, but this by no means separates man from God; rather does it lift humanity above all mortal concepts and show the way to the realization of dominion over everything which is unlike God. It also reveals the path of true progress, wherein we shall not need to retrace our steps.

On the human plane we may behold the glittering splendor of a mountain top, and we may quickly pass in thought the intervening hills and valleys and rest a while on the lofty elevation. Again, the human sense may gaze entranced upon a scene of nature's radiant beauty, but only a great artist can even measurably reproduce his concept of this on canvas and with long and painstaking effort. Similarly the human sense must put off its material beliefs and limitations in order to reflect the divine idea, which far transcends the human concept of it. We are however cheered in our efforts to do this, knowing that God knows all good to be possible, and we have Scriptural authority for it that He works in us "to will and to do of his good pleasure." John tells us that "whatsoever is born of God overcometh the world," and thus we have presented to us the victory of the spiritual idea over all things, which is, as Paul puts it, "Christ in you, the hope of glory."

ANNIE M. KNOTT.

Work and Play

THE common saying, "All work and no play makes Jack a dull boy," may sound too frivolous to apply to spiritual problems, but the kernel contained in this saying is strictly metaphysical and Christian. Evil desires above all else to be taken seriously, but Christian Science has uncovered evil's essentially foolish nature by showing it to be error. It is not possible logically to continue to give evil the importance which it ascribes to itself, when it is understood to be a mere mistake, an illusion or delusion about the truth and not the truth itself. Hence it follows that as individuals approach nearer to God they labor less in the overcoming of error, and their work more nearly resembles play. This may astound the conventional religionist, but then the world can never be saved by listening to the opinions of that religionist. His stagnant falsities must be rejected and the living realities of the Christ, Truth, accepted.

If sin, sickness, and death are ever to be finally overcome, they must constantly become less serious to the human consciousness, until they seem so preposterous and unnatural that they no longer impose upon their would-be victims. When all evil is uncovered as a senseless imposition, spiritual progress will be more rapid. The long faces and sour speeches of false theology, its superstitions, its half lights and gloomy corners, are already condemned. Now comes the full radiance of spiritual freedom, which brushes away the cobwebs with the breeze of truth.

The seemingly tiring details of work may be made to serve us, when we have a joyous concept of the work itself. Turning work into play takes out the sting of seriousness and weariness. Singing at our work, we break up the material laws of work and gain the spiritual sense of resting in activity. It is possible even to take one's pleasures so seriously as to turn them into painful duties. Now the performing of duty for duty's sake is one of the most profitless and depressing of earthly occupations. It has no touch of heaven and cannot lead upward. At best it is a process of marking time until the light can penetrate, but many a valiant one snared in the net of mere duty has wasted his life in sadness, when a bold stroke of deliverance would have enabled him to perform the duty and treat it as play. Here the clock conspires with false conscientiousness, making human beings slaves of time instead of free men living in eternity. Millions of people begin and end their occupations solely as the clock dictates and become veritable timepieces. The drudgery and grind of the world are appalling, because they are wholly unnecessary when man is governed by Mind. While humanity, in subjection to the beliefs of mortal mind, labors to produce all it needs for food, clothing, and shelter, truth as revealed by Christian Science explains a state of harmony in which man and his activities are wholly mental.

The promise of unlabored living greets man as he rises Spiritward. Even the tilling of the soil is capable of becoming play when it is spiritually recognized that manual labor is only an expression of thought, and that right thinking will make it light where it was once heavy, and playful where it seemed toilsome. Mrs. Eddy on page 545 of Science and Health thus translates the tilling of the soil metaphysically: "The condemnation of mortals to till the ground means this, —that mortals should so improve material belief by thought tending spiritually upward as to destroy materiality;" and again, on page 537, she says, "Error tills its own barren soil and buries itself in the ground, since ground and dust stand for nothingness."

Certain it is that the child thought left to its natural spontaneity turns work into play, finds in the sunbeams delightful playfellows, and turns naturally to the lilies of the field and the birds of the air for companions. Of the latter we read that they neither toil nor spin, but that their heavenly Father takes care of them. The time is ripe for man to reach the heavenly estate wherein God is recognized as the working Principle and man plays at his work because God careth for him.

WILLIAM D. MCCRACKAN.

War Relief Fund

[Translated from the German]

"WITH a heart filled with gratitude I am sending you the receipt, and beg to express to you my sincere thanks for the trouble you have taken. The gift has indeed helped me out of the embarrassment, and the promise, 'Call upon me in the day of trouble: I will deliver thee,' has again been fulfilled. Next to God, I am thankful to all the givers. I shall also endeavor to be a real Christian Scientist, for the more I read the more I feel that much is lacking as yet; but I hope that in this way I shall realize more and more clearly God's presence."

"Please receive my sincere thanks for your kind gift. Be assured that it was not given to an unworthy one. This dreadful war has brought me so much into arrears that I am very grateful to the Christian Science relief committee for this help in the hour of need, especially because of my children. Let me also thank you for the Christmas surprise which I received from Christian Science through a lady. May God's goodness reward you a thousand times."

"With a feeling of deep gratitude to God and to my fellow men, I take up the pen to express to the Christian Science relief committee the heartfelt thanks of our whole family for their help in these hard times. May God's blessing be upon all the donors."

"My sincerest thanks to the Christian Science relief committee for the sum which they kindly sent me. How much

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good it does one to receive, in this time of stress, such loving help. God always finds new ways and means to bless, through good people who gladly care for the poor and protect them in the hour of need. We cannot be too grateful to God for the blessings He bestows upon us. They are the greatest incentive to leading a life pleasing to Him."

"I beg to state that I was very pleased to receive, through the blessed work of The Mother Church in Boston, the sum of thirty francs. For this gift I am deeply grateful. It means a great relief to me in providing my family (I have five children) with food and clothing. Please be assured that all of this loving gift is being spent in the right way, and may God reward the donors."

"Just a short note to inform you that we have duly received the money and the groceries, and to express our deepest thanks for the gift. May God bless you. I want to tell you how glad I am for having been led to Christian Science, for I now have much more faith in God than before. I also greatly enjoy the Christian Science literature, and as soon as my husband has a position we shall subscribe ourselves. Again, our heartfelt thanks to all the givers."

"Words fail us to express the pleasure and gratitude which the sending of your gift has caused us. We constantly knew that 'man's extremity is God's opportunity,' a truth which has again been confirmed in our case. The children too thank the benefactors from the bottom of their hearts. Their joy was great at hearing that we shall again be able to buy bread. We all thank you sincerely for the gift received."

"It is with great pleasure and sincere thanks to God that I received your help. Many thanks to the esteemed committee. This has been to me a new proof that God supplies every need. Above all things, I am grateful for having found God and for having learned to pray aright and to thank Him for my health and peace of mind."

Among the Churches

Current Notes

PETALUMA, CAL.—The Christian Science Society is now the owner of the Show property on the corner of B and Sixth Streets. Yesterday [June 15] the society paid over the remainder of the fifty-five hundred dollars and secured the deed to the property. The old house, which was formerly the home of the Show family, is to be eventually torn down and the lot cleared for the new building which will be erected.

Petaluma Courier.

NIAGARA FALLS, N. Y.—The McIntyre residence property at the southwest corner of Pine Avenue and Park Place changed hands yesterday afternoon [July 6] when a deed was filed conveying the property to First Church of Christ, Scientist. The consideration is understood to have been approximately ten thousand dollars. The lot is 66 by 132 feet. It is the purpose of the Christian Scientists to remove the present dwelling and build on the lot a modern church some time within the next year.—*Niagara Falls Gazette.*

BRACKNELL, ENGLAND.—In the early part of the year 1910 the Christian Science Society purchased a plot of ground with a frontage of 50 feet on the main London road, and a depth of 150 feet. On this land was erected a building which comprised a suitable hall for the Sunday services, a library, reading room, and readers' room, together with a cycle house and other outbuildings. The total cost of land and building was about one thousand pounds, and the whole was paid for and dedicated in December, 1910. Since that time the cause of Christian Science has continued to make progress in Bracknell, and as the present structure is no longer adequate to house the Sunday school, an adjoining plot of land of similar size has been bought. On this it has been decided to build a Sunday school, library, and reading rooms; and plans have been provisionally approved by the building committee and board, to be carried out at an approximate cost of twelve hundred pounds; but owing to the scarcity of labor and material the minister of munitions has forbidden the erection of the building until after the war.

TULSA, OKLA.—It is expected that ground will be broken this week [July 30] for the construction of an edifice for First Church of Christ, Scientist. The building, which will be erected at a cost of approximately sixty thousand dollars, will stand at the northwest corner of Eleventh Street and Boulder Avenue in the midst of a high-class residential section. Three years ago the church purchased a tapering piece of ground at this intersection, fronting 108 feet on Boulder Avenue and with a width of 48 feet at the rear. Last spring an additional purchase of 50 feet was made, giving the property a frontage of 158 feet on Boulder Avenue. Upon this ground a building 80 by 84 feet in foundation measure will be constructed. The auditorium will seat seven hundred persons.—*The Tulsa Democrat.*

CLEVELAND, OHIO.—Plans are being prepared for an edifice for Fourth Church of Christ, Scientist. The lot upon which it will be built fronts 190 feet on East 105th Street and 170 feet on the north side of Fairmount Avenue, N.E. The auditorium will be 68 by 130 feet and will seat twelve hundred persons.

The edifice of Second Church of Christ, Scientist, is being erected at the southeast corner of East 77th Street and Euclid Avenue.—*Cleveland Plain Dealer.*

OTTAWA, ILL.—Sunday, July 8, members of First Church of Christ, Scientist, dedicated the chapel on Lafayette Street, which was erected in 1907, first meetings being held there on July 7 of that year. The building cost in the neighborhood of eight thousand dollars, while it occupies real estate valued at three thousand dollars.

The Lectures

HARRISBURG, PA. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Roy E. Bignall, who said in part:—

The coming of Jesus the Christ was in accord with the promise of the prophets; but creeds, ritualism, and a material sense of things blinded the people of that day to the majesty and might of divine Truth, as expressed through the Master, and it was almost lost to the world. However, those who did discern the teachings of Jesus, and prayerfully and faithfully followed his commands, were delivered from sin and sickness, and entered into an understanding of the truth which conferred happiness, holiness, and more abundant life.

LA GRANGE, ILL. (First Church).—Paul Stark Seeley, lecturer; introduced by Robert C. Bryant, who said in part:—

One of the great differences between Christian Science and other forms of religious teaching is that whereas most other religions are largely concerned in teaching us how to get to

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heaven when we die, Christian Science is entirely concerned in teaching us how to get to heaven while we live. Heaven, as we understand it, is not a place but a condition. When we have wisdom, health, happiness, peace, joy, and dominion we have heaven, irrespective of place and time. This is what Christian Science is bringing into thousands upon thousands of human lives in all parts of the world today,—not all at once, as some people seem to suppose it should do, but little by little, as we study its teachings and learn to apply them. And surely this is what Christianity is intended to do, to destroy sin and evil and establish the kingdom of God, or good, on earth. This is what Christ Jesus announced as his mission, and this is what he taught and demonstrated during his life among men.

PORTLAND, ORE. (Second Church).—Virgil O. Strickler, lecturer; introduced by John C. Stanton, who said in part:—

The great, the crying need of mankind, since time began, has been for regeneration. Throughout the Old Testament this prayer-cry is voiced over and over again. Jesus came to answer it and to show us the way. He said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." For centuries materiality has stood in the way of clearly understanding and proving to be true this and other statements made by Jesus. In fact, these words of truth came almost to be regarded as impractical and impossible of application to present-day needs.

In an age of wonderful discovery and achievement the greatest single event, the one surpassing all others in importance to mankind, is the discovery of the absolute truth about God and man, the Science of Christianity, or Christian Science. It was given to Mary Baker Eddy to find the key with which to open the treasures of the Bible, and it now remains for each of us to unlock the Scriptures with this key, and to enter into the significance and understanding of Jesus' life-giving declarations.

DARLINGTON, ENGLAND (First Church).—John Sidney Braithwaite, lecturer; introduced by Thomas Jennings, who said in part:—

As the name denotes, Christian Science is the exact, workable knowledge which was the basis of the life and works of Jesus the Christ. It is clear that Jesus healed sickness, sin, and death by knowing how, and he thereby brought to earth the most important manifestation of liberty ever vouchsafed to humanity. The struggle of mankind for liberty has been unceasing. The world is today engaged in a stern struggle for liberty, and in this fierce combat our nation has looked earnestly to the great nation in the West to join us in making the issue for liberty unmistakably sure, and we have not looked in vain.

Christian Science came from America. Discovered in 1866 by a gentle and unassuming woman, Mrs. Eddy, it has crossed the ocean to enable us to attain the priceless freedom from mankind's common and inveterate enemies,—sin, sickness, and death. To know Mrs. Eddy through her works is to love and revere her. She spent the most fruitful years of her life in earnest, well-directed, and self-sacrificing efforts to extend universally the beneficent knowledge of Christian Science.

LAKEWOOD, OHIO (First Church).—John Randall Dunn, lecturer; introduced by Fred C. Stevenson, who said in part:—

Christian Science is teaching us to think deeply of life and its problems, to think God's thoughts, good thoughts, for where good thoughts abound there God is, and no individual can escape the penalty due for wrong thinking. Only as we learn what it means to put off the "old man with his deeds" can we attain that Mind which was in Christ Jesus. Mrs. Eddy says on page 270 of Science and Health: "Mortals think wickedly; consequently they are wicked. They think sickly thoughts, and so become sick. If sin makes sinners, Truth and Love alone can unmake them."

RIVERTON, N. J. (First Church).—William R. Rathvon, lecturer; introduced by George A. Rhoades, who said in part:—

Mary Baker Eddy, the Discoverer and Founder of Christian Science, did not create any new religion, nor did she establish any creed, but she did discover that the miracles performed by Jesus and his disciples were the result of the practical application of the truth, spiritual law, and of reliance upon the one infinite God, divine Spirit. Spirituality is not fanaticism; neither is it emotional, but it is perfectly consistent with sound reasoning.

ALAMOSA, COL. (Society).—Ezra W. Palmer, lecturer; introduced by Albert L. Moses, who said in part: —

I feel perfectly certain that as an outsider I voice the thought and express the sentiments of a very numerous class of persons who have been unable fully to accept this as their own personal religion, and demonstrate its truth in their daily lives, when I say that the evidence of Christian Science having been the means of bringing health and happiness to thousands upon thousands of people is so overwhelming as to be conclusive to the unprejudiced mind. I am equally sure that when I say that in my opinion this faith has had a generally uplifting tendency among all those who have really accepted it, and has made them not only healthier and happier but better men and better women, better and more prosperous citizens, I but give voice to an opinion shared by thousands who are not numbered among the ranks of the Christian Scientists.—*Alamosa Courier.*

Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

ARIZONA—Prescott: Elks Theater, 3 p.m., Sept. 2.

ENGLAND—Bexhill-on-Sea, Sussex: The Pavilion, 8 p.m., Sept. 27.

London (Third Church): Church Edifice, Curzon Street, Piccadilly, W., 8 p.m., Oct. 19.

ILLINOIS—Chicago (joint lecture): Illinois Theater, 12:10 (noon), Aug. 30.

Chicago (Fourteenth Church): Constellation Masonic Temple, 3900 North Robey Street, 8 p.m., Sept. 3 and 4.

Geneva: City Hall Auditorium, First and James Streets, 8:15 p.m., Sept. 4.

INDIANA—Danville: Assembly Room, Court House, 8 p.m., Sept. 7.

Plymouth: Orpheum Theater, 3 p.m., Sept. 2.

MASSACHUSETTS—Gloucester: City Hall, Dale Avenue, 8 p.m., Aug. 30.

MICHIGAN—Charlevoix: Van Pelt Hall, 8 p.m., Aug. 31.

MONTANA—Miles City: Empress Theater, 8 p.m., Sept. 6.

WASHINGTON—Bremerton: Eagle Hall, Pacific Avenue and Sixth Street, 3 p.m., Sept. 2.

Tacoma: Church Edifice, Division Avenue and I Street, 8 p.m., Sept. 3.

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Testimonies of Healing

It is over six years since I became interested in Christian Science, and I feel it a privilege as well as a duty to testify to the many benefits received through its ministry during that time. At my first turning to it I was suffering from general debility, but my condition quickly improved through the help of a Christian Science practitioner and I was soon in normal health again, and so continued for some years, during which time colds, influenza, and other discordant conditions were quickly overcome through the power of Truth. I was also healed of injuries received on the football field.

In August, 1915, I received a compound fracture of the thigh in the eastern theater of the European war. Two days elapsed before I reached a hospital, during which time septic poisoning was said to have set in and my case became very serious. The surgeon who examined me said the bone was crushed to pieces and suggested amputation; but I would not consent to this, as I had already written to a Christian Science practitioner in Dublin, Ireland, and knew that help would come before long. I was not disappointed, for I soon began to improve. The bone united, but the wound continued to discharge and I was detained in the hospital fifteen months, during which time I was operated on for the removal of splinters and foreign bodies which had been bound up in the wound.

It gives me pleasure to state here that nothing could have exceeded the care and kindness received at the hands of the surgical and nursing staffs during the long period spent in the hospital; but this human kindness and the methods employed were insufficient, for the wound remained unhealed, and in the end I asked to be discharged from the hospital rather than submit to any further surgical treatment. This was consented to, as all available beds were required. In less than two weeks after leaving, the wound was completely healed and has so remained. A surgeon who has since examined the leg says the result is most satisfactory.

During my stay in the hospital there were many visitors who came to speak a word of cheer to the wounded and otherwise contribute to their comfort. Many of these visitors, as well as others, assured me that I would always suffer pain in the injured part during frosty weather. I have, however, just emerged from the longest and severest winter known to the present generation without having a twinge of pain in it. I know that this result is due to Christian Science and feel deeply grateful for it.

JOHN GRANT, Ballygowan, County Down, Ireland.

✧

I would like to add my testimony to the many already given, that it may help some seeker for Truth. I had been sick since childhood, and the law of heredity was held over me, as my parents were sickly. My mother had chronic stomach trouble and chronic inflammation of the joints, and my father had neuralgia, rheumatism, and heart disease, with which he passed on when I was eight years old. I was supposed to have inherited all these ailments, and besides all this I had St. Vitus' dance four times between the ages of nine and fourteen, and had only a year and a half of schooling on account of my delicate condition.

Following the birth of my first boy, attacks of internal inflammation caused the greatest suffering yet endured, and during the next two years they occurred every few months. One of the doctors said this trouble was originally caused by a fall when I was seven years old, and that the inflammation had become chronic and could never be healed. After being treated by many different doctors and specialists, I was told that conditions were very serious and I must undergo an operation. I got ready for it three or four times, but they were afraid to give me an anesthetic on account of my heart. For eleven years more life dragged on, and then a severe attack of pleurisy left me with a cough. Besides this stomach trouble set in, my foot swelled up and turned black from rheumatism, and I had one attack of neuralgia after another.

I knew nothing of Christian Science, but on my way to church one Sunday morning "the still small voice" whispered to me as I was passing a Christian Science church, and I went in. After the service I asked to have a book loaned me, and was given a copy of Science and Health. By the time I had finished the first chapter the cough was gone; when half way through the book I was free from stomach trouble, rheumatism, and neuralgia. There was a seeming return of these conditions, but they were permanently overcome in a few weeks through the help of a practitioner. I have studied the Lesson-Sermons faithfully during the past two years and a half, and every one of the ailments has disappeared. I am grateful for the physical healing, but words cannot express my gratitude for the spiritual uplift.

MARY ELEANOR NASE, New York, N. Y.

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Those of us who have come into Christian Science through a gradual absorption and understanding of the truth, and not for physical healing, often overlook the importance of subsequent physical healings, until a crisis in our thought forces us to awaken to the truth. As a child I had been taught to rely implicitly on material remedies, and the family doctor was highly regarded in our home; yet as time went on the belief in doctors waned. God had always seemed very near to me, though I regarded Him as a personality; but my heart yearned after the truth, and gradually I evolved a philosophy which was a jumble of the false and the true.

Through the inspiring example of a Christian Scientist my husband became interested in Christian Science, and when we had read Science and Health we realized the spiritual truth it revealed. Yet I know now that at first this truth was only intellectually perceived, for there was no practical demonstration; in fact my outlook upon life was very worldly. There came times when it was necessary to rely on Christian Science treatment, and though I rose to the occasion I seemed to fall back when victory over the physical condition was gained. I realize now that I often inwardly discredited Christian Science with the cure, wondering if the ailment would not have "overcome itself."

Finally, with the birth of our third child I came, through the loving guidance of the practitioner, into a fuller knowledge of Christian Science. Then came the real test of my understanding, when, after the birth of my baby, which was a beautiful demonstration in itself, the persistent claim of bowel trouble had to be overcome. My mother had brought me up with the belief that this was a most serious ill, but Christian Science had taught me that all such ills are unreal. A mental struggle ensued, while like Jacob I wrestled in the night. I recalled many so-called physical laws, and even pictured myself spoken of as the "victim of Christian Science treatment." Then, in the darkest hour before the dawn, the full significance of certain beautiful passages in Science and Health was realized, and all that I knew of Science rose up to cope with the error. Mentally the false claim was faced as "a liar from the beginning" (Science and Health, p. 296), and it shrank away into its native nothingness.

Then followed the physical healing. Still I had to learn the ever present helpfulness of Christian Science through

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further demonstration before the victory was complete, for the trouble returned in a degree. How easy it is to forget that every act of impatience, every wrong thought, no matter how trifling, must be paid for to the "uttermost farthing." While we have good health, happy homes, financial sufficiency, we often forget that we must be deeply and humbly grateful for these things. I am sincerely grateful for every test that has come to me in Science, for each one has departed with a blessing, and my gratitude to God for Mrs. Eddy's teaching is unbounded.—Genevieve Olson, Coronado, Cal.

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[Translated from the French]

It was at the end of July, 1916, when following a cold bath I was taken with a severe headache, chills, and great weakness. I tried my best to make use of my slight knowledge of Christian Science, but when my condition became worse I had to ask my aunt for help. I grew so weak that it was impossible for me to walk or even talk. High fever set in; I coughed and was unable to sleep. While I had no pain after my aunt started treating me, my physical appearance caused anxiety among those with whom I came in contact, hence I avoided seeing my friends.

Things seemed to be getting worse in this respect, so much so indeed that several members of the family became frightened and wished to call a physician. I had, however, great faith in the truth of Christian Science, and on the day when to material sense my condition seemed worst, God certainly proved to be nearest. Despite the consternation among my relatives when they saw me have two hemorrhages, and my poor mother believing that she must call upon a Scientist friend for help, I realized the fact that Principle is the same for all, and from that day on all disharmony yielded, and then vanished like a bad dream. My strength and appetite returned, the cough disappeared, and my friends who had believed me to be at the worst wondered at the quick recovery which, as we knew, was due to the prayerful efforts of my aunt, whom I helped to the best of my ability by reading Christian Science literature with her.

We are most deeply grateful to Mrs. Eddy, who has left us this beautiful truth as a heritage. Verily the flesh is naught, and Spirit is all.

Louise Batt, Cloyes sur le Loir, France.

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Some few years ago, desiring something higher and better than I had been experiencing in life, *i.e.*, desiring God, and after searching I knew not for what, I picked up the volume "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had read but a chapter or two when I knew I had found that for which I had been longing and looking.

I had read the book through, and had started to read it again, when my reading was interrupted by evil habits coming to the surface and seemingly compelling me to obey their dictates. For some time I drank, smoked, and chewed to excess, forgetting apparently that Christian Science was the truth and could heal me. Finally, however, awakening to the situation and realizing that if I did not wish to continue in this downward path to ruin I had better cease traveling the evil way, I went to a Christian Science practitioner for treatment. Immediately the desire for drinking and smoking left me, and the desire for chewing went shortly afterward. I have never since indulged these habits, nor have I had any desire so to do.

At the time I went to the Christian Science practitioner I was heavily in debt. My first thought was that the only way I could progress under this load was to take advantage of the bankruptcy act; but the thought of taking this measure was abhorrent to me, and the practitioner assured me that God could take care of my every need, if I would but trust Him. Divine Love did take care of me, so that my every need was met naturally and rationally, and a few years afterward I rejoiced in entire freedom from debt.

Since this experience I have had many proofs of God's goodness and power in the overcoming of disease and other inharmonies. I rejoice over the spiritual regeneration that I am experiencing, and know that through Christian Science I have found God. I love and revere Mrs. Eddy. I am more grateful for Christian Science than mere words are capable of expressing, but I hope by living and working aright to express in some measure the thankfulness that my heart feels.—Frederick A. Bangs, Chicago, Ill.

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Four years ago Christian Science found me most miserable, physically and mentally. We had suffered severe financial loss in the summer, and in January a little boy was born, only to pass away in seven weeks. This, added to everything else, seemed more than I could bear, and I lost all desire to live. Having no hope in medicine, I turned to Christian Science. Before I had studied three weeks our little daughter became very ill. She lay in a stupor and had a high fever. My husband was bitterly opposed to Science, so he employed two of our best physicians, who said they had never seen anything like it and could not say what ailed her. Then man's extremity proved to be God's opportunity, for my husband told me to try a Christian Science practitioner, and in two treatments the child was entirely healed.

I have never used a drop of medicine since. A severe case of whooping-cough, in which the nose bled profusely and there was almost continual vomiting, was overcome in two weeks. We have learned that divine Love never fails, but meets every need. We have had many other beautiful healings, for all of which I am very grateful, but best of all I have come to love and understand the Bible, which had been a closed book to me. Although my husband seemed to be against me, from the first I was happy, feeling sure that some day he too would find this joy. I had only a few years to wait to realize my hope, and now we both turn to God for everything,—in our business, social, and home life,—and when we do our part we always find results.

I am indeed thankful to God for these many blessings, and for Mrs. Eddy, who has given us this wonderful book, "Science and Health with Key to the Scriptures."

Mrs. W. S. Weeks, Kansas City, Kan.

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[Translated from the German]

I gratefully avail myself of the opportunity to tell of the relief experienced in a very peculiar case. In December, 1915, I had a tooth extracted while under the influence of gas. Upon coming out of the stupor I was taken with severe coughing for which there seemed to be no explanation. Thinking that it was caused by the gas I gave the matter no attention at first; but it grew worse with every day, and at times was accompanied by loss of blood; in fact I grew so miserable that it became impossible for me to do my housework, and I was prepared for the worst.

In my distress I resorted to Christian Science, and with the help of a practitioner gradually succeeded in overcoming the sense of fear and in gaining a measure of understanding of Mrs. Eddy's teaching. My patience was put to a hard test, and more than once I was tempted to take medical advice, but finally my steadfastness was richly rewarded. After suffering fully six months, I was seized one night with violent coughing; but I prayed fervently to God, with the

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strong conviction that from Him alone help could come, and behold, of a sudden out came the tooth which the dentist had inadvertently dropped down my throat six months previous. My joy was indescribable, and I gave solemn thanks for this evident proof of God's goodness and omnipotence. Within a short time I was fully restored, and have enjoyed the best of health since.

There have often been striking proofs of the blessed workings of Christian Science in my family, and I am most deeply grateful to God for them; also to Mrs. Eddy, through whom we have been shown this wondrous way of Truth.

FRAU EMILIE HARTMANN, Chicago, Ill.

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With a grateful heart I would tell of the healing and regenerating power of infinite Mind as revealed in Christian Science. I was recently uplifted by the realization of the presence and activity of the spiritual idea, or Christ, and the realization stood out so plain and clear in consciousness that I never shall forget it. There was a sense of mental depression occasioned by the passing on of a loved one, and this seeming separation clouded my thought until the omnipresence of the loving Father was realized.

I have also been healed of a condition of impaired eyesight, so aggravated that I could not read the street car signs while standing on the sidewalk. Rheumatism was overcome in four treatments. Previously the attacks had lasted as many weeks under medical treatment before I had any relief. Ptomaine poisoning was healed instantaneously.

About two years ago a growth appeared on my face near the right temple. At first I thought it was a freckle and paid no attention to it. Then it commenced to enlarge and become inflamed, so that it was noticeable, and my friends constantly reminded me of it. I became very fearful, and the more fear I manifested the faster the growth developed. At this point I sought help from a practitioner, and in less than ten days not even a scar was visible. There have been other conditions in our home which have as readily yielded to the almighty force of Truth. These have taught me to remove the doubting "Why?" from my thinking and to realize the omnipotence of God as the first and only cause.

I am thankful to God for the regenerating, uplifting, and sustaining power of Truth, to Christ Jesus the Wayshower, and grateful to Mrs. Eddy for making it possible for us to avail ourselves of this help.

HENRY SHANNON STRIGHT, Los Angeles, Cal.

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Almost seven years ago Christian Science found us in the wilderness of sorrow and fear. One very dear to me was in great need of help from some source other than the various physicians and cures to which we had been hopelessly clinging for fifteen years. We were directed to a Christian Science practitioner, and the need was met with an instantaneous healing. The practitioner advised us to purchase "Science and Health with Key to the Scriptures" by Mrs. Eddy, a book we had never before heard mentioned, and it has proved to be the best investment we ever made. Through an earnest study of this text-book I was first healed of fear, then of periodical headaches, biliousness, and intestinal indigestion.

While I had been a church member for twenty years, my faith was mere belief, and I found no consolation or spiritual enlightenment until I began to study the Bible in connection with Science and Health. I am most thankful to God for having led me to investigate this present-day Truth-cure. My heart is filled with gratitude to our Leader, Mrs. Eddy, for the spiritual lessons taught in Christian Science, whereby my faith has changed from belief to spiritual understanding, my fear into confidence, and my sorrow into joy unspeakable. This truth is more to my husband and myself today than ever before, and is sustaining us in working out a problem that is most near our hearts,—the giving of our only son, who has just finished his preparation to enter the legal profession, into the hands of our Government to do his bit for his country.—MARY C. HOLDEN, Jackson, Miss.

My gratitude to God for blessings received through Christian Science prompts me to give testimony thereto, with the hope that I may thus help some other person. For more than ten years prior to January, 1910, I had been addicted to drink, and was ill mentally, physically, and morally. I took all known medical and sanitarium treatments for several years, but found no permanent cure. After it appeared that there was no hope for me, my attending physician advised me to try Christian Science, saying that some of his patients had been helped by it. I thought this advice absurd, but consented to give it a fair trial. I therefore visited a Christian Science practitioner, and since the first treatment I have had no desire whatever for strong drink.

This healing, which occurred seven years ago, was a blessing to me and gave joy to many others. At the time I was healed of alcoholism I was also cleansed and healed otherwise in mind and body, and I have been healthy, happy, and prosperous since that day. The knowledge of God and of Christ Jesus, when once understood through Christian Science, will lift one spiritually and protect him abundantly in all respects. I am thankful to God for Christian Science as taught by Mrs. Eddy.—J. B. HOLDEN.

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I wish to express my deep gratitude for Christian Science and for the many blessings received therefrom. It came into my life when all material means had failed. I had been in very poor health for years, although I had tried many physicians; in fact I tried everything we heard of in the effort to regain my health, but all to no avail.

I turned to Christian Science as a last resort and my healing came very slowly; but by holding to the truth, with the help of loving practitioners, I have been healed of many diseases. I am particularly grateful for the healing of extreme nervousness, which seemed to me one of the worst troubles I had. Sleeplessness was also overcome, and inflammation of the eyes disappeared in a very short time.

I am grateful for the privilege of being in the Sunday school, as it has helped me to grow more in the understanding of Truth, and I have received many blessings in the work. All that I am I owe to Christian Science.

IDA BELLE ILIFF, Peoria, Ill.

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Christian Science came to me at a time when material means had failed to cure me and when the doctor declared that I was beyond the help of medicine. He pronounced the trouble tubercular disease in a most severe form, and told my parents to let me have whatever I wished, as I could not live more than six months.

It was then that I began to study Christian Science. My healing was slow, for I was in bed four and a half years; but now that the battle has been fought and the victory won I can see the wisdom of sticking to the truth, instead of going back to material remedies as I was tempted to do many times. I am now entirely free from this trouble, and one leg, which was almost two inches shorter than the other owing to this disease, has been restored to its normal length through the activities of Truth. The hip was deformed, and the doctor

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had said that should I ever get up again I would be a cripple. This hip is nevertheless as normal as the other, and a diseased bone was removed from it without material means, working its way from the hip to the thigh. I have also been healed of dropsy, which is supposed to be a sure sign of the end in a case like mine, and of ingrowing toe-nails after they had been operated on twice unsuccessfully.

Christian Science is all in all to me, because it is practicable in every walk of life. To those whose healing seems slow I would say, Hold fast to the truth of being, no matter what the seeming, for "in due season," as the apostle says, "we shall reap, if we faint not."

CLARA ELIZABETH H. GREENWOOD, Accrington, England.

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It is with a grateful heart that I add my testimony to the many which are given by those who have found this wonderful healing truth and have been helped by it. One evening several years ago I was taken suddenly and quite seriously ill. In the morning a physician was called and the case was diagnosed as appendicitis. He said I must be taken to the hospital at once for an operation. To make sure, however, another doctor was called, and he agreed to every statement the first physician had made.

At one o'clock that same afternoon I was taken to the hospital, and the following morning I was operated on for what I was afterward told was a very bad case of gangrenous appendicitis. For a few days I seemed to be getting along nicely, then complications set in and I became much worse. The conditions were very alarming and a third physician was called. All the doctors said they could do nothing more for me, and that I would not live till morning. I was perfectly conscious, and having a friend in the city who had spoken of Christian Science to me, I asked them to telephone to her and say that if Science could do anything for me to have it done that night. My friend immediately called a practitioner and treatment was begun. The most serious symptoms disappeared at once, and I realized at that moment the power and presence of God. For many days I remained very ill, but I suffered no pain at all except on being moved. My healing was slow, but I gained steadily until I became perfectly well.

Prior to this time I had worn glasses for more than twelve years; now they too are a thing of the past. I am also free from a bowel trouble of many years' standing. It is not alone in the physical healing that I rejoice, but in the spiritual regeneration,—that peace of mind which means so much to me. I want my daily life to attest my sincerity, also my thankfulness to God and gratitude to our Leader, Mrs. Eddy.—LAURA A. FOWLER THOMPSON, San Francisco, Cal.

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I thank our heavenly Father for Christian Science and what it has done for me. For the past nine years this truth has been a balm for every ill. In gratitude for all the benefits received I am trying from day to day to live nearer God, and to practise right thinking, as Jesus did; it is indeed the way to health and holiness. Our blessed Master said, "Be of good cheer; I have overcome the world." It is worth striving for, and it brings peace and joy.

My heart goes out to Mrs. Eddy, God's messenger, for bringing this blessed truth to a sin-sick world. I am over seventy years of age. I always read the Bible before coming into Christian Science, but did not understand it as I do now. I trust the time will come when all the dear ones will know the truth, for the truth will make them free. I am experiencing each day more proofs of God's loving-kindness.

SARAH NEWMAN, Buffalo, N. Y.

From Our Exchanges

[Rev. George Jackson in *The Methodist Recorder*]

All real religions, a great writer has said, are at bottom an attempt to make the universe and its ways by some means intelligible to us; but the fear that sometimes haunts our minds is lest our religion should not prove equal to the strain which today is putting upon it. These things that are happening all about us—can faith interpret them? Can it rationalize them? Can it do anything with them? Or must it submit to be trampled to death under the iron hoof of the hard, brute facts of life? And that which tries us most is the seeming silence and passiveness of God. By day and by night we say, "O God, hear us." Yet still there is no voice, nor any answer, nor any that regardeth, unless indeed it be the taunt of some modern mocker—He is musing, or He is gone aside, or He is on a journey, or peradventure He sleepeth and must be awaked. . . .

One thing at least is clear: for so great a need we need a great gospel. The day has gone now for little, fiddling recipes. You cannot cure earthquakes with pills; you cannot put out Vesuvius with a garden hose, and a need like the need of today is not to be met by anything in the gospel that is secondary or inferential. If Christianity can do anything for us, if it can make room for us in our straits, it can do it only by virtue of that in it which is deepest and most central. We may go about saying to men and women, "Let not your heart be troubled;" but if we stop there, if we cannot go on and say with Jesus, and say it too with the kind of conviction that begets conviction, "Ye believe in God, believe also in me," we had better hold our peace; our rope is too short for the depth of man's need. And perhaps one of the good things amid the many evil things for which this war is responsible, is the way in which it is driving us all back to the things that matter most.

[Miss A. Maude Royden in *The Christian Commonwealth*]

You with your particular character and your gifts, and your surroundings, whatever they are, wherever you are working and living, there is the place which God has given you to turn into the kingdom of heaven; and if you cannot do it, how should the world do it? Shall we not try this great experiment, each of us with the world in our hands, each of us with our own character the key to our own problems, each of us with all God behind him, and all the power in the universe to help him? When we have each found the solution of our own problem, we shall have solved the problem of the world. Our magnificent and horrible modern civilization is after all only what has been made by human beings like ourselves. Do not let us be paralyzed by the enormous character of our problem. Let us not say (as we used to say before the war) "It is all so difficult, it is all so complicated," and then remain paralyzed by the difficulty and the complication.

[Rev. F. S. Guy Warman, D.D., in *The Church Family Newspaper*]

We need the courage of witness. We have been content to live in the light; we must learn to spread it. The church of Christ is in the public eye today, and the public is not hostile, it is only critical. Our common task is that of witness. Disunion must go, for where the witness is not agreed it carries no conviction. It is witness to a faith,—faith in the Father who loves and cares, in the Son who loves and died, in the Spirit who loves and empowers. With lip and life we must proclaim the old evangel. Men will measure the truth of our witness by our urgency in it.

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[Rev. S. A. Alexander in *The Guardian*]

The development of the church is that real development of which it has been said, "It is not leaving things behind as on a road, but drawing life from them as from a root." Its progress is, or should be, that true progress which preserves all that is good in what is old, while it moves on to something more that is good in what is new. If men ask, as they do ask today, for more adaptability and elasticity in the church and its worship, for a more intelligent and sympathetic handling of the problems of the times, for more confidence in its own mission, and a deeper loyalty to what is really vital in its message, and a more fearless faith in going out to meet the "things which must be hereafter," they are asking for things which the church can easily give and ought to give.

St. John does not regard the church as a tender plant which the first breath of a new discovery can uproot or the first rumor of new knowledge can wither; it is the immortal tree of life, whose leaves are for the healing of the nations. He remembers who it was that said that the gates of hell should not prevail against it. He believes in it because he believes in Jesus Christ. It is immortal because he is the Son of God. It stands far above the shifting tides of change and circumstance because it shares the glorious vitality of one whose eyes were as a flame of fire, and on whose head were many crowns. The apostle teaches us the lesson of faith and hope and confidence and trust. We know that the church must change, as it has changed in the past, for it is human and imperfect.

[Peter Ainslee, D.D., LL.D., in *The Constructive Quarterly*]

To him [Christ Jesus] has been committed the conquest of this world until God shall become all in all. The material achievements of genius, which in this day appear to hold priority over spiritual matters, are absolutely secondary to the purposes of God's program in Christ.

From the fact of Christ his church was established on the day of Pentecost, and its purpose is to redeem mankind from sin and train the race into the holiness of God. It is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," and it was he who affirmed that "the gates of Hades shall not prevail against it." Its history marks the beginning of the ministry of the Holy Spirit on earth, just as the birth in the Bethlehem manger marked the beginning of the earthly life of our Lord.

Jesus promised that the Comforter, whom he called at one time "the Spirit of truth" and at another time "the Holy Spirit," would come and would remain with his disciples, convicting the world "of sin, and of righteousness, and of judgment," and taking up his residence in the bodies of believers, he would sanctify them by his holy power, so that the apostle, writing to the Thessalonians, said, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

[*Zion's Herald*]

On one occasion our Lord asked concerning a coin brought to him for inspection, "Whose is this image and superscription?" They said unto him, "Cæsar's." In effect the same sort of question may be asked of any man. What is the image impressed upon his heart; what superscription, for good or evil, does his surface life carry? On the humble soul Jesus Christ stamps his blessed spiritual image, thus making it his own. But that it is Christ's own must be made manifest to the world by some sort of confession which amounts to an expression of the inward grace in outgoing efficacy.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—See back cover of this periodical for styles of bindings and prices.

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, $5.00; six or more, each $4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, $6.00; six or more, each $5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 cents.

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

From the Editor

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

From the Publishing Society

The plan of discounts announced recently and becoming effective July 1st for periodicals also applies to Bibles, pamphlets, other publications, and articles listed in the Current Catalogue published in *The Christian Science Journal*.

A special letter has been mailed to the Reading Rooms and Committees with new price lists giving discounts, also supplementary slips for Bible Catalogue No. 23.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

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The Christian Science Journal

Published Monthly

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

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

TERMS OF SUBSCRIPTION, PAYABLE IN ADVANCE, POSTPAID, TO ALL COUNTRIES: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

BOUND VOLUMES: Current and past year, cloth, $4.00; half calf or half morocco, $4.75. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

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

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The Christian Science Monitor

Published Daily, Except Sundays and Legal Holidays

An international daily newspaper. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the MONITOR should be addressed: Editor, THE CHRISTIAN SCIENCE MONITOR.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, also testimonials of healing.

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Bound Volumes in cloth, $3.75 each; half calf or half morocco, $4.50 each. Write for list of volumes in stock.

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